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THE

CATHOLIC CABINET,

AND

Chronicle of Religious Intelligence,

CONTAINING

ORIGINAL AND SELECTED ARTICLES.

A MONTHLY PERIODICAL.

VOLUME II.

SAINT LOUIS:

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APPROBATION.

THE CATHOLIC CABINET is published with my approbation, and appears to me calculated to promote the interests of the Catholic Religion in this Diocese.

† PETER RICHARD, *Bishop of St. Louis.*

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THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

Vol. 2. ST. LOUIS: MAY, 1844. No. 1.

THE ORIGIN AND HISTORY OF LIBRARIES IN ANCIENT AND MODERN TIMES.*

This is a subject which at first may appear dry and uninviting; but which, upon a closer examination, will be found highly interesting. To the sincere votary of science and literature, in particular, the theme cannot seem devoid of interest. The history of Libraries is intimately connected with that of literature in general; the one cannot be well understood or clearly treated without the other. Libraries form in every stage of society the standards by which literary progress may be estimated. A people wholly barbarous and uncultivated never dreamed of erecting a library; and, in general, the more highly civilized a people have become, and the more devoted they are to letters, the more will their libraries be multiplied.

What is a Library? It is a judicious collection of books. We say *judicious*; because every collection of books is certainly not a library. The word implies a variety of works on different subjects, carefully selected and judiciously arranged. A complete library is one which has the best works of every age and language on all the important subjects of literature and science.

Like those who collect and use them, libraries may be said to have a body and a soul. By the former we mean all that is external and material about them: the books themselves, the order of their arrangement, the spacious halls which contain them, and the shelves on which they are placed. By the latter, we mean all the unseen and spiritual treasures which are concealed under these outward forms: the subjects which they treat, the truths which they unfold, and the hidden life with which they are instinct. A library may, in fact, be said to have many bodies and as many souls; as many of each as there are books on its shelves: but all those souls are blended together into one mass of spiritual life, animated and breathing; as all those bodies form but one great

* The subject of a Lecture delivered on the 29th of February ult., before the Louisville "Mercantile Library Association."

collection of books. A library is thus a great store house of learning, filled with the accumulated literary treasures of the past. To vary the figure, it is a splended mausoleum of the illustrious literary dead, not erected like other mausoleums over their ashes, but inclosing, as in a richly jewelled casket, their immortal minds. It is rather a city of the dead, who yet live and hold converse with men; a kind of Elysium, in which they yet walk and hold communication with the initiated. It is the cherised abode of the

> "Dead but sceptred sovereigns who still rule
> Our spirits by their works."

Enter a library; analyse its contents; and see how many interesting branches of literary inquiry immediately present themselves to the mind. Take up one of its books, and ask yourselves of how many parts it consists, and how many hands have been employed in putting it into its present form. To say nothing of the comparatively unimportant labour of the binder, it has paseed successively through the hands of the paper-maker, and of the printer, or if it be a manuscript volume, of the copyist. Two interesting inquiries are immediately suggested, both intimately connected with, or rather preliminary to, the origin and history of libraries: first, whence have we the paper on which the book is written or printed; and second, when did the noble Art of Printing supersede the tedious labour of the copyist?

It is a notorious fact, that both for the material on which we write and print, and for the Art of Printing itself, we are indebted to those ages which it has become fashionable to designate by the epithet *dark*. The ancient Romans and Greeks employed various materials for writing. Sometimes they used waxen sheets, upon which they wrote with the sharp pointed iron or steel instrument, called the *stylus* (whence our English word *style*:) at other times, they used parchment; while many of their more important laws and diplomatic documents were engraved on plates of copper or brass. Then came the *papyrus*—whence our English word *paper*—composed of the bark of a plant of the same name which grew abundantly on the banks of the Nile in Egypt. All these materials were much inferior, both as to cost and convenience, to our present cotton and linen paper which was wholly unknown to the ancients.

The Egyptians drove a brisk trade in the *papyrus* which they exported to all parts of Europe and Asia. But Egypt, so highly enlightened and civilized during the first ages of Christianity, was destined to bow to a foreign despotic yoke which was to weigh down her energies, to crush her liberties, to blight her literature, to fetter her commerce, and to mar her civilization. About the year 640, the embattled hosts of Mohammed entered her territory, bearing the scimitar in one hand, and the Coran in the other. Before the middle of the seventh century, all her ancient glories had faded, and she had become a degraded province of that religioso-politico despotism, which has hopelessly crushed every nation on which it ever set its iron hoof.

The commerce of Egypt having been thus crippled, the trade in the *papyrus*

ceased, and the European supply was cut off. Almost the only writing material left to the Europeans was the parchment, which was much too dear and too scarce to come into general use. And the learned Italian, Muratori, ascribes to this cause much of the subsequent decline of literature in Europe.* In fact, all literary progress would have ceased for want of the essential material for books, had not the enterprising spirit of the Italians thus thrown on their own resources, invented cotton and linen paper, as a substitute for the *papyrus*—a substitute which more than compensated its loss. And if we have libraries at present, we owe the boon to the inventive genius of the Italians of the *dark* ages. Antiquaries, by carefully examining the old manuscripts, have come to the conclusion, that cotton paper was used in Italy as early as the tenth, or even the ninth century; while no specimens of linen paper are supposed to be older than the fourteenth. It were well, if those wiseacres who sneer unwittingly at the *dark* ages, would bear this fact steadily in mind. They would do well also to remember, that most of the great inventions, the fruits of which we now enjoy, are likewise traceable to those same ages.†

This is also true of another invention still more intimately connected with bibliographical history—the Art of Printing. It is usually stated, that the credit of this noble invention should be given to Guttemberg, to Coster, or to Faust and Schoeffer, who flourished about the middle of the fifteenth century. The three cities of Strasbourg, Mentz, and Harlaem, all claimed the honour of having originated this invention. The prize thus contended for was indeed a more glorious one, than that of having given birth to Homer, which erewhile excited such emulation among contending cities; but, according to the more generally received opinion, the city of Mentz bore it away, and the glorious crown has been awarded by grateful Germany to John Guttemberg. We would not pluck one leaf from the blooming wreath which decorates his brow; his glory is that of the ages of faith and of inventions. The Art of Printing, as it now exists, is certainly of no older date than the fifteenth century: but it was itself little more than the mere revival of an art five centuries older, and which had been almost lost sight of in the confusion of the middle ages.

Recent antiquarian research has established the important fact, that there was, as early as the tenth century, a species of hand printing, or *Chirotypography*, more or less generally used. A learned Italian, the Abbate Requeno, in a work lately published at Rome, has set this matter in the clearest light. He has proved, that many ancient diplomas and other documents, hitherto viewed as manuscripts, were printed by a species of hand-press. By a careful examination of those first specimens of printing, he has ascertained that the use of stereotype plates, as well as of moveable types, was cotemporary with

* Antiq. Medii Ovi Diss. 43.

† See an article on "Literature and the Arts in the Middle Ages" in the November No. of the Cabinet.

the birth of the Art. Thus it appears, that, in both stages of the Invention—in the tenth and in the fifteenth century—the noble Art leaped, as it were, to its highest point of perfection and to its fullest stature, at its very origin; but then, like a giant exhausted with over exertion, fell back again into the cradle of infancy, to await the maturing of its strength, and the gradual development of its energies! Guttemberg abandoned stereotype plates in favour of moveable types, because he could not hit on any method for multiplying the former.

If ever a man deserved a monument, it was John Guttemberg. But the grateful Germans did a work of supererogation, when they recently erected one to his memory in the city of Mentz: one had been already erected. His own noble Art of Printing bestrides the world: it is the most suitable monument that could have been raised in his honour. It is immensely more grand and sublime than was the famed Colossus of Rhodes, reckoned erewhile among the wonders of the world. All the splendid libraries of modern times, owing, as they do, their origin to *his* great Invention, constitute his most appropriate monument: he needs no other!

The Invention of the Art of Printing constitutes the most important epoch in the history of libraries. It naturally marks the boundary line between the ancient libraries of manuscripts, and the modern ones of printed books. The ancient manuscript libraries are again naturally subdivided into two great classes: the Classical and the Christian; or those of the ancient Greeks and Romans, and those of the middle ages. We propose to glance rapidly at the great outlines of bibliographical history in each of these three great epochs, in the order of time in which they occur. To enter into lengthy details would require a series of lectures, or entire volumes. This interesting department of literary inquiry has been thoroughly examined by the learned of Italy, France, Germany and England. Their recent works on the subject are well known to the literary world:* we propose merely to furnish a few of the more interesting results of their labours.

1. To all the lovers of the ancient classical learning, the history of the old Roman and Grecian libraries cannot fail to offer a deeply interesting theme for investigation; while the sad fate of those old libraries must awaken feelings of the most lively regret. The pagan temples seem to have been the oldest repositories of books, and the pagan priests the first librarians. Such was certainly the case in Egypt, from the earliest period; and so also it was, to a great extent, both in the Grecian and Roman States. Books were deemed something sacred, which should repose near the sanctuaries of the gods, and under the watchful guardianship of the priesthood. The temple of Minerva at Athens, that of Serapis in Egypt, and that of Jupiter Palatine at Rome—not to

* Those who may wish more ample information on this subject, are referred to the works of Muratori & Tiraboschi, in Italy; to Petit Radel—Recherches sur les Bibliotheques, and others in France; to Komeier—de Biblicthecis, in Germany; and to Bingham—de Antiquis Ecclesiæ Scholis et Bibliothecis. Tom. III., in England.

mention many others of less note—all contained extensive libraries. Though in the absurd systems of Paganism there was much of superstition mingled with this practice of connecting libraries with temples, yet the idea in which it originated—that of making literature tributary to Religion—was both beautiful and sublime.

From the days of Augustus to the fall of the Roman empire in the west, we read of many Roman Emperors munificently erecting libraries. Imperial Rome was full of them. They were found not only near the temples and in the imperial palaces, but also in the stately mansions of many of the Roman nobility. Cicero, and many of the other *literati* of the Augustain age, had their own private libraries richly furnished. The rich and luxurious Lucullus had one in his splendid palace, which, in the number and beauty of its volumes, seems to have surpassed any private collection of ancient Rome. His books were bound in the most costly style, and the apartments of his palace in which they were kept were fitted up in a style of regal magnificence. Paintings and statues by the first masters decorated those princely halls sacred to learning, while perennial fountains played there, to cool the atmosphere, and to refresh those who resorted thither to drink at the Pierian fountain. Cicero informs us, that he often passed his hours of leizure in this splendid library. Plutarch praises Lucullus for having thrown it open to all the Roman scholars, and says, that "he was more honourable in the use than in the acquisition of his books."*

The ancient library of Alexandria was founded by the Ptolemies. When Julius Cesar invaded Egypt, a little more than half a century before the Christian era, this ancient library was accidentally destroyed, the fire having communicated to it from the Roman fleet. Clæopatra is said to have been inconsolable for the loss; and to comfort her, the lavish Anthony made her a present of the library which formerly belonged to the kings of Pergamus, numbering about 200,000, volumes. This was a vast collection, when we reflect that all those books were manuscripts, written out by the hand of the copyist.

To account for the manner in which books were so greatly multiplied amongst the ancients, it may be well to remark here, that the labour of copying them was generally assigned to slaves who were specially trained to this duty. When we remember, that many of the ancient Greek and Roman nobles counted their slaves by hundreds and even by thousands, we may readily conceive how they were enabled to accumulate such large collections of books. Besides, volumes did not then, in general, comprise one half the amount of matter they do at present. And withal, it is more than probable, that, when the ancients reckoned their books by hundreds, we now reckon them by tens of thousands. Still it must appear, from the facts just alleged, that the ancient Greeks and Romans had vast collections of books.

* Plutarch's *Lives—Life of Lucullus.*

It is a fact, no less undoubted than it is lamentable, that the great body of ancient books has been entirely lost. We are not perhaps at this day in possession of one tenth part of the standard works which were once classical in Greece and Rome. The writings of many of the ancients have disappeared altogether; and many of those which remain are imperfect and fragmentary. We will furnish a few of the more obvious instances of this, which happen to occur to our memory. Out of one hundred and forty books of history, which we know that Livy wrote, only thirty-five books are now extant. Varro, the most learned of the ancient Romans, is known to have written no less than 500 volumes, of which but two have come down to our day. Dionysius Hallicarnassus wrote twenty books of Roman Antiquities, of which but eleven are still extant. Of the forty books of history composed by Polybius, but five now remain: while of the same number composed by Diodorus Siculus, but fifteen are still extant. Who that has not read the charming Lives by Plutarch, has not regretted the entire loss of more than half of that beautiful collection? who has not entertained similar regrets in regard to the writings of Tacitus and Suetonius, not to mention many other classical writers?

It is curious to trace the causes which brought about the destruction of the ancient libraries, and which annihilated with them so many valuable works of classical antiquity. The corroding tooth of time gradually effected the destruction of many of those literary treasures; but old time is not fairly chargeable with all this work of destruction. The rude hand of revolution and of violence is more directly responsible for this incalculable and irreparable mischief. The ancient Roman libraries fell with the Roman empire itself: the same ruthless barbarians compassed the destruction of both. The fierce Northernmen, who overran Europe in the fifth and sixth centuries, destroyed libraries with the pagan temples to which they were attached, and the princely mansions in which they were contained. What cared the steel-clad, and the stell-hearted warrior, of the north, for the appliances of ancient Roman literature? What use could he find for those rare and precious volumes? Perhaps he fancied the cover of the book if it were chased in gold or silver, or bedecked with jewels and pearls: but the work itself was for him a sealed treasure. To possess himself of the casket, he recklessly destroyed its precious contents!

The Saracens and Iconoclasts of the East conspired with the fierce Northmen of the west for the distruction of ancient books. Every one knows the famous order of the Caliph Omar in regard to the splendid library of Alexandria. Every one has read of the manner in which that order was executed; how more than 500,000 volumes were sacrificed to the insatiable Moloch of Mohammedanism; and how the baths of Alexandria were warmed for months with the fuel of those books which contained the accumulated treasures of the past.* This one wanton act of destruction, stimulated by the basest fanaticism,

* This fact, generally related by historians, has been recently questioned by some who cherish a TENDER feeling for Mohammedanism.—Cf. Art. in Encyclop. Americana.

has perhaps wholly deprived the world of hundreds of ancient works of priceless value.

The Iconoclasts of the East, in the eighth century, under pretence of zeal for Religion, destroyed vast collections, not only of valuable paintings and sculptures, but also of books. To furnish one instance out of many which might be alleged, that illiterate tyrant, Leo the Isaurian, ordered 50,000 books to be destroyed in Constantinople, under the specious pretext that they fostered superstition! A popular insurrection completed the destruction of the large collection of books which the early Greek Emperors had accumulated in the imperial city of Constantine.

2. Thus Goth, Vandal, Iconoclast, and Saracen, all conspired for the destruction of ancient literature and learning; and it was not surely their fault, if any vestige of it was suffered to remain.* Can we wonder that, with all these untoward circumstances combined, many works of the ancients should have perished: or should we not rather be surprised that any portion of them should have been preserved? We know of no means by which to account for this preservation, except that the Christian Church, which grew up amid the ruins of the old Roman Empire, undertook the guardianship of what still remained of the old Roman and Greek learning. The church is the only connecting link between ancient and modern literature and civilization. But for her agency—and she was sustained by Divine power, while every thing human was crumbling around her—it is not possible to conceive, how any vestige of classical learning could have survived to the present day. Learning was on the eve of perishing from the face of the earth; civilization was about to be swallowed up by one overwhelming deluge of barbarism: the church alone survived the universal wreck, and she alone, by her powerful influence, stemmed the rushing torrent, and prevented the torch of learning from being utterly and hopelessly extinguished. She gathered up with eager solicitude the miserable remnant of the books which still remained, carefully copied and multiplied them, added to them her own treasures of ecclesiastical writings, and placed the new Christian libraries, for greater safety, under the protection of her priesthood, and the shadow of her churches.

The christian, thus rose on the ruins of the ancient classical, libraries. The former contained all that was still remaing of the latter, to which it superadded its own peculiar literary treasures. If the middle ages deserved no other credit than that of having carefully preserved the remnant of ancient learning, they would, as a literary epoch, be entitled to the eternal gratitude of mankind. Men of all shades of opinion have at length agreed to award this tardy measure of justice to that much abused period. But for the indefatigable zeal of the Catholic priesthood—of popes, bishops, priests, and monks—in collect-

* See an able article on the ancient classical libraries in a number of the New-York Review, a few years ago. The writer of this article, however, with much learning, has not a little flippant assertion tainted with bigotry.

ing, preserving and transcribing books during the middle ages, what would have become of the ancient classics? The great Protestant philosopher Leibnitz tells us, that they would have perished altogether; and many other enlightened Protestants, such as Burke, Ellendorf, and Bishop Tanner, pronounce the same opinion. And if they had been silent, all history would have still proclaimed this great leading fact.

Under the auspices of the Church, the Christian libraries of the middle ages sprang into existence, and were cherished in their growth. The popes were pre-eminent in this zeal for the preservation of learning. And it is a remarkable fact, that the Vatican library, founded by pope Hilary in the sixth century, continued throughout the middle ages to be the most famous of all the Christian libraries; and that it is, even at this day, the one precisely which is the most rich in old manuscripts. The literary antiquary, who wishes to search for old books, must still make a pilgrimage to the Vatican, in despite of its dreaded thunders. But the other day, a Roman Cardinal, Mai, drew forth from the shelves of this time-honoured collection the famous work of Cicero *de Republica*; and this is but one of many works which this indefatigable pioneer of learning has rescued from the tomb of ages!*

Next to the popes comes the Catholic bishops of the middle ages, in zeal for the establishments of libraries. Libraries were founded under the shadow of all the principle Cathedral Churches; and many of them subsist to this day. The zeal of many of the bishops in collecting books is almost incredible. They made long and repeated journeys over Europe; they employed large numbers of copyists; they entered into diplomatic negociations for this purpose. Many prized their books so highly as to have their favourite authors carried along with them whithersoever they went. Wherever an episcopal See of any note was established, there was also founded a library and a school.

Next to the Cathedral, came the monastic libraries. The monks did more, perhaps, than any other class of men to multiply books, and to establish libraries throughout Christendom. The monasteries were *Oases* smiling in the midst of the desert—and they were generally located in some retired and desert place, which they literally made to simile with verdure. The indefatigable labour of the monks in collecting and copying books almost surpasses belief. Their lives were often entirely devoted to this darling occupation. In it they patiently laboured, day after day, and year after year; and when one generation had been spent in this labour, the next took up the task where it had been left off; and thus the work of transcription, and of the consequent accumulation of books, went on from century to century, without any intermission. Each monastic order, and, in fact each monastery, was a perpetual

* He has published some twenty volumns quarto of new works, hitherto inedited, and almost entirely unknown.

and undying body, the members of which laboured in concert as one man, under a common rule and a common superior. The advantages to literary efforts of this unity and permanency are obvious; and there is no other way of accounting for the otherwise incredible results of monastic labour and enterprise. Difficulties which would appal the stoutest modern heart were by them set at nought; they removed mountains with the vigour and alacrity of their faith, which was the absorbing principle of their actions.

The result of all this patient labour was the accumulation of extensive libraries in all the principal monasteries; and these were scattered over the whole face of Christendom. The books which constituted these collections were, almost all of them, copied out by the monks. They were the fruits of their patient industry: and as such, they were the more dearly prized. If a horde of barbarians dared disturb the sanctuary solitude of the monastery, the first thing thought of was to save the books of the library; and often, while the enemy was entering the monastic abode, the monks might be seen climbing the neighbouring mountain heights, heavily laden with the books they had rescued from destruction.

We cannot pause, to give a detailed account of the monastic libraries of the middle ages. Yet we must mention a few, as specimens of the rest. The monastic library of Novalese in Piedmont reckoned more than 6000 volumes; that of St. Benedict *Sur Loire* in France, counted 5000; while that of Spanheim, in Germany, had upwards of 2000 volumes. These numbers will not appear so small, when we bear in mind that they were all written out by hand, that many of them were quarto and folio volumes of the largest size. They comprised works of all ages and countries, and on all subjects; as appears from the catalogues of many of them still extant.*

From the very rapid sketch we have given of the Christian libraries of the middle ages, we gather the following leading facts: 1st, that those libraries gathered together and preserved the remnant of the ancient classical libraries, which otherwise must have entirely perished: 2nd, that to the Catholic Church, with her popes and bishops, are we mainly indebted for this wonderful preservation of such of the ancient classics as are still extant: and 3rd, that the patient labour and systematic industry of the monks were also mainly instrumental in bringing about this good result. No impartial man, who has even glanced at the literary history of the middle ages, will be inclined to question the accuracy of any of these conclusions.

3. But we must hasten on to the third great epoch of bibliographical history—that of modern libraries since the Art of Printing. The first feature which strikes us in this epoch, is a painful one to every lover of learning. The modern libraries have been erected on the ruins of the christian libraries of the middle ages, especially in those countries where the reformation, *so called*,

* As, for example, that of the library of the York, written in Latin verse by Alcuin.

had full sway: as we have already seen the christian MSS. libraries springing up amid the ruins of those of Greece and Rome. There is, however, this remarkable difference in the two cases, that whereas the mediœval christian libraries did not *cause* the ruins on which they were founded, but deplored the evil and laboured to remedy it, those of modern times, on the contrary, revelled amidst the ruins which those who founded them had in many instances themselves brought about!

What has now become of all the Cathedral and monastic libraries which were formerly so flourishing in Germany and England? They have—alas! almost without an exception, been swept from the earth by the storm of the reformation; they have all been buried under the ruins which that miscalled revolution left in its course, or consumed in the conflagrations which its *burning* zeal enkindled! If you now wish to find any of those time-honoured manuscripts, you must travel to Italy or Spain—to countries which the reformation never blighted: you will find scarcely one of them in Protestant Germany or England. The reformers were much too *enlightened* to value or preserve those old monastic books, the collection of which had cost whole centuries of patient toil!

This is no rhetorical flourish; it is no exaggeration: it is a plain, unvarnished statement of an undoubted fact. We will present a few evidences of this fact, which does not rest on our bare assertion. In France, the Huguenots burned the famous library of St. Benedict *Sur Loire* with its 5000 valuable MSS. volumes: and there is no telling how many other libraries, attached to Churches or to Monasteries, they burned or destroyed in the various provinces of France where they fomented civil war. In Germany, the war of the peasants, sent more than one hundred thousand poor men to the tomb, and consumed no doubt more than twice that number of MSS. volumes. The thirty years war completed the work of destruction, and left Germany almost a dreary wilderness. Every one who has read the history of those troubled times has learned the singular circumstances under which the great library of the city of Munster—one of the most famous of all Germany—was destroyed by the Anabaptists. Rothman, one of their leading prophets, employed the very same reasoning to induce the mob to destroy it, as Omar had used in regard to the famous library of Alexandria. Standing in the public square, he proclaimed with a stentorian voice: "the books in yon library are either conformable to the Bible, or they are not: if the former, they are useless, and should be destroyed; if the latter, they are baneful, and should be burned: therefore, in either case, that library must be destroyed!" The rabble took him at his word; and thus one of the brightest lights of Germany was put out forever.*

But it is to England—to proudly boasting England—that we would beg leave to direct special attention. She did openly, in the face of day, and by act of

* See Audin's Life of Luther, p. 460.—American Edition.

Parliament, what other Protestant countries had done under the maddening influence of popular excitement, and of civil war. The wanton destruction of the English monasteries was invariably followed by that of the libraries attached to them. The Protestant historian, Tyrell, in his history of England, laments, while he freely admits, this sweeping destruction. Bishop Tanner, in his work on the monasteries of England, admits the same thing. Not only this, but the libraries of the two great Universities of Oxford and Cambridge were likewise wantonly destroyed, at the instance of the reforming visiters sent by the King. The two famous libraries of Oxford, founded in the fourteenth century by Richard Aungerville and Thomas Cobham, fell a sacrifice to this reforming zeal. One of those royal myrmidons actually boasted, that he had left the New College quadrangle all covered with the leaves of torn books! In vain did the authorities of the University complain of this rapacious Vandalism: but one single book, of all that splendid collection, could be recovered; and, in 1555, the University sold the very desks and shelves of its once florishing libraries. And what, think you, did those pious visiters do with the books? They sold them to the Green grocers for wrapping paper! And a few of them were afterwards accidentally found at their stalls, and redeemed!* It is a singular fact, that the Bodleian library, subsequently erected at Oxford, in 1602, contains but *three* of all those thousands of volumes which formerly enriched the Oxford libraries!! And yet those libraries, thus wantonly destroyed, contained, besides other important works, the ancient annals of England. Not to mention other facts in proof of this, both William of Malmesburg and Florence of Worcester, assure us, that they composed their histories almost entirely from the monastic records.

Thus did *enlightened* Protestant England revel amid the ruins of her christian libraries of the middle ages. She first used every effort to obliterate all traces of mediœval learning, and then sneered at the darkness of those ages, and boasted her own superior enlightenment! The middle ages would have been *dark* indeed, if the reformation had had unchecked sway in the world: but thanks to the literary zeal of Catholic Italy, the works of mediœval literature have not wholly dissappeared!

Notwithstanding this violent check to learning by the fanaticism of the reformation, modern libraries increased apace, in consequence of the Art of Printing. The early activity of the press in the multiplication of books is almost incredible. From the year 1455, to 1536, a period of 81 years, it is computed that no less than 22,932,000 books were printed.† The first book of any magnitude that was printed was probably the Latin Bible, which according to Mr. Hallam,‡ appeared as early as 1455. It is also a well ascertained fact, that, during the seventy years intervening between the first issue of the press, and

* See Chamberlain—Present State of England, Part III. p. 45.
† Petit Radel—Recherches Sur les Bibliotheques, p. 82.
‡ In his "Introduction to the *History of Literature* in Europe," &c.

the publication of Luther's German Bible in 1530, more than SEVENTY different editions of the Bible had been published in the various vernacular tongues of Europe!

We should be endless, were we to dwell in detail on all, or even the principal, great modern libraries. Suffice it to name the Bodleian at Oxford, and that of Cambridge, together with the Gresham Library, and that connected with the British Museum, in England; the Bibliotheque Royale, and a host of others, in France; the Royal Library, at Munich in Bavaria; the Senatorial Library at Leipsic, and the Imperial Library at Vienna. We hazard little, however, in saying, that both in regard to number and to antiquity, Italy is perhaps better furnished with libraries than any other country of Europe. She has none, perhaps, which can boast as great a number of books as the Royal Library at Paris: but withal, she has more numerous and respectable libraries than either France, England, or Germany. There is the Ambrosian Library at Milan; that of St. Mark at Venice; the Magliabecchiana and the Laurentiana at Florence; and the Vatican at Rome; which may compete with any others in the world. All the other principal cities of Italy—Turin, Pavia, Padua, Parma, Pisa, Sienna, Modena, Ferrara, Bologna, Naples and Perugia, have numerous public libraries, which are free for all. In Venice, there are no less than fourteen, some of which are larger than St. Mark's; and there is about the same number at Rome. "Ignorant Italy" is thus still ahead of the world in bibliographical treasures, upon which she draws without intermission. While there are, perhaps, not more then four respectable libraries in loudly boasting and bitterly sneering England, there are perhaps not less than a hundred in unpretending Italy; and these almost all richly stored with ancient MSS. volumes, and other rare works!* The old saying is here verified: "smooth water runs deep."

Our own rising country is still far behind Europe in libraries. Still we have made a good beginning, and we have already many respectable collections of books. Almost every College in the land, and State in the Union, has the nucleus of a library. The most ancient and the most richly furnished are those of Philadelphia and of Harvard, each of which numbers about 50,000 volumes. That of Yale College is about one-third less than these two. Mercantile enterprise and liberality have done much to establish libraries and to augment those already in existence; and when the munificent bequest of $400,000 left by the present John Jacob Astor of New York shall be applied to its contemplated object, we may expect to see a splendid library in our great commercial emporium.

Nothing can be more desirable than the multiplication of libraries throughout our happy country. They are great fountain heads whence flow literary streams which will irrigate and fertilize our land. To the forecast of our great

* See Baretti—Account of Italy, vol. i. p. 196–7. Edit. London in 2 vol's. 8vo. 1769.

statesman philosopher, Benjamin Franklin, we are indebted for the first idea of a great library at Philadelphia. The conception was well worthy of him on whose tomb was inscribed the appropriate epitaph:

"*Eripuit fulmen cælo, sceptrumque tyrannis.*"

Public libraries in large commercial cities serve greatly to qualify the mercantile spirit, and to quench the otherwise all devouring fever of avarice, which, in our *enlightened* age of dollars and cents, is but too apt to be the all pervading malady. As we grow older, the restless spirit of speculation will, it is hoped, somewhat abate; and then we shall enjoy more literary leisure, and shall apply more ardently and successfully to the pursuits of science and literature.

Then may we hope to treat with contempt all that flimsy stuff with which the press daily floods our land, and which is christened *literature*, we suppose, by courtesy. Then may our youth turn with disgust from the sickly effusions of our Willis', our Tays, and our Poes, to the more solid productions of our Irvings, our Prescotts, our Stephens', and our Bancrofts.

A quaint old poet has well said:

"The busy mints
Of our laborious thoughts is ever going,
And coining new ideas."

Now it so happens that this same "busy mint" now-a-days "coins" more spurious, than it does genuine, "ideas." Literary activity will be of little avail, unless we be able to detect the counterfeit, and distinguish it from the genuine coin. We set down as counterfeit almost all the fashionable novels of the day—the French especially included—and we except only those of Walter Scott, of Maria Edgworth, and the writings of Charles Dickens—bating, however, his "American Notes," which are not much more current here, than the same amount of notes of one of our broken banks. We like Dickens, because he has discovered the "philosophers's stone:" he transforms into pure gold every thing that he touches. He is the friend and advocate of the poor and the distressed; and he strikes at tyrany and avarice in high places. Besides, he leaves a good moral impression in most of his works.

We would not be understood as disparaging the great literary activity of our age: we would only wish to see it properly directed. Activity in the health of both body and soul. The mind becomes more buoyant and vigorous by exercise. The mind of a nation particularly,

"Like the bounding ocean
Gains, and gains, and grows more strong by motion."

P. F.

From the (London) Catholic Magazine.

THE MONTH OF MARY.

"OH, MARY, CONCEIVED WITHOUT SIN, PRAY FOR ME, WHO HAVE RECOURSE TO YOU."

It was a fine evening in the month of May, and after wandering long among the tombs of Père la Chaise, I was about to depart from thence, when a murmur of voices fell on my ear, and turning round I beheld a sight which never shall, which never can be, obliterated from my memory. It was a funeral procession—but one which told less of death than of life everlasting, less of grief, than of gladness, that a pure spirit had been removed from the contagion of earth to joy in the purity of its heaverly sisters. Beside the coffin walked a pair of mourners whose looks of misery told their tale; they were the parents of the departed, perhaps they had lost their only child, the joy of their younger days, the hope and staff of their approaching age. Neither of them were old; the creature over whom they wept could have barely passed the first years of childhood; and the hat-bands of the mourners, and the pall that covered the coffin, were of the spotless hue that denotes the virgin.

The coffin was preceded by a troop of young girls all clad in white, and bearing wreathes of white roses in their hands. Their eyes were cast modestly down, and amid looks of deep recollection and prayer, I thought I could trace on many a fair young brow a mingled expression of sadness for the loss of a friend, and of most sweet assurance of her present bliss. I knew at once that this young troop of mourners belonged to the Society of the Month of Mary, and that they were about to consign a companion of their pious association to an early grave.

The Month of Mary has always appeared to me one of the most beautiful, as it certainly is one of the most poetical, of the devotions of the Catholic church. By this holy practice, the month of May, the fairest of the months of Spring, is dedicated to Mary, who was the first and fairest among the daughters of men, and whose days beamed upon this unhappy world like a beautiful Spring, making it fair by her virtues and bright by the promise of that spiritual summer which was to visit its children in the person of her Son.

But I must return to Père la Chaise. The pure child of this most pure devotion, was consigned to earth; her sisters in piety and love had knelt round her grave, mingling their prayers with tears, half of sorrow for her death, half of sympathy in her present bliss; then each flung her white garland on it, until it became a trophy of white blossoms, and so they all departed in prayer and religious resignation. The bereaved parents alone remained on the spot where their all of earthly joy was buried. Long and fervently that mother prayed! Now she cast her eyes to Heaven, as if there she could trace the flight of her child to bliss! And now she cast them to the earth, as nature would have its way, and her heart was wrung with sad thoughts of the coffin and the worm, and all that makes death horrible to the mind of man. What a contrast

those mourners made, each weeping over an object apparently equally dear to both. It was religion and its absence—frenzied sorrow, and silent resignation—the madness of proud despair and the tranquility of humble hope. The mother's heart was torn with anguish, but supported by an innate sense of religion, which whispered sweet thoughts of the happiness of her child, and hopes of a future union with her. But the father, his face was of despair, earthly despair—the despair of having lost one most dear, without the chance of ever beholding her again. For him there was no hope in God, no belief in the immortality of the soul,—annihilation was written on his brow; and too surely did he seem to think, that all yet remaining of the bright child of his household was mingling for ever in the dust at his feet. The Cross was before him, and he turned not to it for consolation or for prayer: Heaven was above him; he raised not his wistful glances thither: but with the strong grasp of despair he clutched some fading flowers from the grave, and gazed upon it with a fixed and downward look, as if he still sought to pierce through its awful gloom, and there, and there alone, had thought or hoped to behold his child. For this man religion existed not, and God Himself was as nothing in his eyes. The thought made me shudder and I turned aside. A slight shriek woke me from my reverie; I turned again, I beheld him with frantic eagerness trying to tear aside the earth that veiled his child from his sight. The woman had been roused by this action of madness, and with tears entreated him to desist from his purpose. He heeded her not, and was actually making some progress in his mad design, when she saw me and besought me to assist in calming him. I did what I could: it would have been idle to talk to this man of religion, or of its consolations, but I kept my eye upon him, and talked for a long time, quietly endeavouring to lead his mind from the subject that engrossed it; and when he seemed calmer, I advised him to retire, adding that he could return later, when there would be fewer spectators of his sorrow.

"Yes, yes!" sobbed the poor woman. "In the calm evening, dear Pierre; that was the hour our Marie loved."

These words seemed to strike him; he rose, and suffered us, for he was utterly exhausted by the violence of his grief, to lead him to his home. Once there, he retired to an inner chamber; his wife would have followed him, but I advised her to suffer his solitary indulgence of his sorrow. She complied, and gently thanked me for my kindness.

"But for your kindness," she said, in a tone of deep feeling, "he would have succeeded in——" The idea was too horrible, and she broke off suddenly. "Oh, Marie! Marie!" she sobbed, in an under tone. "Ah, Madam! did you know the creature we have lost, you would not wonder at his sorrow—nor at his despair," she added, after a moment's pause, "for he is an infidel, without religion—without a God. He does not believe he has a soul, or that we shall ever behold our child again."

The poor woman looked upon me now as a friend—as a benefactor who had

saved the remains of her child from profanation; and, by degrees, she told me the little history of her Marie. I cannot give it better than in her own words, as I heard it partly then, and partly at different visits I paid her afterwards.

"I have told you," she began, "that my husband is an infidel; he is also a man of most violent temper. His conversation is enough to contaminate the strongest Christian; you may believe it might destroy the right principles of a child. My poor Marie! My life was passed in seeking to efface the impressions which her soul received, and to undo the harm that bad example and profane conversations were perpetually doing. For a time I hoped I had succeeded; but it pleased God to visit me with sickness which confined me to my bed for years. When I rose from it, I no longer recognized my child; the evil doctrine had entered her soul, it had taken root, and had flourished there. Shall I ever forget the anguish of my heart, when first from the lips of my child I heard the blasphemous doctrines she had learned from her father? It was, indeed, too true. While I was helpless on the bed of pain, that father, who should have shielded his child from the very shadow of sin, had instilled into her's the poisonous creed of his own unhappy soul. She laughed in scorn at the name of God, scoffed at religion, mocked at the priests, and never went to church, excepting to meet the gay companions of her folly. She was now surrounded by people well calculated to allure her into vice; she was beautiful, and endowed with a genius, which, if trained in a right direction, had been the pride and glory of her mother; but perverted as it was, I declare to you I would have gladly renounced it to behold her a gibbering idiot at my feet, so that with the change, had come the unstained inocence of an idiot soul. Marie had now attained her fourteenth year; in vain I raised my warning voice. I was a bigot in the eyes of my child, and at last I became passive, content to implore the Mother of God, to whom I had devoted Marie at her birth, that the sins of the father might not be visited on the head of the child. My prayer was in mercy heard, and gladly do I pass over her youtful errors, to tell you of her prompt repentance and heroic virtues. She conceived a strong desire to go on the stage; this awoke her father from his dream of security. Both were of vehement temper, and I will not describe the scenes that followed. While this contest was at its height, we went to a village fête; it was the first of May, and with the exception of my child, all the girls of the fête belonged to the Association of the Month of Mary. They had been to Communion that morning, and they came to the fête full of innocent and religious joy. Their Lord was reposing in their hearts;—alas! the passions of this world were in the breast of my child: the contrast wrung my soul with anguish. They looked like the brides of Heaven, in their white robes, and whiter wreaths; a little picture of their heavenly mother hung round their necks. Marie, alone, was in the garb of the worldling, was divested of her spotless robe, and, far worse, her baptismal innocence was no longer on her soul. She herself perceived and felt the difference; I saw it in her face that she did. Her com-

panions gathered her, and sportively besought her to join their society. She hesitated; I felt as if her salvation depended on her answer. (Oh, Mother! how I besought your aid in that hour!) A sense of guilt seemed to steal over her soul, and something she muttered about being unworthy. They over-ruled her objections, and made a circle round her. One of them took off her own wreath and picture; they knelt, and recited the prayer of the Association. Marie, at first, remained standing, then she hid her face in her hands, and before the prayer was concluded, she had sank on her knees. Thus she received the wreath and picture; I had not seen her in that attitude since the days of her childhood.

"I know not what she thought, or what she felt, but I can imagine; for she suddenly started from her knees, and rushed through the smiling sympathising crowd. Finding, after some time, that she came back no more, I also retired home; and opening the door of her little chamber, beheld her prostrate on her knees; the wreath and picture were placed before her, and the poor child was weeping bitterly. I would have retired, but she heard me, and springing up, she first flung herself into my arms, and then fell prostrate at my feet, imploring my pardon for the past sins of her life. From that hour she was an altered being; the books of poetry and of song, the pictures of actors, and of worldly heroes, by which she had loved to decorate her room, were there no longer; and pious books, and pious pictures, usurped their place. A crucifix was against the wall, and beneath it the withered garland ever retained its place. The picture she always wore upon her bosom. Both have been buried with her. In all ways she sought to repair the past scandal of her life. She publicly implored pardon of her young companions for the example she had given. She would ever walk last in processions as the most unworthy; the first and the last she was ever in the Church; her whole life was divided between prayer and good works. She instructed the ignorant, attended the sick, and more than one poor wretch has owned in his dying hour, that, under God, he owed his hopes of salvation to her charity and zeal. This sudden change of life, at first astonished her father, and then made him furious. He thought she intended to enter a convent, and he was furious at the idea. He overwhelmed her with abuse, with curses, aye, and often, very often, with blows, likewise. She bore all in patience; she who could never before endure an impatient word, now sat like an angel smiling through her tears. And when the storm was over, and his passion had exhausted itself into silence, she would steal to his side and kiss the hand that had been raised against her, and implore his pardon for having given him offence. Her devotion to the Mother of God was wonderful. Her face would brighten at the very name of Mary, and she would often speak to her young friends of her Heavenly Mother with a fervour and holy joy, that failed not to draw from every eye those tears the very mention of that sweet name could bring into her own. Most of all, she wished to die in that fair month which is devoted to Mary,—and her wish was in mercy

granted. For months I perceived a change in her appearance, which made me tremble lest I should lose my child at the very moment she became worthy of my love. Consumption took possession of her delicate frame; her colour became deeper and more lovely; her eyes seemed to grow larger and more brilliant; the blue veins of her forehead were more distinctly visible through the transparent brilliancy of her skin. She wasted away, withering like a flower that fades in the sun; and last week she died. Oh! had you seen, as I did, the expression of that angel face, when, for the last time, she placed the Cross to her lips, the withered wreath to her beating heart; had you seen the bright smile with which she gave her soul to her Creator, you would have believed, as firmly as I do, that it winged its way straight to the habitation of the blessed. Before she died she made a moving exhortation to her father: I trust it will take effect at a future time, at present he is in despair."

The sound of a footstep in the next room made her pause in her story, she opened the door, but her husband was no longer there; terror was depicted on the poor woman's face.

"He is not here," she cried, "he will go mad on her grave. Oh! if ever you hope for the mercies of God, come with me and seek him there."

We hurried to the cemetery; the sun was just setting, and the last rays of its glory were shining on the grave. The wretched father was on his knees, prostrate among heaps of withering flowers. At that instant a swell of music floated on the air, and the young girls of the Month of Mary, dressed in white, and singing a hymn to the Mother of God, approached the grave, scattering fresh white flowers upon it. We fell upon our knees; the father also appeared to listen. He raised his head; the soft sounds seemed to soothe him, and recall his scattered senses. Gradually his tears began to flow, and he turned towards the Cross on the grave. The wife saw it, she rushed through the crowd, and tearing the Cross from her bosom, cried out, with frantic eagerness—

"Oh, Pierre! I knew it would be so. You believe that our child is happy; you believe in the God who died on this Cross!"

The man sprang from his knees and stared wildly around him. For a moment, doubt, pride, and shame appeared to shake his soul; then truth and religion triumphed: he caught the Cross, and falling on his knees, he kissed it most devoutly.

"I knew it, I knew it!" cried the wife, flinging her arms tightly round him, "and the prayer of our child is heard already."

The man made no reply, his head sank upon her shoulder, and he burst into a flood of hysterical tears, such as I had never before seen from the eyes of a man. With true natural good feeling, the crowd dispersed; none remaining with us but the Curé, who had accidentally been passing by, and remained to give what assistance was in his power. He spoke long, and seriously, with the man, and Pierre submissively promised all the good priest demanded of him; and we left the couple, broken-hearted, yet happy, by the grave of their child.

"And will a conversion, so sudden, be also lasting?" I asked of the good priest, as we left the cemetery.

"Few conversions are really sudden, though, I admit, there have been wonderful instances of the kind. But this one is not sudden. Atheists seldom really succeed in believing their own doctrine, though pride induces them to call it such. There is almost always an innate conviction of its folly: infidelity is, in some, the pride of philosophy,—in others, the cowardice of guilt. Some fancy atheism the proof of a mind soaring above the superstitions of the vulgar, but many more seek to disbelieve, only because they are afraid to believe. Eternity and a just Judge are fearful things to those, who act as if such things were not. But the opinions of this poor Pierre must have long been changing. The conversion of his child, and her happy death, cannot have failed in making an impression, not seen or felt at once, but gradually leading him to reflection and (which is the same thing) to conviction;—for who ever seriously reflected and remained obstinate in unbelief? All his hopes are now directed to meeting his child in heaven; and he will never relapse into infidelity while he believes that she is an Angel there!"

Here we parted, as our roads lay in different directions; and I returned home weaving sweet fancies on the name of Mary.

How sweet, I thought, is the name of Mary! How well does Saint Bernard speak our thoughts, when he says, "Oh, Mary! you cannot be named without inflaming the heart of him, who pronounces your name and loves you." Why is this name ever given to common mortals? It should rather be enshrined in every heart,—it should never be named but with a feeling of reverence,—it should never be heard but with an interior motion of respect and love for her who bore it once, and who has thus made it a name holy to every Christian's ear. How venerable is the name of Mary,—how full of fragrance and of beauty! Truly it is an inspiration to all pious thoughts, sweet as the odours of the cedars of Lebanon, fair as the lily, lovely, as the rose, meek and gentle as the lowly violet, bright as the stars that encircle her brow. All virtues, and all memories of virtues, are entwined around it. Chastity, poverty, humility, obedience, charity,—these are the bright attributes of Mary, and these are the memories that encircle her name. The name of Mary has also a mystic signification—meaning, "Star of the Sea." She was indeed the Sea-star, the star of hope, which rose over the troubled waters of bitterness and crime, and soothed their billows to a sudden calm.

All the nations of the earth were pagans, and the bright days of the religion of Juda had vanished for ever. The days of the patriarchs, of the judges, of the kings, of the prophets, had passed away. The glory was about to depart from Jerusalem, the sceptre of her power had already been wrested from the princes of her people. The Roman cohorts were in her streets, the Roman eagles flew over her towers, a Roman delegate was on her throne, and Roman power controlled her councils. The forms of religion were still preserved;

but the spirit—the spirit was there no longer. The priests still lay prostrate before the holy of holies, the temple still echoed to Jehovah's name, but the heart slept on in cold indifference; the body was bent in prayer, but the spirit was bowed yet lower, and grovelled in the very dust in the sordid interests of human nature debased and fallen. Such was the world when Mary came,—the morning star which was to usher in the true sun of the spiritual world. As the storm-beaten mariners of ancient days hailed, with shouts of delight, the rising of that star which was their only guide over the waste of waters, so may we hail the name of Mary, as the true beacon to our haven of safety at the foot of the Cross. Oh! let it sink deeply into our souls! let it linger in our hearts, and about our lips! let us call upon it when we rejoice, as when we mourn—in the sunshine of security as in the gloom of distress and danger. It will be to us as most sweet refreshment in the hour of need, as a light in the darkness of this world, as a certain assurance of safety and rest, as a shield around our hearts, and an armour of proof against the attacks of our foe. We will think of Mary! and the virtues amid which that name is enshrined, will crowd to our memories and perhaps bloom in our hearts. We will speak of Mary, and the devil shall fly from before our footsteps. We will pray to Mary, and our prayer shall be heard at the throne of her Son! She, on earth, denied him nothing,—neither, in Heaven, will he refuse her aught. On earth, He called her 'Mother,'—his head was pillowed on that sinless heart, his nourishment was derived from that most sinless breast. Will he deny the wish of that heart—the sighs of that bosom? Her tears often fell upon his infant brow, her lips were often pressed upon his infant cheek. Will he refuse the prayer of those lips? Those lips which belonged to her, who shared in all his thoughts, and wept with more than a mother's love over all his woes. Where is the child who would refuse aught to his parent? Where the son would deny aught to his mother? And Father of Heaven! That mother, Mary,—that Son, the Saviour of the world.

Feast of St. Scholastica. M. C. A.

TO THE MONTH OF MARY.

Welcome to this world of woe,
To each pilgrim here below,
Nature's voice on hill and dale,
Bids you, Month of Mary, hail!
Come, young daughter of the spring,
Come, and on your azure wing
Fair and fragrant flowrets bring;
Come, that from your treasures sweet
We may twine a chaplet meet
To be offered at the shrine
Of the Mother-Maid divine:
Bring the Rose, for in its hue,
Mary's ardent love we view,—
"Mystic Rose," the precious name,
Mary from the Church doth claim.
In the lily's silver bells
The purity of Mary dwells;
In the myrtle's fadeless green
Mary's constancy is seen,
And its blossom, white again,
Seems her spirit without stain.
Bring them, and, oh! ne'er forget,
Humble, low, the violet!
That, unseen, its soft perfume
Sheds o'er flower of fairer bloom,
And another grace bestows,
Even on the regal rose!

Mary's humbleness was given
As the last best gift of heaven;—
Gift, that more than all the rest,
Made her Jesu's mother blest;
Let its emblem vi'let twine
Meekly round its Mary's shrine.
Bring sweet wildings of the field,
In the dewy grass concealed,
From their Maker's hands they start,
All unspoiled by human art;
Bring wild sorrell, daughter bright
Of the summer's looks of light;
Bring the primrose, that in brooks
On its own sweet image looks;
Bring the harebell's fairy wreath,
Water-lilies, pale as death,
Eglantine, most graceful child
Of the realms of nature wild,
Cowslips, and the flower that clings
Round the rocks in golden strings;
From some lone and secret spot,
Pansies and forget-me-not;
And the flower that, bright as day,
Takes your name of May, sweet May.

Month of bright and radiant skies,
Tribute flowers to greet you rise;
Come, for we are wearied here,
'Till your music greets the ear,'—
'Till your rosy fingers fair
Scatter perfumes on the air.
We do love you, month most fair,
For the hallowed name you bear;
And we hail you with delight,
Since around your footsteps light

Mary's name sheds lustre bright;
Every flow'ret seems to say,
Mary's is the month of May!
Ever plant and greenwood tree
Breathe the same fair melody;
Streams and rivulets repeat
Still the name of Mary sweet,
And from nightingales' glad throats
In a gush of song it floats;
Every thing of field and grove,
Tells of Mary's month of love.
Come, for at your gladsome voice
Every creature doth rejoice;
Come, for we would garlands twine
Round the mother-maiden's shrine;
For that virgin's sweetest sake,
All your days we festive make;
Those that smile, and those that weep,
In your month glad festal keep,—
Laughing child, and mourner pale,
All the MONTH OF MARY hail!—[Cath. Mag.]

M. C. A.

SKETCHES OF EARLY CATHOLIC MISSIONS IN THE WEST.

No. 2.

THE HURON MISSION—ITS BRILLIANT SUCCESS—THE VIRTUES OF THE HURON CHRISTIANS—THE DESTRUCTION OF THE HURON VILLAGES BY TWO INVASIONS OF THE IROQUOIS—EDIFYING DEATH OF FATHER ANTHONY DANIEL.

In our first paper, we glanced rapidly at the history of the early Jesuit missions among the Indians of the North West, as given by the American historian, Bancroft. In the present, we design to furnish some additional details concerning the missions among the Hurons, the first of all in point of time, having been established, as we have already seen, as early as the year 1634.

The facts which we will give, are taken from the old account, or "Relation,"* drawn up by Father Paul Ragueneau, the Superior of the mission, and published at Paris, in 1650. The "Relation" furnishes an interesting account of the state of the mission in the years 1648, and 1649, and gives a thrilling sketch of the horrors attending the destruction of the christian villages of St. Joseph and of St. Ignatius, by incursions of the Iroquois,† the most deadly enemies of the Hurons, and of the christian name.

It is indeed a beautiful spectacle, to behold christian civilization blooming amid the frosty wilderness of Canada, and taking deep root and flourishing in

* The title of which was given in our first No.

† Bancroft calls those who destroyed the mission of St. Joseph MOHAWKS; (vol. iii. p. 138) but the "Relation" styles them IROQUOIS. P. 8.

the hearts of the wild children of the forest. It is a thrilling spectacle, to see the fierce and hitherto indomitable savage entirely tamed, and meekly bowing his neck to the sweet yoke of Christ—to behold the devouring wolf converted into the gentle lamb of the fold. The annals of Catholic missions alone can present scenes so sublime and so touching! Philosophy may speculate on its inflated theories of high-sounding benevolence; Protestantism may boast its missionary zeal: but it is only Catholicity which can reclaim the savage, tame his ferocity, and effectually teach him the arts of civilization.

The missions of Paraguay in North America, and those among the Hurons and other tribes of the South West, contrasted with those which Protestant missionary zeal has *attempted* among the Indians of North America, clearly prove the truth of these remarks. While the latter have proved, in every instance, a complete failure, the former were eminently successful, and plainly bespoke the divine sanction and assistance. It is only the Catholic Church, the faithful and virgin spouse of Jesus Christ, "without spot or wrinkle," which can bring forth children for the kingdom of God; the sects, ever since their divorce, have been doomed to barrenness! What savage tribe, in fact, have Protestant missionaries ever succeeded in converting or civilizing? on the contrary, we have already seen, on the authority of the Protestant historian Bancroft, what was effected in this way by the Jesuit missionaries in North America. And his statement, honourable as it is to the burning zeal and successful labours of the Jesuits, is still very meagre indeed, when compared with the detailed accounts furnished by those who were actors in the scenes which he so summarily describes. This will sufficiently appear from the facts embodied in the present paper.

Fathers Anthony Daniel and John de Brebeuf were the first missionaries sent among the Hurons, in the year 1634. We have already seen how much they suffered on the long journey of nine hundred miles from Quebec* to the Huron wilderness. After having laboured with unquenchable zeal, and amidst sufferings and privations of the most appalling character, for the space of about fifteen years, they both sealed their mission with their blood. The first missionaries to the Hurons, they were also the first martyrs. Their blood, however, far from quenching missionary zeal, was, on the contrary, a fertile seed, scattered on the face of the wilderness, from which new champions sprang forth, panting for the glory of martyrdom. The same unquenchable spirit which had led Christians to smile on death in the days of Tertullian, at the close of the second century, was manifested by the faithful children of the Catholic Church labouring amid the snows of the Huron wilderness, towards the middle of the seventeenth. The power of God was not abridged, nor was His right arm shortened.

These two venerable pioneers of the Indian missions soon beheld themselves

* Called Kebec in the oldest writings, and in the "Relation" of 1648–1649.

surrounded by a large body of zealous companions, equally devoted, in life and in death, to the good cause. Four new missionaries having arrived among the Hurons, in September 1648, the total number labouring in that mission then amounted to eighteen. These were dispersed through eleven different missions, eight of which were for the tribes who spoke the Huron tongue, and the three others were among the Algonquins.* The four newly arrived missionaries were given as assistants to those whose missions were the most extensive and laborious; the greater portion of the missionaries had no companions, save "the tutelary angels of the tribes" among which they laboured.† The condition of the mission is thus described by Father Ragueneau:

"Every where the progress of the faith has far surpassed our hopes; the greater portion of the savages, even those who had been before the most ferocious, having become so docile and so pliable to the preaching of the Gospel, that it appeared manifest, that the angels laboured more among them than ourselves. The number of those who received baptism during the past year (1648) is about eighteen hundred; without reckoning a vast multitude baptized by Father Anthony Daniel, on the day of the taking of St. Joseph's, of whom we have not been able to take any exact account; and not comprising those baptized by Fathers John de Brebeuf and Gabriel Lallemant at the capture of the bourgs forming the mission of St. Ignatius. . . . It is enough for us that heaven hath kept a good account of these, for in sooth, these baptisms have served but to enrich the Church triumphant."‡

The "Relation" then proceeds to state, that no intelligence had yet been received from a mission established eight months before among a tribe of the Algonquins, dwelling on an Island sixty leagues to the West. The missionary who laboured at this distant station, far away from his brethren, had much to endure, and had already no doubt gained many souls to Jesus Christ. This Island, situated amidst the waters of Lake Huron, was called by the Indians *Ekaentoton*; but the Jesuits named it *St. Mary's*.§

Wherever a mission was organized, there a flourishing bourg, or Christian village, and sometimes a little cluster of these, sprang up amidst the frowning wilderness. The Jesuit missionary was the father of each little Christian community. He lived with his spiritual children, adopted their mode of life, shared their privations, rejoiced with them when they rejoiced, and wept with them when they wept. He became "all to all to gain all" to Jesus Christ. The affections of the Indians were won, their hearts were enchained; they became as docile as little children in the hands of the missionaries, and they renewed in their lives the brilliant examples of virtue set by the primitive Christians.

The mission of the Conception, of which the principal station was St. Mary's was the oldest of those established among the Hurons. It was the one too,

* Relation, p. 18. † Ibid. ‡ Ibid, p. 18–19. § Ibid, p. 20.

which set the bright example of every virtue, and shone as a brilliant light in the midst of the wilderness, presenting a model for the imitation of the neighbouring tribes.

"Men, women, and children" says the "Relation," "made so open a profession of what they all wished to be even unto death, that the surrounding tribes were wont to call them by no other name, than *the Nation of Christians*. In effect, their chiefs are so ardent in maintaing the faith, and all the families have submitted to its teaching so generally, that, but very few infidels remaining among them, the Christians are no longer willing to tolerate any of their ancient customs, which were the remains of infidelity, or which were injurious to morals."*

"In the beginning of the winter (1648–9) these good neophytes convened a general council, to confer on the means for strengthening the faith among them. They came to the conclusion, to seek out the Father who has charge of the mission, and to beg him to retrench from their customs whatever was contrary to the faith, and to correct, in those uses which were indifferent, whatever might prove in any wise dangerous; and they pledged themselves to obey him in every thing, to view him as the bearer of the word of God, and as their first Chief. The best of it is, that they keep their word, and that, on the least doubt which subsequently arose on this subject, their chiefs came themselves to the Father to receive and execute his orders."†

Towards the close of the winter, this good resolution was put to the test. Some obstinate infidels among the Hurons, wishing to revive their ancient sorceries and impure remedies for healing the sick, called in some chiefs from the neighbouring infidel tribes to aid them with their influence; but they found the faith of the neophytes proof against all their efforts to shake it, and were compelled to desist from their attempt.‡

The following incident, which we abridge from the "Relation,"§ will serve to show how unshaken was the constancy of those Huron Christians.

In one of the public games practised among the Hurons, it was customary for the war-chief to enter the cabins of the village in a kind of fury, and, with uplifted tomahawk in his hand, to destroy the doors and rude furniture, as if attacking an enemy's camp. In one of these fits of assumed rage, an infidel chief of great credit in the tribe declared that he had been admonished in a dream to break open the door of the Church and to cut down the tree from the branches of which was hung the bell which called the Christians to morning and evening service. On any other occasion, it would have been deemed an offence against the national usages to thwart the infuriate chief in his purpose; but the menace against the church aroused the zeal of a venerable octogenarian who had embraced the christian faith. He fell on his knees, and having made a short prayer, he rushed to the church door, just as the savage chief

* Relation, p. 20–21. † Ibid. ‡ Ibid p. 22. § Ibid. p. 22–23–24.

was raising his tomahawk to demolish its portals; placed his bald head between the church door and the upraised weapon, and exclaimed: "the stroke of the tomahawk would fall much better upon my head, than upon a house consecrated to God!" The infidel was lost in amazement: "Strike," said the Christian; "I promise publicly that no vengeance shall be taken for my death; neither the public nor he who will have dealt me the death-stroke, shall inflict or suffer any penalty for it: but I cannot see with my eyes, that either the sanctity of the house dedicated to the service of God should be profaned, or that the voice which summons us to prayer should be hushed!" The infidel was abashed, and desisted from his purpose!

Examples so heroic could not but exercise a powerful influence on the neighbouring tribes. The good father Ragueneau expresses the delight with his soul overflowed in the following language.

"Without doubt the angels of heaven have been rejoiced at seeing, that in all the villages of this country, the faith is respected, and that christians now glory in that name which was in reproach but a few years since. For my own part, I could never have hoped to see, even after fifty years of labour, one tenth part of the piety, of the virtue and sanctity, of which I have been an eye-witness in the visits made to those churches, which have but lately grown up in the bosom of infidelity. It has given me a sensible delight, to witness the diligence of christians who anticipated the light of the sun to come to the public prayers; and who, though harassed with toil, came again in immense throngs before night to render anew their homages to God; to see the little children emulating the piety of their parents, and accustoming themselves, from the most tender age, to offer up to God their little sufferings, griefs, and labours. Often little girls, while engaged in gathering wood for the fire in the adjoining forests, can find no employment more agreeable than to recite the Rosary, seeking to outstrip one another in this exercise of piety. But what has charmed me most, is to see that the sentiments of faith have penetrated so deeply into the hearts of those, whom we but lately called barbarians, as—and I can say it with entire truth—that divine grace has destroyed, in most of them, the fears, the desires, and the joys inspired erewhile by the feelings of nature."*

The following touching anecdotes will serve to illustrate this triumph of divine grace. We condense them from the "Relation."†

"A small child of six years old fell dangerously sick in the mission of St. Michael. His mother, seeing the excess of his sufferings, and the approaches of the death of her dearly beloved and only child, could not restrain her tears. 'My mother,' exclaimed the child, 'why do you weep? Your tears will not restore me to health; rather let us pray God together that He would make me happy in heaven.' After some prayers, the mother said: 'my son, I must

* Relation, p. 24–25.

† Ibid. p. 26, seq.

carry you to St. Mary's that the French Fathers may restore you to health.' 'Alas! my mother,' rejoined the little innocent, 'I have a fire which burns in my head—can they extinguish it? I dream no longer of life; have no more solicitude for me; but I will admonish you of my approaching end, and I will then beg you to carry me to St. Mary's, for I wish to die there, and to be buried among the good christians.'"

Some days after, the child admonished his mother that it was time to carry him to St. Mary's, as his end was approaching. It was a custom of the tribe, that when one was on the eve of death, a multitude assembled to perform the superstitious ceremonies of the country. When the child beheld the gathering throng, he exclaimed: "Alas! my mother; would you have me sin on the very eve of death? No, I renounce all these superstitions; I wish to die like a good Christian." The "Relation" closes the account in these words:

"This little angel was brought to us, and died in our arms, praying until death, and assuring us that he was going straight to heaven, where he would pray to God for us; and he even asked his mother to inform him, for which of his relations he should pray most when he would be with God, and when his prayers would without doubt be heard? He was heard; for shortly after his death, one of his uncles who had been among those who had been the most rebellious to the faith in this whole country, as well as one of his aunts, demanded instruction at our hands, and became Christians."

Similar to this is another incident of a little girl of five years, who having attended morning and evening prayers with great assiduity, and having persevered in this even against the prohibition of her parents, was permitted to receive baptism. Some time afterwards she was taken dangerously ill. Her infidel parents summoned an Indian medicine man, or juggler, to her bedside, and he began his incantations. The little girl, though very low, had yet strength enough to protest against his superstitious impositions. She said: "I am a Christian; the devils have no longer power over me; I do not consent to the sin which you are committing in consulting the evil one; I wish no such remedies; God alone will heal me." The parents, awed by this appeal, compelled the juggler to retire. The child on the same day begged to be carried to the Church, assuring her parents, that she would be healed, which in fact took place. Her parents, were converted and demanded baptism.

The "Relation" gives also a touching account of a girl of fifteen, who had been taken prisoner late in the previous winter (1647–8) by a hostile tribe. Though imbued with the faith, she had not yet received baptism. While weeping in her captivity, she fervently prayed that God would preserve her purity, which was greatly endangered, and that He would grant her the grace to return to the station of St. Mary's in order that she might receive baptism. Her prayer was heard; she felt a full assurance that her deliverance was at hand; she threw herself into the first path with which she met, and, without guide, other than her guardian angel, without provisions, without protection,

she travelled on foot a rugged journey of 240 miles, and arrived in safety at St. Mary's, where she received the long sighed for grace of baptism, and became a model of virtue to the neophytes.

The "Relation" concludes this branch of the subject as follows:

"This chapter would be endless, were I to recount all the triumphs of grace among these poor savages, which excite our admiration more and more every day, and for which we will bless God forever in heaven, without lassitude or disgust. I cannot, however, omit to mention a sentiment almost universal among a multitude of good Christians, who having lost all their property, their children, and whatever they held dear in this world, and being on the point of abandoning their country to escape the cruelty of the Iroquois, their enemies, yet thank God and say: "my God! be blessed forever! I cannot regret these losses, since faith has taught me, that the love which Thou bearest for Christians, is not for the goods of this earth, but for those of eternity; I bless Thee in the midst of my losses as cheerfully as I ever did before; Thou art my Father, and it is enough for me to know that Thou lovest me, to make me content with all the evils which may happen. But what astonishes me most in all this, is to behold, that these sentiments do not come in tardily, after nature and passion have swayed the first motions of the heart; but that grace often anticipates those motions, and controls even those first sallies, directing them to heaven more promptly than to earth. May God be blessed forever for all this!"*

Such was the happy conditition of the Huron misssions, which thus rivaled those of Paraguay in South America, though on a more reduced scale. The snow-clad wilderness of the North produced as lovely fruits for heaven, as did the sunny climes of the South; and the same skilful hands cultivated both portions of the vineyard. Nor does the parallel stop here. Both missions were broken up by violence, when at the very height of their prosperity: that of Paraguay by the heartless policy of the Portuguese Court under the administration of the ever infamous Pombal; and that of the Hurons, by instruments scarcely more fierce, the implacable Iroquois. God permitted both catastrophes, in the mysterious and unsearchable ways of His providence; and both peopled heaven with martyrs from among the Indian tribes.

The Iroquois fell upon the Huron villages at two different times: first, on the 4th of July, 1648, when they destroyed the two flourishing frontier christian villages composing the mission of St. Joseph; and secondly, on the 16th of March, 1649, when a thousand hostile savages massacred the inhabitants, and scattered the glories of the mission of St. Ignatius. In the former invasion, Father Anthony Daniel fell, the proto-martyr of the Jesuits in North America, as he had been one of the first pioneers of the Huron mission; in the latter, Father John de Brebeuf and Gabriel Lallemant, laid down their

* Relation, p. 32–33.

lives for the faith, amidst the most excruciating tortures. We will glance rapidly at the history of both these melancholy occurrences, condensing the very detailed account of them given in the "Relation" already often quoted.

The principal village of the two which composed the mission of St. Ignatius, numbered about 400 families. Almost all the men were absent on the chase, or on a warlike expedition. Father Daniel, who had charge of this flourishing mission, was just finishing Mass, and the Christians, according to custom had filled the Church about sunrise, when the alarm was given, and the cry "to arms" resounded through the village. The Iroquois had stolen upon the village unperceived during the night, and now burst with their fierce war-whoops upon its inhabitants, thus taken by surprise and unprepared for defence.

"Some flew to the combat, others fled panic-stricken; Father Daniel throwing himself hastily among the thickest of the combatants, where the peril was greatest, encouraged his neophytes to make a noble defence; and .... he spoke in a tone so animated, as to make a deep impression on those hearts which had hitherto proved most rebellious, and to impart to them a christian spirit." The crowd of applicants for baptism proved so great, that the Father was constrained by the emergency to steep his handkerchief in water, and to baptize the multitude by aspersion.

The combat waxed warmer and warmer; a multitude of Christians just baptized exchanged an earthly robe of innocence for a heavenly garment of glory: the Christians were overpowered by numbers, and the Iroquois became masters of the place. Father Daniel was entreated to fly, and he could easily have effected his escape. But he recollected that many infirm and old persons had been previously disposed for baptism; he hastily flew around the cabins of the village, baptizing these, and a multitude of infants; and, finding the village already in flames, he betook himself to the Church, wishing to die there near the altar of God. He found it already full of Christians, and of catechumens, who eagerly demanded baptism. He baptized some, gave absolution to others, and exclaimed to the assembled multitude: "my brethren, we shall to-day be together in heaven!"*

The Iroquois surrounded the Church with a horrible outcry. Father Daniel cries out, at the top of his voice: "fly, my brethren, fly! and bear with you your faith even to the last breath! For my part, I must die here, and here abide, so long as I shall see a soul to gain for heaven; and dying to save you, my life is to me as nothing:—we shall meet again in heaven!"

Meantime, while his neophytes are flying in all directions, this good shepherd goes forth to meet the enemy: the fierce war shout is hushed: rage is succeeded by a moment of awful silence; the appearance of the man, his earnest manner, his face all radiant with the light of heaven, had stricken awe

* Relation, p. 10–11.

into every savage bosom. Rallying, however, after a moment's hesitancy, they rush upon him with savage cries; a hundred arrows pierce him, and a musket ball transpierces his body passing near the heart. Father Daniel falls dead: the shepherd has given his life for his flock; and having given his life for Christ, he fell with the divine assurance of finding it anew in heaven.

Finding that he had fallen, the savages rushed upon him, tore off his clothing and mangled his body, treating it with every indignity. At length, the Church being already in flames, his body was cast into the fire, and the good Father's sacrifice became a holocaust. He and his dear Church were consumed in the same flames. He had, by striking awe into the savages and riveting their attention on himself, contributed to save the lives of many of his flock, who were thus enabled to escape.

Thus died Anthony Daniel, the proto-martyr of North America. A native of Dieppe, in France, born of wealthy and respectable parents, he had entered at an early age into the Society of the Jesuits. Chosen for the Huron mission, he had laboured among these people for fourteen years, indefatigable in his zeal, and panting daily for the crown of martyrdom. He was remarkable "for heroic courage, untiring patience, unalterable meekness, and a charity which could excuse all things, bear with all things, and love every body. His humility was sincere, his obedience entire and ever ready to do every thing and to suffer every thing. His zeal animated him even unto death, which though sudden, was not unexpected. For he always carried his life in his hands; and during the nine years that he had been employed in the frontier christian villages, on a mission which was most exposed to the enemy, he had sighed, with hope and with love, for that death which finally fell to his lot."*

But two days before his glorious death, he had finished a spiritual Retreat at the house of St. Mary's, and had made a general confession with a view to prepare himself for eternity. Inflamed with renewed zeal, he would not consent to remain even for a day with his brethren to enjoy a brief repose, but hastened back to his mission, having a sort of instinctive feeling that he was needed there. On the 3rd of July, he preached his last sermon to his dear neophytes, bidding them, with tears in his eyes, to prepare for death; on the 4th, he fell a martyr, as we have seen.† In the words of the "Relation:"

"He left after him an example of every virtue, the savages, even those who were infidels, cherished so strong an attachment for his memory, that it may be said with truth, that he had charmed the hearts of all who had ever known him."‡

We must now turn to another scene of horror and carnage more dreadful far than the one we have just attempted feebly to describe. Encouraged by their former success, the Iroquois returned early in the spring of the following year, 1649; and on the 16th of March, a thousand warriors attacked the chris-

* Relation, p. 13. † Ibid, p. 14. ‡ Ibid.

tian village of St. Ignatius at break of day, while the inhabitants were all buried in sleep. They carried the place by assault, put men, women and children to death, and set fire to the cabins. Out of 400 inhabitants, but three escaped over the snow to carry the alarm to the village of St. Louis, but a league distant.

The Iroquois followed up their success, and before sunrise surrounded the village of St. Louis, which was fortified with a strong pine palisade. At their approach, many of the women and children fled to the neighbouring villages. About eighty valiant Hurons resolved to defend the place to the last extremity. A desperate conflict ensued; but after thirty of the invaders had been killed, and a great number wounded, the palisades were forced, and the enemy rushed in, overpowering their feeble adversaries by their numbers, and carrying every thing before them. Being well provided with fire arms, which they had obtained from their neighbours, the Dutch in New York, they were an overmatch for the Hurons, whom they now butchered almost without resistance. They set fire to the town, and cast into the flames the old, the infirm, the wounded, and such small children as had not been able to effect their escape. From the central missionary station of St. Mary's, but at league distant, the flames were discovered at nine o'clock in the morning; and the sad forebodings of the good Fathers who dwelt there were soon confirmed by a messenger who had escaped from the massacre.*

In this village of St. Louis there resided at the time of the assault two Jesuit Fathers, John de Brebeuf, and Gabriel Lallemant, who had charge of this, and of four other neighbouring villages, which formed but one of the eleven Huron and Algonquin missions before spoken of.

"Some of the christians had entreated the Fathers to preserve their lives for the glory of God, which could have been very easily effected, since at the first alarm more than five hundred persons had escaped with ease to a place of security; but their zeal would not allow them to do this, and the salvation of their flock was dearer to them than the love of life. They employed every moment of their time, as the most precious of their whole life; and during the hottest of the combat, their heart was all on fire for the salvation of souls. One of them was at the breach baptizing the catechumens; the other was giving absolution to the neophytes; and both were busy in animating the christians to die in sentiments of piety, which consoled them in the midst of their misfortunes . . . . .

"An unconverted Huron seeing things desperate, spoke of flight: but a christian, named Stephen Annaotaha, the most distinguished of the whole village for his courage and for his exploits against the enemy, would not hear of it. 'What?' he exclaimed, 'shall we abandon these good Fathers, who for our sakes have exposed their own lives? The love they have for our salva-

* Relation, p. 35–6.

tion will be the cause of their death: there is no longer time for them to fly across the snows. Let us then die with them, and in their company we will go to heaven.' "*

"This chief had made a general confession but a few days before, having had a presentiment of the danger which threatened, and having said that he wished death to find him ripe for heaven. And in effect, both he and many other christians displayed so much fervour, that we can never sufficiently bless the ways of God towards His elect, whom His providence watches over with love at every moment, in life and in death. This whole multitude of christians fell, for the most part, alive into the hands of the enemy, and with them our two Fathers, the pastors of that Church. They were not killed immediately; God reserved for them more glorious crowns"† . . . . .

Having taken the two villages of St. Ignatius and St. Louis in one day, the Iroquois despatched couriers on the same evening to reconnoitre the village of St. Mary's. The council of warriors resolved to attack it the next morning, the 17th of March; but on their march, an advanced detachment of two hundred Iroquois were met by a body of Hurons who had sallied from the village of St. Mary's; and, after a severe struggle, were forced to retreat, and were pursued till they took shelter within the palisade of the destroyed village of St. Louis. Here the Hurons succeeded in killing many and in making thirty prisoners.

Meantime the main body of the Iroquois, having heard of the discomfiture of their brethren, came upon the Hurons in the midst of their victory. Long and fiercely raged the battle within and near the palisade of St. Louis; but at length, after the conflict had been protracted until late in the night, the Iroquois were again victorious, all the Hurons having been either killed or wounded. But the victory was dearly bought: a hundred Iroquois were among the slain, and their head chief was dangerously wounded.‡

During the whole night of the 17th, the French at St. Mary's were under arms, hourly expecting an assault. The Jesuit Fathers were engaged in fervent prayer prostrate before the altar. "We considered ourselves," they say in the "Relation," "as so many victims consecrated to our Lord, who ought to await patiently the hour when we shall be immolated for His glory, without seeking either to retard or to hasten it."§

A profound silence prevailed during the whole day of the 18th, spent by the christians in prayer, and by the Iroquois in consultation. On the morning of the 19th, the feast of the great St. Joseph, a chief patron of the mission, a sudden panic seized upon the the enemy, who fled precipitately, carrying with them such of their prisoners as were able to travel, and as they had not doomed to immediate death. The dreadful fate of the wounded and of other prisoners, is thus graphically described in the "Relation:"

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* Relation p. 37–8. † Ibid, p. 38–9. ‡ Ibid, p. 40–41. § Ibid, p. 42.

"As for the other prisoners whom they had doomed to immediate death, they bound them to pine stakes driven into the earth in the different cabins, to which, in leaving the village, they set fire on all sides; taking delight on their departure at the piteous cries of these poor victims perishing in the midst of the flames—of infants roasted by the side of their mothers, and of husbands who saw their wives roasted near them."*

Thus were scattered the earthly glories of the Huron missions! Thus did many of the Huron christians pass from an earthly to a heavenly habitation! Happy exchange! Heaven peopled from among the wild redmen of the wilderness! Here were exhibited scenes worthy of the primitive Church!

The consequences of the two hostile invasions described above, and the apprehension of similar attacks in future, caused the abandonment of fifteen of the Huron villages,† the christians of which were scattered among the neighbouring tribes, leaving with them only their faith and their virtues. The Iroquois had robbed them of all else. To increase the calamity, a dreadful famine came on, and the condition of the Huron christians who had survived the massacre became deplorable in the extreme.‡ The Jesuits wept and suffered with them, cheering their drooping spirits with bright visions of paradise. In the midst of all their sufferings, the good Fathers rejoiced at the visible triumphs of grace in the lives of their dear neophytes, to whom they clung in life and in death.

At first the missionaries had intended to emigrate westward, with the remnant of the Hurons, to the distant Island of Ekaentoton, or St. Mary's; but the Huron chiefs being averse to removing so far from the bones of their deceased relatives, and having in an eloquent speech of three hours implored the Fathers to make the neighbouring Island of St. Joseph's their central mission, their request was granted, and the purpose of moving farther west postponed for a time.§

In our next paper we will conclude this interesting subject of the Huron missions; and will present a rapid sketch of the edifying life and glorious death of the great apostle of the Hurons—the Xavier of North America—John de Brebeuf.

P. F.

* Relation, p. 43. † Ibid, p. 86–7. ‡ Ibid. § Ibid, p. 92, seq.

A LECTURE.

On the Importance of a Christian Basis for the Science of Political Economy, and its application to the Affairs of Life. Delivered before the Calvert Institute, Baltimore, and at the Carroll Institute, Philadelphia, on the 17th and 18th January, 1844, by Rt. Rev. Dr. HUGHES, *Bishop of New-York.*

POLITICAL ECONOMY professes to treat of the material wealth of nations, and to trace out the laws which govern and regulate its tendencies to increase or diminution. By material wealth, it would have us to understand not only the precious metals, as gold and silver, but all descriptions of property, having an exchangeable value. Whatever substance, whether in the heavens above, or in the earth beneath, or in the waters under the earth, is consecrated to the use of mankind, by the expenditure of human capital, or human labour, passes, *ipso facto*, under the scientific dominion of Political Economy.

From this view it would seem, at first, impossible to take any adequate cognizance of a subject so vast, so complex, and so essentially variable. This is, indeed, to a great extent correct; and the science finds itself so often at fault, even on matters which it ought, by this time, to understand thoroughly, that he must be a credulous man, who places implicit confidence in even its most elaborate conclusions. Yet, on the other hand, it is the special province of all science to take up, and arrange, and analyze, distribute and classify, under general heads, the various subjects which it investigates; and no matter how complicated may seem to be the material affairs of wealth and industry, in the social relations of individuals, or in the great commercial business of nations, the science of Political Economy has reduced, from the patient study of details, certain leading principles, according to which it has distributed the whole subject into special departments, which simplify questions in a manner almost inconceivable. True it is, that the professors of the science are not always agreed, as to the accuracy of its classifications, or the soundness of its principles. True it is, that its votaries have yet to travel an immence distance, before they shall have reached anything like infallibility. Nevertheless, it has already furnished most important results. The observations and statistics, which it has collected and arranged, are invaluable; not only on account of the points which they have elucidated, but also, and more, on account of the anomalies in social, as well as political, philosophy, which it has utterly failed to explain.

Of its two great primary departments, the one comprises the inhabitants of the earth; the other embraces the material things which are required, and can be supplied, for the physical sustenance or enjoyment of these inhabitants. Now, it is found that these material things, before they can be fully prepared for the purposes of sustenance and pleasure, require the expenditure of capital, either in money, or labour, or both. Such things are divided into two stages of time; the one commencing with the first expenditure of capital on the raw material, and ending at the term of expenditure, when the thing is

entirely prepared, and passes over to its use. This comprehends all the industrial pursuits and occupations of mankind; and the whole is designated by the term *production*. The other stage begins when the object is applied to its use; and this stage is called by the general term *consumption*. The latter of these terms represents the wants, whether real or artificial, of society; the former designates the supply of these wants. Population is also classed under two corresponding divisions; namely, *producers* and *consumers*.

But in general, the science has, so far, been conducted rather in conformity to the special interests of particular nations, than according to any principles of universal origin or application. The countries which have paid most attention to this subject, in a scientific point of view, are France and England; and the works emanating from these countries, represent very distinctly, the national type, according to which the study has been prosecuted. Hence, although there are found in their treatises, principles supposed to be of universal application, still the actual condition of society, the nature of industrial pursuits, the bearing of commercial laws, peculiar to those countries, have come in so powerfully in modifying the views of their political economists, that their best principles cannot be appreciated, except by a just discrimination of all the circumstances, in which one nation differs from another.

Thus, for instance, confining our remarks to England, with which we are better acquainted, we are met with a distribution of the population into classes, which are not formed in our own country. These are, landlords, capitalists, and labourers. Generally in this country, the same individual represents all three. He is the owner of the soil, which he cultivates; and his means of carrying on agriculture, constitute his capital. The three classes are indeed, found; but that which constitutes the rule in England, is only the exception here. It is not, perhaps, the fault of Political Economy, as a science, that it seems to regard wealth as the *end*, and human *beings* as only the *means*, in order for its attainment. We would not venture to make this a reproach; and yet we cannot help making it a subject of regret. Its writers did not create the science; they only embodied a copy of its workings in practical life, as they found it in the relations of men. The prominence which is given to wealth, in tracing out the most certain rules for the acquisition of it, cannot but have had an injurious moral effect, in so far as it enhanced the ideal value of riches in the estimation of the human mind. There perhaps never was a period, when men entered on the pursuit of wealth, with so much of what might be called almost desperate determination to succeed, as the period in which we live. And we may entertain a reasonable doubt, whether it be not owing to this, that individuals in high and honourable stations, have so frequently (and of late as never before,) jeoparded and sacrificed an unblemished character, rather than miss the opportunity of rapidly acquiring wealth; the means of which, circumstances and confidence had placed within their reach. Cupidity is a natural propensity of man; and it is to be feared that the theoretic, and practical, political economy of our age, has

encouraged and whetted the passion instead of moderating and regulating its violence. It is certain, that self-interest is the great motive principle of human exertion; but it is equally certain, that Political Economy, as a science, omits what would be essential in a true definition of man's interest. Of this we shall be convinced, if we examine the moral principle on which, whether in the practice of modern nations, or in the theory of writers, Political Economy is founded. If we follow it up to the mysterious link which connects it with the spiritual or moral world, in the breast of men, we shall find that it acts exclusively on that of personal interest. So much so indeed, that if England and France, and the nations of modern times, in general, instead of being Christians, or at least professing Christianity, were Heathens, it would still be almost unnecessary to change a single word in the actual Philosophy or ethics of Political Economy. Here, then, it is, that the importance of a Christian basis demands our attention. The advantages and disadvantage of position between Landlord and Tenant—between the Capitalist and the Labourer, are such, that if mere material self-interest alone be left to regulate their relations, it is easy to foresee that the weaker are liable to fall victims to the interests and power of the stronger. The truth of this proposition is manifest now, in the condition of England, where these relations are, and have been in existence for a long time. Now, if Christianity were admitted as an element in Political Economy, man—human nature—in consideration of the value which it has acquired by the Redemption, would be the first and principal object of solicitude, and all things else would be estimated by reference to this. Man's interest would be graduated on a scale proportioned to the whole of his nature, combining the spiritual with the corporeal; and the whole of his destiny, extending to eternity, as well as time. Then, indeed, self-interest thus undersood, would constitute a principle sufficiently high and sufficiently ample to combine the acquisition of wealth, with sacred regard for the rights and privileges of human beings. But this is not the case. The landlords, capitalists, and labourers of England, are supposed to represent three great departments of capital; the one in territory—the other in money—and the third in muscular strength, or mechanical skill. Each is supposed to be free, and the only motive which is furnished in the present system, is that of individual advantage. But it happens necessarily, that what would be the advantage of one class, is directly opposed to the interests of another; and then each adhering to the common principle, it is clear that he or they who have most power to hold out, will be able to damage or destroy the antagonist interests of the other. The influences to be derived from a high and enlightened appreciation of human worth, according to the standard of revelation, seem to have been shut out from the practical and theoretic economy of modern nations. The interest of the body, in its relation with material wealth, limited, of course, to this present life, is the narrow and ignoble sphere within which political economy affects to move.

I must not proceed, however, with views of this kind, until I shall have anticipated an objection which has already, perhaps, arisen in your minds, in seeming refutation of what is here advanced. And this is, that the immense wealth, the wonderful power, and unequalled prosperity of England, as a nation, is a practical proof of the soundness of her Political Economy. Or, it may be that an assumption, which has often been proclaimed, has presented itself to your mind as a yet stronger refutation, namely: that the wealth of England, her power and prosperity are owing to her profession of the Protestant religion, and the play of those energies which that religion is supposed to foster and develope. Now, with the qualifications which will occur during the course of these remarks, I admit the truth of both these observations. That England is the wealthiest nation on the globe, is indisputable. But it is to be remarked, that this wealth is in the hands of a small portion of her inhabitants; and we can form some idea of its amount from the fact, that we read of private individuals, whose annual income is not less than half a million of pounds sterling. That must, indeed, be a wealthy country, in which the income of a private gentleman, for a period of twelve months, would be sufficient to pay the salary of our President for nearly a hundred years! But perhaps no stronger instance could be adduced, to show how unequally the wealth of England is distributed among its inhabitants, than such a case as this, contrasted with the hundreds of thousands and millions of the people, who are sunk and sinking under the combined evils of moral and physical destitution. Taking the population of the three kingdoms together, as constituting one political family, it will be found that there is no nation of the world, and above all no Christian nation, in which there is such an amount of poverty and wretchedness as in England.

She has, indeed, fought the great battle for wealth with other countries, and has, by universal consent, gained the victory. But how comes it that, while a few of her sons are rioting in the spoils of the vanquished, the cries of the wounded and dying of her own battalions, are heard on every side? How comes it that, in Ireland, out of a population of between eight and nine millions, there are over two millions absolutely dependent on the charity of others, scarcely a degree above their own condition? How comes it that, in Scotland, misery and destitution are hardly less general, and, from other causes, perhaps even more excruciating still? How comes it that, in England itself, distress among the labouring classes presses, at intervals, to such an extreme point, as to threaten, from time to time, insurrection and revolution? How comes it, in fine, to happen that, while the dogs of landlords and capitalists are well fed and well housed—while their horses are daintily provided for, the sons and daughters of Britons around them go forth with gaunt looks and sunken features, through want of food? These are results which *puzzle* political economists, but which never could have happened, if Political Economy had not been transferred from the Christian basis on which it was originally reared in *that country, to the inadequate* foundations of mere individual inter-

est. I am willing, then, to ascribe to the Protestant religion, the credit of England's wealth; but her poverty, and the destitution of her millions, must, I insist upon it, be charged to the same account. This, however, only in so far as these results have been brought about by the Political Economy of that country. Other causes may have contributed to both—such as the system of colonization and military conquest, in which England has been no less distinguished. Neither would I have it to be understood, that I regard the national character of the people of that country as differing essentially from that of other nations. If it be true, as some say it is, that, as a nation or as individuals, they are proverbially selfish, I do not ascribe it so much to any inherent deficiency of moral excellence or feeling, as I do to their system of Public Economy, which has so long prevailed, that it has gradually become, as it were, ingrained into the habits, principles, sentiments and associations of the people. Unfortunately, the same feelings, with the prevalence of the same system, are extending to other nations; and if they should continue, as appears quite likely, it may be difficult, at no distant day, to determine which will be entitled to pre-eminence on this score. There is, it is but just to add, perhaps no other nation in which there is a greater readiness to come to the relief of public distress, when it can be remedied, than in England. But the root of the disease is deep in the social condition of the country; and the highest effort of modern statesmen, political economists, and philanthrophists, is to apply palliatives to the evils which it must produce, without daring to eradicate or disturb the principle from which they flow.

Let us, then, go back to the origin of this system, and trace its workings in connection with Political Economy, and we shall, perhaps, be able to discover the sources from which both the wealth and the poverty of England have been derived. At the beginning of the sixteenth century, England, as a manufacturing country, had no pre-eminence, and was scarcely equal to France, Italy, Spain and the Netherlands. Up till that period, the profession of the same religion had established, throughout all these nations, a certain type of uniformity, in reference to moral as well as religious questions, constituting a standard common to them all. This, however, did not interfere with the peculiar genius and national characteristics of each people. But, in reference more especially to certain social questions, such as the exercise of charity, making provision for the poor, seasons of religious observances, days of rest, and the like, the usages of the different nations approached sufficiently near to uniformity. England, as is known, broke away from this religious connection. The Christianity which she embraced in its stead was based upon an entirely different principle, as regards the social relations. The merit of good works was rejected, as an erroneous doctrine, and it was ascertained that salvation is by faith *alone*. This is not the time nor the place to inquire which of these two systems is true, in a theological point of view. But they are mentioned in contrast, as having been calculated to affect most seriously the social relations, especially

in reference to the condition of the poor. Up to that period, the influence of the Christian religion on the hearts of the people was sufficient to provide, by voluntary contribution, for the necessities of the destitute; and it was a great safeguard for that unfortunate class, that the wealthy were under the conviction, right or wrong, of the importance and advantage to themselves, of doing good to their neighbour. When the universal belief was, that even "a cup of cold water given in the name of a disciple, should not be without its reward," the efforts and sacrifices made spontaneously, to remedy or provide against distress, could not have been regarded either as vain or unproductive expenditure of capital.

But another and more obvious result of the change was, in the increased production which England was enabled to bring forth, in consequence of having abolished the religious holidays of the ancient church. These, at that time, were little short in number of one day in each week. The original motive for their institution was not exclusively religious. Those days furnished seasons of rest for the serfs or slaves of the middle ages; and thus, by diminishing the profits of their lords, and furnishing themselves with such opportunities of education and moral elevation as the times afforded, prepared them gradually for the free condition. By abolishing them, England was enabled to present a production of nearly two months' labour, in each year, more than the other States, that still adhered to the ancient system. The consequence of this was, that, by increasing the amount, she diminished the value, of her productions. Through this diminution in their value, she was enabled to undersell her rivals, first in all neutral foreign markets; and then, following up, with energy and perseverance, the advantages thus gained, she was enabled to undersell them in their own countries, and take possession of their own markets. Thus she began to drain other countries of their circulating medium, which became again a new instrument in developing still further the advantages of her position.

At first sight, it may appear to some that a circumstance, apparently so inadequate, is insufficient to have brought about such results. But we may illustrate its operation by an analogous case, on a small scale. All over this country there is a class of mechanics occupied in the manufacture of shoes. But there is in particular one village or town, in New England, that is celebrated for the number of its inhabitants, and the amount of capital, engaged in that branch of industry. Now, let us suppose that the people of that town find it consistent with their religious sense of duty, to add the labour of Sunday to that of the other days in each week. What will be the consequence, in regard to the other shoemakers throughout the country, who will still feel the obligation of sanctifying the Sabbath day? The consequence will be, that Lynn will be able to furnish shoes cheaper than they, and yet receive an equal amount of wages, though for a larger amount of labour. Her mechanics, therefore, can undersell their rivals elsewhere, on the principle well under-

stood in political economy, that the increase of production is the cheapening of the value of labour. Suppose that each workman can produce a pair of shoes per day, the shoemaker of Lynn can sell seven pairs for the price of his week's toil, while those of his business, in other places, can sell but six for the same money; and as the buyer has in this, *his* advantage, he will purchase from the Lynn manufacturer rather than from the manufacturer of his own town. The money, consequently, expended for this article, will find its way to Lynn, and in a little time, together with the increased labour, will enable the manufacturers of that place to break down their rivals throughout the country. With this increase of capital the manufacturers of Lynn may, for a time, in order to supply the increasing demand for their article, afford to pay higher wages to their workmen; but the consequence will be, that, for sake of this wages, the number of workmen will be increased, and the policy, when the supply shall have equalled the demand, will begin to react upon the workmen themselves, and lead to a reduction of their wages. In its course, however, that policy will have paralyzed or destroyed this branch of industry, wherever those who are engaged in it refuse to work on Sunday.*

Thus, precisely, has it happened in the history of manufactures in England, as compared with the other nations of Europe. The result of the entire national industry, during some forty or forty-five days in each year, gave her the first advantage over her rivals. This brought her capital, and drained from them their resources. It made her strong, and left them weak and exhausted. By means of capital she was enabled not only to increase the quantity, but also to improve the quality, of her productions, to a degree which they could not rival; and if, at different subsequent periods, they attempted to revive their manufactures, even by artificial means, British skill and British capital were prompt, even at a little sacrifice, if necessary, to effect their extinguishment. Thus, England became a monopolist in the market of nations—thus, their wealth flowed to her workshops—thus, competition was destroyed abroad; and the foundation laid at home for that superabundance of riches, by which she has been enabled to borrow from her own subjects almost the whole of her national debt, amounting to some eight hundred millions of pounds sterling. It is not pretended that this is the only cause of the great aggregate wealth of England; but so far as it comes under the head of Political Economy, it was one great cause, of which the comparative poverty of other European nations is as manifestly another consequence. Here, then, we see the principle of in-

* It was the discovery of this advantage which prompted the propagators of the revolutionary doctrines in France to declaim, with such vehemence, against the religious festivals of that country. And, in the wildness of infidelity and materialism which characterized the Revolution itself, it was decreed that there should be one day of rest only after nine, instead of six days of labour. In like manner, now, at least, one of the results of the policy of England has been the abolition, in great part, of the ancient religious holidays, even in Catholic countries. And in France itself, it is a lamentable fact, that even the Lord's day is no longer kept holy, except by the truly religious portion of the country; but, as regards manufacturing industry, the works are continued without distinction of days.

terest operating in its national form; and, thus concentrated, powerful enough to sustain England, in competition, against the world. But having been successful in putting down all foreign competition, how did this principle operate on the condition of its own inhabitants? The contest now is among those three classes, into which Political Economy is pleased to distribute her people. The interest of the manufacturer, as a capitalist, is in the profits of his production. When the markets are brisk and the demand great, he will make large returns by his investments. But still, if he can cheapen the cost of production, he will be increasing his profits on both sides. Hence the labourer must maintain his interest, against that of the capitalist. Both are free; and labour is a commodity liable to rise and fall, like every other thing, with the fluctuations of trade. But the position of the labourer is unfortunate, inasmuch as the interests of the capitalist must be provided for, before his can be reached. He may, indeed, refuse to work for less than fair wages; but no matter how just his pretensions, on that score, the hunger that stands at the portals of his dwelling, threatening both himself and his family, if he do not work, renders him perfectly unequal to the contest. He must give in; for the same policy which annihilated competition in other nations, employs that same competition at home, for the increase of profits by the reduction of wages, or even the occasional suspension of labour altogether. Add to this the introduction of machinery, within the last fifty years. It is estimated that the machinery of England, in the various departments of industrial production, is equal to the labour of a hundred millions of workmen. Besides, at the present time, almost every nation has, at length, been aroused to the subject of manufactures, and has come to the conclusion that it is wiser to encourage and employ its own labourers, than to spend the amount of money which such employment may cost in the purchase of British goods. If, then, we take the actual condition of the poorer classes of Great Britain, depending in a great measure on this kind of employment for the means of life, in connection with the rising manufactures of other States, and take in the future which statesmen ought to anticipate, it will appear doubtful whether, even in an economical point of view, the policy of England has not been a short-sighted policy after all.

Let us now turn to the condition of the agricultural labourers of Great Britain. One would suppose that *their* condition should be improved by the transition of so many, from their ranks, to those of manufacturing industry. But this is not the case; for, as a class, they are not so well off as they were several centuries ago. They cannot, at present, obtain for a day's wages more than one-fourth of the amount of food, which could be purchased for a day's labour, up to the reign of Henry the Eighth. In an act, or rather, the preamble of an act passed in his reign, 1533, "beef, pork, mutton and veal" are mentioned as the ordinary "food of the poorer sort;" so that the agricultural labourers of the present day require to have three hundred per cent. *added* to their actual wages, in order to live as well as their predecessors did, three cen-

turies ago! Here is an awful deterioration in their condition. A precarious, and, at best, a scanty supply of the cheapest, and consequently, poorest kind of food, is all they can now obtain in exchange or recompense for their incessant toil. And hence they are described and represented, in public and official documents, as on the verge of absolute pauperism. Why and how has all this come to happen? The question is the more startling, because, during this period, the aggregate wealth of the nation has increased many hundred fold. To my mind, however, the answer is simple. It has happened, because, during this period, the whole practical economy of the country has been transferred from the ancient basis, and left to be regulated on the exclusive principle of universal, material self-interest. It is all very fine, to talk, as *we* Americans do, of the "immense wealth of England;" and, as the English themselves do, of the "sturdy self-reliance and manly bearing of a British operative"—as contrasted with the humble deportment of corresponding classes in other European States. But Political Economy has not seen, or, seeing, has not dared to denounce the social blunder—the mockery of freedom—which are presented in the spectacle of the starving labourer maintaining a contest of competition with the bloated capitalist. Each, in that contest, is referred back to his own interest; and while the interest of the one is to increase, or at least not diminish, his capital: the interest of the other is simply to escape a death of starvation which is pressing on him.

If these remarks be deemed sufficient to explain *why* the condition of the labouring classes is so much deteriorated from former time, we may now proceed to axplain *how* the thing has been brought about.

In order to do this, it will be necessary to recur briefly to the social condition of England antecedent to the change of religion in that country. Nothing is more true, than that a large portion of the wealth and of the real estate of the country, were in the hands of the clergy. The origin of their title was as just and as authentic as that of any other property in Europe. The wealth which they possessed was the growth of time—the result of their own industry, economy, and the gradual increase in the value of their estates. The church, and its principles—or rather, the principle of Christianity, working out through the living agencies of the church—had become interwoven, to a certain extent, with all the relations of social life. It operated as an invisible bond, binding together the various ranks, classes, and conditions of the whole people; and correcting or reconciling the antagonism of mere material interests, by the influence of other interests relating to another world. It was as the cement in the social edifice. After the serfs of the middle ages had passed into the condition of tenants and free labourers, those who occupied or cultivated the lands of the monasteries and of the church, had kind and indulgent landlords to deal with. In fact, all this property, as to its advantages, belonged rather to the poor at large, than to those who were its nominal proprietors. The law of the church regulated its uses. Its revenues, by this law, were divided into three

portions. The first was sacred to the maintenance of the poor; the second was appropriated to the repairs of the churches, and the improvement of ecclesiastical property. Out of the third, the clergy were entitled to their support; and if still there remained a surplus, this also was a charge on their conscience, as belonging to the poor. It is not pretended in these remarks, that this law was, in all cases, strictly observed. But yet, the absence of all destitution and suffering among the poor, except in seasons of famine, is a sufficient proof that it was substantially attended to; since we find that there was no other poor law needed in the country, except that of Him who said, "The poor you have always with you, and when you *will*, you can do good unto them."

When the change of religion took place in England, the possession of those ecclesiastical estates, and this wealth, constituted perhaps the greatest *error* of the church. They excited the cupidity of the monarch and his parasites. And if monasteries were denounced as citadels of luxury, indolence, and crime—if celibacy was held up, as a variation from the law of God, and an injury to the welfare of the State, the motives of the declaimers against both are fairly liable to suspicion, when it is remembered, that the wealth of the assailed was to become the prey and patrimony of the assailant. The secular clergy were with few exceptions, brought into the measures of the monarch. The inmates of the cloisters, male and female, were turned adrift on the world, and added to the ranks of the destitute, whom they had hitherto been accustomed to relieve. The estates of the church were seized by the ancestors of many of the landlords and noble families, of the present day. The fathers and mothers of the poor in the religious communities of both sexes, that were scattered from point to point over the surface of England, were driven from their peaceful abodes, and their estates seized in the private right of private individuals. The consequence of all this was, that in less than half a century, there was not concern enough for the poor left remaining in the hearts of the people, to provide for their support, without the aid, or rather the coercion of an *act of Parliament*. This is the first instance in the annals of christian nations, in which the principles of religion were found insufficient to furnish a spontaneous provision for the destitute. The burthens of their support necessarily fell upon the occupants and cultivators of the soil. The lands of the church were rented out on the principle of the proprietors' interest, modified only by two considerations—one was the extent of competition among the applicants; and the other was, the amount of rent which might be exacted without depriving the tenants and their families of the means, at least necessary, for subsistence. Hence, weighty rents; and as the landlords were for the most part, the law makers also: hence too, in process of time, those statutes in favour of landlord interests, which in our days are familiarly known under the designation of corn laws. Does not every one see that all such legislation, whatever may be its other effects, must tend to diminish the wages of all the

productive and labouring classes, by either diminishing the quantity, or raising the price, of bread? So that if you look to the relations thus created between the labourers of England and the other two classes into which political economists have divided the population, namely landlords and capitalists, it would seem as if the whole practical purpose of public econony has been to reduce the working people down to that condition in which Malthus has discovered what he calls the "natural standard of wages"—which means, perhaps, a little more than is barely sufficient to keep the workman's soul and body together.

It is impossible not to perceive, in all this, the injurious effect of the principle to which we have already, more than once, alluded, as the actual *regulator* of Political Economy in Great Britain, namely, *self-interest*. Viewed according to the light of this principle, it was perfectly natural for those who were at once landlords and law-makers, to secure to themselves the largest amount of rents; and to throw off, on others, the weight of every public burthen. In former times, the system presented the resources of the poor, from the very land which produced the crop. But now, the whole crop is claimed for the benefit of the landlord; and the tax, for the support of the poor, is to be gathered, not from those who grow the wheat, but from those who eat the bread;—that is to say, in every nine cases out of ten, from the labouring classes themselves. Thus the labouring classes of England are placed as in a cleft stick, between capitalists and landlords, and feel the effects of pressure from both sides;—from the one side, in the reduction of wages; and from the other, in the increased prices of food.

The consequence now is, that in that country, including the three kingdoms, there is poverty and distress, such as cannot be found in the civilized world besides. In other countries there is less of aggregate wealth; but in no nation is there to be found so much, or such intense, misery, as among the poor of England. Nothing can show this more fully than the official reports made, from time to time, by order of Parliament, on their condition. Leaving the condition of the agricultural labourers aside, the reports on the condition of labourers in mines and manufactures, present a picture of physical and moral destitution, such as it is appalling to contemplate. We read, for instance, of children being employed from the age of seven years and upward. And why is this? Because a child is as good as an adult person in waiting on the evolutions of machinery. Now the wages of a child is less than that of a man, and interest whispers to the employer, to give the child the preference. It matters not, that the delicate limbs of such beings are unable to support their bodies during the long hours of labour. It matters not that they become deformed, and contract physical maladies, which will accompany them through the remainder of their wretched lives. These things go on—for interest so determines it—until Parliament is at length obliged to pass enactments to interdict such outrages on the rights of childhood.

It is quite honourable to the feelings of the English people that they should

sympathize in the sufferings of those who are in the condition of slaves throughout the world. But while her gaze can extend across the Atlantic; and while her honest and genuine sympathy is often disgraced by the *cant* and fanaticism of those who would be its organs, surely it cannot be wrong for us to sympathize with those of her own population, whom avarice, or the interests of capital have buried in the bowels of the earth in her mining districts. Delicate women and tender children, as reported to Parliament, were found in the mines, *with harness fitted to them*, and obliged to drag loads on their hands and knees, after the manner of beasts. Passing from these again, to the pauper class, we see that the Public Economy directs their classification in a manner, such as, in some countries, would be regarded as a violation of the rights of human nature. The dearest ties—even those which constitute the last sweet drop, in the cup of poverty, are rudely disregarded and ruptured. Husbands and wives, parents and children, brothers and sisters, are separated from each other, and distributed in the establishments of public relief, as if they were malefactors, guilty of some social crime. Now, the worst feature in this system of Political Economy is, not precisely that the facts are so; but that the prejudices of the nation, like the principles of the science itself, as looking to individual interest as the life-spring of society, do not allow them even to conceive, that things ought to be otherwise. And so true is this, that according to the recognized principle, you may pass all the various members of society in review, and you will be unable to discover to whom the fault belongs; and in fact, according to the principle of self-interest, the fault belongs nowhere! Every man for himself.

It is the contemplation of all this, that has impelled many benevolent, but, as I conceive, mistaken persons, to conclude, that society in general is organized on a vicious principle. Individuals of this description have stood forth, in France, England, and this country also, flattering themselves with the hope of being able to withdraw some portion of their fellow beings from the miseries which they regard as essentially connected with the actual state of things. For this purpose, various schemes and schools of Political Economy have made their appearance, encouraging separate systems of private socialism, founded each on some favourite theory. These either have failed, or will fail; and principally for the reason that, while they have discovered the *self-interest* which operates so injuriouly in the present systems, they have not discovered in those which they would substitute, any other principle of sufficient power to correct it. This can be done only through a renovated faith, and a practical exercise of the virtues prescribed by religion. The tendency of society in general, at least in all that appertains to Political Economy, is in the opposite direction; and there is but little hope that its course will be arrested until nations, as well as individuals, shall have been punished for their great social error.

How much ink has been shed in describing the evils which now press on

the people, at least the labouring classes, of Great Britain! How much of profounded meditation has been employed, in vain efforts to find a solution for the social problem of that country! And though many of her statesmen have begun to trace these evils back to their true cause, yet few have proclaimed the discovery, and fewer still have ventured to suggest the true remedy. Sometimes the evils are charged to one cause, sometimes to another. Now it is the "restrictions on commerce;" and now, it is an "excess of population over and above the wants of consumption." But no one has, as yet, contended for the true cause; that is, the absence of a religious power which should be able to extend the obligation of *duties*, in exact proportion with the extension of *rights*. The social machine, in its relations to Political Economy, has been left to regulate itself, by the spring of mere individual interestst; and it is manifest that the weights and balances necessary to restore its equilibrium and to regulate its motion, cannot be adjusted except by the invocation of some *extrinsic* power, such as can be found in practical Christianity alone. The earth is not expected to furnish itself with light and heat: these come from the sun. So also, with regard to the practical Political Economy of modern nations—unless its lips be touched and purified with living coals from the altars of Divine Religion, it can never accomplish the entire purpose, according to which society is an institution of God. Any religion which can accomplish this—whatever may be the truth or the error of its other dogmas, will have rendered essential service to humanity. It is on this account that Political Economy, as a science, appears to me inadequate and defective. It would be more complete, and certainly more exalted, if, instead of regarding man as the mere "producer" and "consumer" of material wealth, it took cognizance of his intellectual, moral, and religious nature. It may, however, be objected, that these faculties, being spiritual and not material, have nothing to do with the subject. This seems to me an unfounded conclusion. The ancient Persians, for instance, held, as a religious opinion, that anything which could defile the waters of the ocean was sinful. Here, then, is an important branch of Political Economy—maritime commerce—affected by a religious conviction! After the expulsion of the missionaries from Japan, the Government of that country required that the merchants of Europe who wished to trade with its own, should, as a condition, *sine qua non*, trample on the emblem of Christianity, the Cross. Holland, alone, agreed to the terms. Here then, the absence of a religious conviction on the mind of one nation of Europe, affected the entire trade of Christendom with Japan! The calculations of revenue formed by Sir Robert Peel are founded on the most positive data of Political Economy; and yet, an idea—a moral idea—springing into the mind of a humble but excellent priest in Cork,* disturbs the Minister's conclusions, to the amount of between two and three millions of our currency, in the annual excise

* Father Matthew.

luties on one single article! Time does not permit me to enlarge on the proofs, r facts, going to show that not only intellect and moral sentiments, but also he affections and virtues of the heart, have all of them an essential bearing on he subject.

In assuming the "importance of a Christian basis" for Political Economy, I lid not indeed imagine, as you may easily conceive, that the system now so leeply and almost universally established, could be transferred to any other oundation than that on which it rests. But when I consider the *nature* of the vils which press upon so large a portion of modern society, it seems to me, hat a preventive, if not a remedy, is discoverable in the Political Economy, so to call it,) of the old Catholic Church. She had, pre-eminently, the facılty of guiding the affections and energies of mankind, in the direction most equired by the actual wants of society in given times and circumstances. She liffered from the modern religions, essentially on *one* great point; namely, hat, while *they* teach that salvation is "by faith alone," and that good works ave no merit, though they are provided for, as consequences of faith; *she* aught that they are to be concomitants of belief; that faith without works, is lead in itself; and that whatever good we do to one of the least of Christ's lisciples, He will reward as if done to himself. This is the *turning point* of lifference between the Political Economy of the Catholic Church, and that of he religions which have been substituted in its stead. Thus, she created an nterest not to be estimated by the acquisition or exchange of material wealth, ut by the consideration of advantages in the spiritual order and in the life to ome. This doctrine, like the principle of life in the human body, vivified the pirit, and influenced the actions of her members. Besides, she conceived uman nature as having been *exalted* and *ennobled* through the Incarnation and ledemption, by the Son of God. Hence she valued human beings according o the high dignity of their ransom, irrespective of wealth or poverty? She as, indeed, been reproached with the tendency to abridge the rights of men. ut the explanation of this is to be found, in the fact, that the inherent selishness of fallen humanity, prompts them to claim injurious immunities; while, s she conceived, her office was to apportion *duties* according to the means vhich Providence furnished for the discharge of them. Men are prompt to ssert their rights; but prone to forget that every right is accompanied with a orresponding duty. To every class and condition she assigned its own pecuiar range of Christian obligation. To Sovereigns and Legislators, those of ustice and mercy in the enactment and execution of laws. To the rich, ıoderation in enjoyment, and liberality toward the poor. To the poor, patience nder their trials, and affection toward their wealthier brethren. Toward all, he common obligation of loving one another, not in word, but in *deed*. Neither ras this by a uniform development of the principles of the Christian doctrine rom the pulpit alone, but by a rigid process of self-examination and self-accuation, which was incumbent on every individual, when preparing for the

Sacraments of Penance and of the Holy Eucharist. Here, the lawgiver, th landlord, the capitalist, and the labourer—all men of all classes—were require to stand at least once a year *in judgment upon themselves*, in the presence o God and of his minister.

Far be it from me to insinuate or assert, that these great leading duties ar not set forth to the people by the religions which have taken the place of th Catholic faith in Great Britain. But I think it will be evident that, in them all, there are wanting the means for their practical inculcation. First, becaus the paramount motive has been utterly destroyed by rejecting the "merit o good works," and proclaiming "salvation by faith alone." It is, indeed alleged that, by a higher motive still, works, as the consequence, or fruits, o evidence, of faith, are provided for. But still, those who enjoin works o this kind, since they declare them to be of "no merit" in the sight of Go seem to pull down with one hand what they have built up with the other. Be sides this, in the new system of religion, every man claims to be the judge o his moral duties, as well as of his religious faith. Thus you perceive that th only motive left, as inducements for the performance of good works, in th system, are essentially of the *human* and *temporal* order. Now the manifest tions of these fundamental principles are obvious, in the social developmen under the influence of the two religions. Of its consequences, in the or case, the preceding remarks of this lecture are a sufficient exhibition. Righ are claimed—interests are prosecuted—every one that can, throws the burthe from himself. Each is the judge of his own moral and social duties—an self-love blinds him against what would require the sacrifice of his materi interests, even if religion presented any adequate motive for making that sa rifice. Wealth is accumulating enormously on one side—poverty, deep an distressing, spreads on the other;—England is the richest, and the poore country on the globe; and where, or to whom, belongs the guilt of this soci anomaly, no man can determine!

The type of the other doctrine has developed itself in those principles an institutions which incur the censure, and sometimes the hatred, even of tho who are the victims of their overthrow. If they were errors in religion, it the more to be regretted, as they would have been blessings in Social, if not Political Economy. They would have been, first of all, a merciful resour for the condition of the poor, which now constitutes the great *puzzle* of Poli cal Economists, throughout the three kingdoms. The interests of man—ta ing in his spiritual nature and his eternal destiny—would be surveyed from high and holy eminence. And when the rich man gave, of his abundance, the needy, he would be acting, not *against*, but according to this principle *Christian* interest. When the prince or the noble, moved by the "*Amor Je nobilis*," descended from his elevated position, to put on the sandals, the ga ment, and the girdle of religious poverty, in some monastic order, he unde stood, perfectly well, what he was about—comprehended the advantage of t

step; and, whether he was mistaken or not, his determination was of infinite importance to the condition of the destitute. He became poor from a religious motive, having first, perhaps, given his property to the relief of the class to whose condition he attached himself. He became their mediator with the rich —his own example had a powerful influence on them—he represented the necessity of alms-deeds—he spoke of their common Saviour, as having, in his own person, selected the condition of poverty; and reminded them that whatever they did for their suffering brethren, was done for Christ.

It was by the spirit of this doctrine of good works, that hospitals and asylums for the afflicted, sprang, as if spontaneously, into existence, in all parts of Great Britain, as well as of other European countries. It was by this that every kind of social evil, whether in physical suffering or in moral destitution, found whole armies of *volunteers*, ready to go in the face of pestilence and death, and this without human recompense, to counteract its ravages. It was by this, that individuals were constantly found ready to devote themselves to every species of good works.

The question in connection with this subject, is not whether these individuals were acting under a genuine principle of christianity or not—but it is, whether their devotion had any bearing upon the Political Economy of the country. That it had, is in my mind, beyond dispute. Firstly: In such a state of things, no poor law would be necessary. Secondly: The burthen of their support would not be regarded *as* a burthen, but as a privilege, and would fall on individuals in the rank of landlords and capitalists, instead of labourers as at present. Thirdly: The expense of supporting the poor would not be increased by the enormous sums which are paid to state officers, in that department. Fourthly: The ecclesiastical revenues, which have now quite a different direction, would be applied to that purpose. Fifthly: But besides all this, the influence of the doctrine I have alluded to, would infuse a spirit of gentle kindness into the treatment of the poor, which would leave no room for those dark and bitter passions against society, with which their breasts are now, too often, agitated; for it is a shocking feature of our times, that distinguished writers on Political Economy, have gone so far, as to maintain that poverty when it reaches the point of destitution ought to be treated as "infamy," in order to make the struggle for self support of the sinking labourer "honourable."

If this reasoning, and these reflections be correct we see what has been the cause of the prevailing distress; and what would have been the preventive or the remedy. And in either case, the great social calamity which is every day becoming more and more formidable, in the estimation of British statesmen and political economists, instead of being, as it now is, apparently irremediable, would never have existed at all.

Some may imagine that in following out this subject, my judgment has been warped by a natural partiality for the religion to which I belong. This is, in-

deed, possible; but I can only say, that if it be true, I am entirely unconscious of it. Neither, at the present day, are these views peculiar to Catholics; a declaration briefly uttered, among others, by a distinguished Protestant statesman, Lord John Manners, expresses a similar conclusion, when he says, "that the re-establishment of the monasteries which have been destroyed, can alone provide a suitable remedy for the condition of the poor."

What, we may now ask, would be the influence of the Political Economy of the ancient Church, on the class of society immediately next above pauperism? Of this, we may judge by the fact already noticed, that during its prevalence, the English labourer could exchange a day's work for four or five times the quantity of food, which a days labour will now bring. But what, it may be asked, had the doctrines of the Church to do with a result like this? They had simply this: that from principles already referred to, her policy, if I can use the expression, was directed to, or at least, resulted in, two consequences; —one was, to keep up the value of labour; the other, to keep down the price of bread. Both of these objects were included in the economy of religious festivals, which gave increased value to labour, by diminishing the amount of production. Rich and poor, assembled on an equality around the altars. Those days furnished leisure for the poor to be instructed, at least, in the Christian hopes and duties; as well as to repose from toil. The ceremonies of the Church —the grandeur and beauty of its architecture—the works of painting, and art, and music, which could be enjoyed within its walls—exercised a refining influence on their feelings and manners, in the absence of that popular education which the multiplication of books and the improvements in knowledge have since so much facilitated. It is to be observed, however, to those who understand no more of the subject than the silly charge that, "the Church in all this encouraged idleness," a more unfounded imputation could scarcely be conceived. The principle of the Church, on that subject, may be seen in the rules of her religious orders. In these, you will find time so distributed, as to allow periods for labour—for reading—prayer—repose—but not one moment for idleness. It is to be remembered, also, that these holidays, in no way, interfered with the crops or productions of the earth. For, not only was labour allowed, but in many cases, absolutely enjoined, even on Sundays, when the inclemencies of the season endangered the productions of the earth.

What then was the result in the light of Political Economy? Simply that which was most important for the consideration of labouring classes. The evils of over-production were provided against; and thus, the value and adequate price of labour, were maintained. Had this system been continued, seasons of rest would have been provided for, and regularly distributed, at intervals, throughout the year. But these days were abolished: and after capitalists had realized the advantages of the change, its rebound fell, with terrible effect, upon the labourers. Even at reduced wages, they have to encounter seasons when employment is denied for weeks and months. And why is this?

It is from over-production;—the very evil which the economy of the Church, in the observance of holidays, was calculated to prevent. In the actual condition of the labourers, the want of employment is synonymous with the want of food; and when the cry of distress rings in the ears of their rulers, it is too often ascribed to other, than the real causes. The author of the "Essay on Population," Malthus, startled Europe with the theory, that mankind increases in a ratio disproportioned to the means of their support. He maintained that, inasmuch as population increases in a geometrical ratio, and the agricultural productions of the earth, only in an arithmetical degree; therefore, a time must come, when the excess of the former, over the amount of the latter, would require that a large portion of the human race should perish! In this, there is some ground to believe, that he was misled by confounding the excess of "production" with excess of "population." If the island of Great Britain were the only agricultural soil on the globe; then, indeed, with its present population, his theory might be correct. But the earth is teeming with fertility, which the industry of man has not yet turned to account. If the interested policy of England allowed other nations to send their surplus agricultural produce, in fair exchange, for her industrial fabrics, there would be no need for the invention of this theory. It is estimated that the valley of the Mississippi, alone, could furnish the staple of life for a population of one hundred and twenty-five millions. And yet the genius of Political Economy, in England, was such as to conceal this fact from the mind of Malthus. And instead of allowing the bread of that valley to reach the hungry operatives of Manchester;—in other words, instead of diminishing the material interests of the British landholder, he allowed himself to be thrown on the horrible alternative of recommending, as a prospective remedy, that the increase of population should, as much as possible, be prevented by restraints on the marriage of the poor. But what is more surprising still, is, that this theory should have been received with approbation by distinguished writers on Political Economy. Indeed, so far is this true, that the doctrine is now boldly asserted, that in reality the pauper has no more right to quarter himself on the public for support, than the rich man:—that if he be so supported, it is owing to the humanity of the public, but not due, as a right, to his condition. The universal doctrine prevalent is, that every man has "a right to do what he pleases with his own;"—consequently, that, unless compelled by law, he has a right to refuse relief from his property, and leave the sufferer to die! When Sir Robert Peel, on a late occasion, declared in Parliament, that property had "duties as well as rights," the sentiment was re-echoed by the press, with one chorus of astonishment; as if an axiom of morals, as old as the Christian Rreligion, were a recent discovery made by the minister.

But, supposing we admit the correctness of the conclusion at which Malthus arrived, how awful and retributive is the vindication which it furnishes of the social economy of the Church in the sanctioning of voluntary celibacy! The

nation that denounced celibacy when it was a voluntary choice, in the clergy and in the monastic institutions, are reduced to the necessity of recommending the *enforcement of it* by compulsion, in regard to the poor. If that institution had continued, how great would have been the public economy in the support of the clergy! One twentieth part of the revenues of the Church at the present time, would be sufficient to support a single, that is, unmarried clergyman, in the proportion of one to every one thousand souls of the population. If it be said, that the ecclesiastical revenues return to the people, through some other channel, a better condition would be that nineteen-twentieths of it should not have been taken from them at all. But even the economy would not be the only advantage. The influence of such a ministry of religion, acting in a moral direction, could not but produce the happiest effects, among that portion of mankind who are compelled to toil daily for the means of subsistence. Their pleasures would be of a more rational, more elevating, and, at the same time, more economical description. Their feelings and manners would be softened and improved, by the influence of religion and frequent intercourse with its ministers. Their moral faculties would be cultivated; and, if the trials of life bore heavily upon them, religion would still be near, to console them with the promised hopes and joys of another world.

As it is, their condition, in all these respects, is exceedingly deplorable. We may take a few of the answers given to the commissioners to establish this point. The following are given in a late number of the Edinburg Review, as specimens of the "general ignorance" and moral destitution:

"*Ann Eggerly*, aged eighteen. 'I am sure I do n't know how to spell my name. I do n't know my letters. I went a little to a Sunday-school, but soon gave it over. I walk about and get fresh air on Sundays. I never go to church or chapel. I never heard of Christ at all; nobody has ever told me about him, nor have my father and mother ever taught me to pray. I know no prayer. I never pray. I have been taught nothing about such things.'—*App. Part* 1, *p.* 252.

"*Eliza Coats*, aged eleven. 'I do naught on Sundays. do n't know where I shall go if I am a bad girl. I never heard of Jesus Christ. I think God made the world, but I do n't know where God is.'—*Ibid.*

"*William Cruchilow*, aged sixteen. 'I can read the Bible—go to school five nights in the week. I do n't know any thing of Moses. Never heard of France. I do n't know what America is. Never heard of Scotland nor Ireland. Can't tell how many weeks there are in a year. There are twelve pence in a shilling, and twenty shillings in a pound. There are eight pints in a gallon of ale.'

"*Edward Whitehead*, aged fifteen. 'I go to church three times on Sundays. I do not know where Brimingham is, nor where London is. I never heard of Ireland; I have seen Irishmen.'

"*William Butler*, aged nineteen. 'I go to church on Sundays. I read the

Testament, and sometimes in the Bible, but no other book. I can say my catechism. We sometimes work a few hours at a time. When there is no sale, we get no money, but only ale, when we leave at eleven. I generally get drunk on such accasions.'

"*Peter Dale*, aged twelve. 'I have been to Sunday-school, and can read nicely in a spelling-book (he had been to school about two years.) Jesus Christ was God's Son; he was n't born at all; he was nailed to a Cross; he came to save sinners; sinners are bad men, that drinked and sweared, and lied. I think there are sinners on earth now. If I am a good boy, and try to please him, I shall go to Jesus—if not, I shall go to hell. I do n't know what disciples were rulers; they did nothing wrong; can't tell who the apostles were. Four times five is twenty; five times six is twenty-eight. I never heard what's the biggest town in England. Scotland is a town, is n't it, sir? I go to chapel as well as school. I never go larking on Sundays.'"—*App. Part* 1, p. 250.

That these cannot be considered as isolated cases, of what the reviewers call the "general ignorance," may be inferred from another official statement: viz., that of 467,894 marriages of all classes, in England and Wales, within the last three years; 303,836 of the persons thus married, were unable to write their own names.

Such are the results of Political Economy, as based on the principle of individual material interest. It might possibly suffice, if the means of protecting —each his own interest—were *equal* in the hands of all. But what chance have the poor against the rich? the weaker against the strong, under such a system? When all the social elements of material industry, of consumption, production, capital and labour, wealth of nations in general, *all* resolve themselves, by common consent and established usage, into mere personal selfishness? Could any other result have been reasonably expected, by men who understand the feelings and passions of poor fallen nature? And what remedy can be applied now? Alas! whatever remedy either wisdom or philanthropy might suggest, will come too late for many of the victims that are sinking under this state of things. And it is feared, even by wise men, that they will lead, at no remote period, if they continue on, to some social catastrophe, such as one shudders to think of. Unquestionably, in the system itself, there are elements for mitigating these miseries. But the measures for that purpose can only be presented in the aggregate of *abstract* interest, and are still violently opposed by the selfishness of coteries, and of individuals who have power to resist them. The only way to apply a corrective to the *root* of the evil, would be, not indeed to destroy the principle of interest, but to enlarge it, to an extent corresponding with the whole nature and destiny of man, as made known through the lessons of our Divine Redeemer. Bring *temporal* interests into harmony with *spiritual*—infuse some portion of the attributes of God, justice and mercy, into the minds and hearts of princes, of legislators, of nobles, of

landlords; yea, if possible, of capitalists and money-changers themselves, as the *Christian* rule, for their thoughts and actions toward the weaker classes of their countrymen. Persuade them, not only that there *is* a God in heaven, but also, that He is the common Father of all, rich and poor; that they ought to love each other. Bring their hearts nearer to each other—unite and bind them together, not only as citizens of the same country, but also as aspirants to the same immortal life, and eternal glory. Any effort toward this, will be a step in the great cause of society and of human nature. All this the Church would have done, without seeming to spend a thought upon it, if you had allowed her to continue the peaceful mission with which her Founder sent her forth to the nations of the earth. In times of barbarism she was the means of erecting for your forefathers, a noble and majestic social edifice, sufficiently ample to shield and protect them all. She would have enlarged, improved, and adorned it, in proportion to your increasing numbers, and the varying wants of your condition. But you overthrew this, and built for yourselves an incongruous and misshapen structure. You are fain to call it a social edifice! But no: its true name is a temple of interest. Prince, and lords, and capitalists, are indeed well provided for, beneath its glittering arches—a few others still, may find protection within its vestibule; but as for you, oh ye millions of the poor and labouring classes, who are called and compelled to worship at its shrine, ye are strewn around its outer porches; and, instead of its sheltering you from the storm, and the rains of adversity, you are even drenched with the waters that descend from its roof. Go back among the ruins of former things, you may still find and trace out, the deep foundations of the better edifice you destroyed. And, if there be no other hope for you, co-operate with Divine Religion in rearing up its stately walls, and its capacious dome, beneath which, even as regards your temporal condition, you, or at least the heirs of your condition, your children, may yet find shelter and protection.

LECTURES OF THE RT. REV. BISHOP HUGHES.

From Brownson's Quarterly Review.

5.—1. *A Lecture on the Mixture of Civil and Ecclesiastical power, in the Middle Ages.* By the Rt. Rev. Dr. Hughes, Bishop of New York. Delivered at the Tabernacle, December 18, 1843. New York: J. Winchester. 1844 8vo. pp. 24.

2. *A Lecture on the importance of a Christian Basis for the science of Political Economy and its Application to the Affairs of Life.* By the same. New York: J. Winchester. 1844. 8vo. pp. 27.

Dr. Hughes, the distinguished Bishop of New York, proves by these Lectures, that he is not only an eminent member of the Catholic hierarchy, bu

one of the ablest and most enlightened men of the times. Such a man cannot fail to leave his mark on his age. Of the first Lecture, we can speak, at present, no further than to say, that our own investigations, carried on with a becoming hostility to Popery and the Romish Church, brought us, some years since to the same conclusions, as to the influence of the Catholic Church in advancing civilization, in the long period from the irruption of the barbarians of the North, to the time of Luther and Calvin, which the Bishop so clearly, so ably, and so eloquently sets forth in this lecture. The ground he takes is impregnable, and the more thoroughly we explore the period in question the more deeply shall we be impressed with the services of the Church, and the salutary influence exerted, even by what we choose to call Popery. The Church was always in advance of the age, and she struggled without relaxation to carry the race forward. To speak, as some of us do, of the "dark ages," and the "middle ages," proves nothing but our own ignorance.

The second lecture is one of peculiar interest and importance at the present moment. The Industrial System, which has transformed the serf into the operative, and prepared the way for Modern Feudalism of the Middle Ages, is beginning to attract the attention, not only of radicals and socialists, but of politicians and statesmen. Its effect in reducing labour to a state of complete servitude to capital, and, therefore, the operative to the proprietor, is beginning to be seen, and to be felt, in the unspeakable misery and distress of the labouring classes. The great fact can be no longer concealed or denied, that the present economical system of what are called the more advanced nations of Christendom, places labour at the mercy of the capitalist, and every increase of wealth on the part of the few is attended by a more than corresponding increase of poverty and distress on the part of the many. Here is the fact. Men may gloss it over as they will, ascribe it to this cause or that; but here is the fact. The richest nation in the world is the poorest; abundance superinduces want, and with the general increase of wealth, the mass of labourers find themselves reduced to the starving point, and rapidly falling *below* it. This is the fact our social reformers see, and seek to remedy. Our own labours for twenty years have been devoted almost exclusively to the great work of ascertaining the means by which labour may be emancipated, and the acquisition of wealth prevented from becoming a public curse. The conclusions to which we have come may be inferred from the article in the foregoing part of this Journal, headed "No Church, no Reform." We have been fully satisfied, for some time, that the present deplorable condition of the labouring classes is due to the rejection, in the sixteenth century, by nearly one half of Europe, of the authority of the Catholic Church. The rejection of that authority left men without the necessary moral restraints on their natural selfishness, free to regulate all individual and social matters according to the dictates of the self-interests of individuals and governments, instead of the dictates of Christian duty and love. During the Middle Ages, and prior to the Reformation,

the Catholic Church, by insisting on Gospel charity, on the merit of good works, and especially on the merit of voluntary poverty, and self-denial, had confined within some bounds the accumulative propensity of our nature, modified and restrained the empire of capital, and compelled it, through considerations drawn from a future life, to make rich and ample provision for the poor. The great wealth of the Church was, to no inconsiderable extent, a Fund for the poor. No poor law was then needed. The Reformation changed all this, and, for the system of Gospel charity, voluntary poverty, good works, and self-denial, substituted self-interest, and sought to neutralize excessive selfishness by putting the selfishness of one against the selfishness of another. The result has been precisely what ought to have been expected,—the reduction, in the more industrial and enterprising nations, of labour to a complete dependence on capital, and the operatives to the minimum of human subsistence; in some cases blow it. The remedy, we are convinced,—and we have devoted over twenty years of investigation to the subject,—can be found only in a return, if not to the Catholic Church, at least to a system of political economy similar to the one always insisted on, and enforced to a greater or less extent by that Church. The great evil is, that Mammon reigns in modern society without a rival, and we cannot remedy this evil without some power stronger even than the money-god. This power can be obtained only in and from the Church of Christ.

Such is the conclusion to which we have come, and right glad are we, to find this conclusion set forth in a striking light, and its truth demonstrated beyond the possibility of a reply, by Bishop Hughes, in this profound, able, and eloquent discourse. We commend it to the careful study of our political economists. It may go far to show them, what has often been said, that they have omitted the most important chapter of their science, that which treats of the distribution of wealth in relation to the moral and social well-being of the operative. They have considered the operative merely as a machine in the hands of the capitalist, for the production of wealth; it is perhaps, time to consider him as a moral and religious being, something more than a spinning jenny, and of an innate worth and nobleness equal to those of his employer, and surpassing all the material wealth of the universe.

We return our thanks to the Bishop of New York for these two able and seasonable productions. We thank him in the name of truth and Christian charity; in the name of the poor oppressed, the starving widows and orphans; in the name of our country and humanity. So long as the prelates of his Church shall teach the doctrines we find here, and use their authority to realize them, he may be assured the cry of "No Popery" will be of little avail in checking its progress.

O. A. BROWNSON—CATHOLICISM.

The following is the conclusion of an eloquent article in the *New Review*, edited by O. A. Brownson, by which it will be perceived that the author's religious opinions have at last settled down in favour of Catholicism:

"This result obtained, the Church no longer obliged, as in the first three centuries, and in these last three, to struggle for her very existence, would resume her work of social amelioration—interrupted by the rise of Protestantism, and delayed by the obstacles thrown in its way by infidelity and the supremacy of the temporal authority—and devote new and unsuspected energies to the moral, intellectual, and physical elevation of the poorer and more numerous classes. Then the kingdom of God will come, and really, and confessedly, dwell with men; then will be in very deed fulfilled this scripture, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty them that are bound."

"Is this an idle dream? O, no! God has promised it, and all Christendom is crying out for it. The angel, with his roll flies through the midst of the heavens preaching the everlasting gospel, and men are every where falling into their ranks. The great question comes up, Catholicism, or Individualism; which becomes again Church or No-Church; which in the last analysis, is Religion or Infidelity. Disguise the matter as we will, we must all rally at the one or the other of these battle cries. Can there be a question, to which the great mass of the Christian world will respond? Protestantism, in all it has peculiar to itself, in all that distinguishes it from genuine Catholicism, no longer responds to the religious, or even the social wants of the soul. It is weighed in the balance and found wanting. Through all our souls, have we, who have been educated under its influence, felt its utter insufficiency. We have sought to supply its defect in Mysticism with the Quaker, in Rationalism with the modern Lutheran, in Naturalism with the old English and French Deists, in Pantheism with modern Philosophers, in Socialism with Owen and Fourier; but all in vain. Let loose, like Noah's dove from the ark, ere the waters had abated, we have found no resting place for the soles of our feet; and, weary with our endless flight over the wild and weltering chaos, produced by the deluge of rationalism and infidelity, we return, and beat against the windows of the ark, impatient till the patriarch reaches forth his hand and takes us in. Struck with the perpetual miracle of the church, some among us bow down and worship; others find their way back through history and tradition; others again, like ourselves, find, when the least expecting it, their philosophy reproducing, and the wants of the soul, suffering from the ravages of sin, redemanding unity and Catholicity. In one way or another, thank God, we shall all finally get back, and the new will become old, and the old will become new. There will be one fold and one shepherd; one faith, one bap-

tism, one heart and one mind; and it will be as the second coming of the Lord, to reign with men, and to make the salvation of God appear unto the ends of the earth, when all flesh shall behold his glory, and rejoice together. Even so, Lord Jesus, come quickly, and let the whole earth say, Amen."

THE CATHOLIC CHURCH.

Sir Edwin Sandeys, (a Protestant) in his Relation of the Western Religions, says:—"Of all probable proofs, the Catholic Church testimony is the most probable: what madness, then, it is for any man to tire out his soul, and to waste away his spirits, in tracing out all the stormy paths of the controversies of those days, wherein to err is no less easy than dangerous! Why not rather betake himself to the right path of truth, whereunto God and nature, reason and experience, do all give witness? That is, why not associate himself to that church, whereunto the custody of this heavenly and supernatural truth hath been from heaven itself committed? Why not weigh discreetly, which is the true church: and having once found it, why not receive faithfully and obediently what it delivers?

The Catholic Church was founded by the Apostles, with promise, that the gates of Hell should not prevail against it. It has continued on now till the end of 1600 years, with honourable and certain line, of near two hundred and forty popes, successors of St. Peter,—both tyrants, traitors, pagans and heretics in vain wrestling, raging and undermining it. All the general Councils that ever were in the world, have approved and honoured it. God hath miraculously blessed it from above: so many learned doctors have enriched it with their writings; armies of saints have embelished it with their holiness; martyrs, with their blood: virgins with their purity. Even at this day, amid the difficulties of unjust rebellions, and the unnatural revolts of her nearest children, she yet stretches out her arms to the utmost corners of the world: newly embracing whole nations into her bosom. In all opposite churches, there are found inward dissensions, contrariety: change of opinions: uncertainty of revolutions: with robbing of churches: rebelling against governors and confusion of order. In the Catholic Church there is undivided unity: resolutions unalterable: the most heavenly order, reaching from the height of all power to the lowest of all subjection: all with admirable harmony, and undefective correspondence, bending the same way to the effecting of the same purpose."

St. Louis.—On the 14th of April, took place the ceremony of laying the corner stone of a new Catholic Church, in the north-west part of this city, destined for the use of the German Catholics. The imposing ceremonies of the occasion were witnessed by a great concourse of people, who had assembled on the ground, or accompanied the solemn procession of ecclesiastics from the Church of St. Francis Xavier. The Hibernian Society attended with their banners, badges, and music, and also the children of the various Catholic free schools. The following is the inscription on the parchment deposited in the corner stone. It was in the Latin Language, a translation of which into English we subjoin:

†
For the greater glory of God,
The honour of the Catholic Religion,
And the benefit of the faithful of this Diocese,
Gregory the XVI, being Sovereign Pontiff,
John Tyler, President of the United States,
M. M. Marmaduke, acting Governor of
the State of Missouri,
In the MDCCCXLIV year of our Redemption,
The LXVII of our Independence,
On the first Sunday after Easter,
The day after the Ides of April,
At the request of
The Very Rev. James Vandevelde,
Provincial of the Soc. of Jesus,
The Right Rev. Peter Richard Kenrick,
Bishop of St. Louis,
solemnly and canonically laid and blessed
the corner-stone of this Temple
to be dedicated to the Tri-une God,
under the invocation of St. Joseph;
The Very Rev. John Timon,
Visitor Congr. of Miss. being Assistant Priest,
and the Rev. Joseph Irissarri and
John B. Druyts, Soc. Jesu, Assistant Deacons,
The clergy of the city,
the Catholic Societies,
and a vast concourse of the people
assisting at the celebration.
†

The plan of the edifice was furnished by Mr. Geo. Purvis, Architect. It is to be of the Ionic order, with a portico supported by four fluted columns, and with an octagonal turret and spire of beautiful design and correct proportions. The foundations are already laid. The size of the building will be 107 feet by 60, and when completed, it will furnish accommodation for a large congregation, and be an ornament to the city. The Rev. Father Cotting, S. J. delivered the sermon on the occasion, in German, and paid an eloquent tribute to the generosity of Mrs. Ann Biddle, who presented to the Society, the valuable lot on which the church is to be erected.

There are now four Catholic churches in progress of erection in this city:

St. Mary's, under the title of "Our Lady of Victory," corner of Third and Mulberry streets; *St. Patrick's*, corner of 6th and Biddle streets; *St. Vincent of Paul's*, on Decatur street, near Park Avenue; and *St. Joseph's*, corner of 11th and Biddle streets.

On the 21st of April the new Church of St. Martin, in Central Township of St. Louis was solemnly dedicated to Divine Service by the Rev. Geo. A. Ca[illegible] President of the St. Louis University, with permission of the Bishop. The building is of brick, 37 feet square, situated on a tract of land of four acres, granted for the purpose by the congregation. There are now five Catholic churches in St. Louis county out of the city limits, attended by three Priests: St. Ferdinand's in Florissant township; St. Peter's in Manchester township; St. Martin's in Central township; Our Lady of Mt. Carmel in Carondelet township, and the Assumption of the B. V. M. in Merrimack township.

On the same day arrived in this city, from Kaskaskia, Ills., seven Sisters of the Order of the Visitation, for the purpose of opening a Female Academy in this city. Sister Mary Agnes Brent, Superior.

On the 24th of April, Fathers Joset, Zarbinatti, and Soderini, with one lay-brother—all members of the Society of Jesus—left this city for the missions of Oregon Territory and the Rocky Mountains.

New Orleans.—The wardens, in their shameful proceeding against Bishop Blanc, have met with a new defeat. After their failure in their application to the Court, they solicited from the Legislature the passage of a law which would sustain them in their pretensions. The Senate, it appears, yielded to their wishes, but on the 25th of March, the House of Representatives rejected the bill by a large majority.

The new (German) Catholic Church of Lafayette, adjoining the city of New Orleans, which was commenced a few months ago, was solemnly dedicated to Divine Service by Bishop Blanc on the 14th of April last.

Pittsburgh.—A new Catholic weekly paper, the "*Pittsburgh Catholic*," has appeared in this city: it is to be the diocesan organ, and devoted to the interests of our holy Religion. Judging from the few numbers that have been issued, we consider it a valuable addition to our Catholic publications. From it we learn that Messrs. M. Mitchell, T. Brady, T. O'Flaherty, and R. Kleineidam were ordained Priests in St. Paul's Cathedral, Pittsburgh, on the 3rd of March; the Rev. Thos. McCullough had been ordained Priest on the 4th of February.

A new Church was blessed on the 17th of March, at *Hollidaysburg*, by the Rev. Thomas Hayden, who was deputed by the Bishop of Pittsburgh to perform this sacred function. This Church is of brick, 87 feet in length and 63 in breadth, and some 35 feet in height: the front end is supported by a Gothic tower.

Baltimore.—Mount Hope College, (under Protestant influence) with 16 or 17 acres of ground thereto attached, situated about a mile from Baltimore, has been recently purchased by the Sisters of Charity for a Hospital. The buildings cost $13,000, and will accomodate seventy or eighty patients.

During the week ending Sunday the 24th of March, there was a spiritual

retreat for the Laity of Baltimore in the Cathedral, conducted by the Rev. Father McElroy, S. J., assisted by the Rev. Dr. Ryder, S. J. The results were most consoling. The Cathedral, spacious as it is, was constantly crowded. Many who had been remiss or wholly neglectful, returned to their religious duties with a fervor which promises the best for the future, and all manifested a most edifying increase of sincere and practical piety. Eight clergymen were incessantly engaged, and at times ten or twelve in the Confessional. The retreat was closed on Sunday by a solemn Pontifial High Mass in the Cathedral. The Rev. Dr. Ryder, preached an exceedingly powerful and impressive Sermon, and the Archbishop gave the Papal Benediction.

Amid all the troubles which beset the path of the Church, it is consoling to know that her own children are not unmindful of their duties, and by an improved and more faithful discharge of their obligations, yield her those triumphs which she most desires.—*Freeman's Journal.*

On the 8th of April last, the Rt. Rev. Dr. McCloskey, Coadjutor Bishop of New-York, dedicated to the service of Almighty God, under the invocation of the Most Holy Redeemer, the new (German) Catholic Church in Third st. The services commenced at 10 o'clock. The interior of the edifice, though still in an unfinished state, presented a very pleasing and even striking appearance, from the quantities of evergreens and flowers tastefully arranged, with which the walls, galleries, &c., were literally covered.

Pontifical High Mass was celebrated, and a discourse delivered in German by the Rev. Mr. Rumpler.

At Vespers in the evening there was a discourse in English.

There was a very large concouse of people present, mostly Germans of the congregation.—*Ib.*

Boston.—A new and splendid (German) Catholic Church was opened in this city for Divine Service on the 3rd of March, in Suffolk street. There are now nine Catholic Churches in and about Boston.

Indiana.—The Rev. Mr. Weinzœsflen, who, as our readers know, was charged, last year, with a crime of the blackest die at Evansville in this State, has finally, says the *Catholic Advocate*, been encompassed by the snares of his enemies. The *Indiana Sentinel* says that public opinion is now decidedly in favour of the much injured Catholic priest, who was lately convicted at Evansville, and sentenced to the Penitentiary for five years, for an alleged rape, sworn upon him by a dissolute and abandoned woman, through hatred. The Sentinel thinks it highly probable that he will shortly be pardoned by the Executive; which ought to be done forthwith, for all are now, to a man, convinced of his innocence. We consider that he has been treated most shamefully, and are borne out in our opinion by almost all that have known him for years.

Oregon Territory.—We learn from the *Quebec Annals of the Association of the Faith*, that the first Missionaries of Oregon Territory were the Rev.

Francois Norbert Blanchet, formerly Curate of Soulanges, now Vicar Apostolic of Oregon, and Modest Demers, who previous to his departure had spent a year in the Missions of Red River, placed under the spiritual jurisdiction of Mgr. Provencher, Bishop of Juliopolis *in partibus*. Very Rev. M. Blanchet, entrusted with ample powers by the Bishop of Quebec as his Vicar General, left Montreal on the 3rd of May, 1838, for the Mission of Red River, where he joined his colleague M. Demers, they set out for Oregon Territory on the 10th of July 1838, and arrived at Fort Colville on the 6th of November of the same year. During the same month they visited the forts of Van Couver, Wallawalla, Okanoghan and Cowlitz. The principal Mission was established at Van Couver, and a Church, measuring 45 by 30, was speedily put up on a tract of land, 600 arpens, assiged to the Missionaries for the purpose. They visited in January 1839, fort Wallamette for the first time. This is the only Missionary establishment south of the Columbia River, and consequently almost without dispute under the dominion of the United States. It is near the Falls of Wallamette that the Jesuits of Missouri intend to establish their Central Missionary Station. The Church of Wallamette is 70 feet in length and 30 in width, and much too small for the congregation. Rev. Mr. Blanchet in a letter dated 1st March 1839, says, " the first Mass was offered up at Wallamette on the 6th of January 1839, in presence of many Canadians and numerous Indians. The commandments of God and the Church were published, as also *the decree of the Council of Trent concerning marriage.*"

ITALY.—*Rome.*—The Pope consecrated as Bishops four of the Cardinals on the 11th February, Castracane, to the Bishopric of Palestine, Cagiano, to the Bishopric of Sinegalla, Clarelli, to the Bishopric of Monte Fiascone, and Polidori, Commendatory Abbot of Subiaco. This is the first instance, it is said, for 150 years, of the Pope having performed this ceremony in person. The Prince of Wirtemberg, Don Miguel, and all the diplomatic corps, were present on the occasion.

Cardinal Spada, who recently died at Rome, left to the Arch-Confraternity of charity, 10,000 Roman dollars, to enable the confraternity to defend the poor, especially labourers, before the public tribunals.

IRELAND.—There are at present in Ireland alone thirty convents of the *Presentation Order*. In these convents there are at least 13,000 children instructed. They are taught the elements of human knowledge as well as the principles of their Christian duties. There are four convents of the *Ursulines*, at Cork, Waterford, Thurles and Galway ; though the object immediately contemplated by them is the education of the wealthier classes, yet each convent has a poor school attached to it. The founder of the Presentation Order is the late Miss Nano Nagle, who closed her saintly and useful life on the 26th of April 1784, in the 56th year of her age.

SPAIN.—The prayers of the Catholic Church seem not to have been offered in vain for this long distracted church. The Spanish Government has au-

thorized the Archbishops of Seville and Santiago to return to their respective dioceses. The Royal Order addressed by the Minister of Justice to his Eminence, Francis Xavier Cienfuegos y Jovanellos, Cardinal of Seville, is conceived in the following terms: "As soon as her majesty entered on the full exercise of the sovereign power, by the solemn declaration of her majority, one of the first objects of her solicitude was to cast a look of sorrow on the deplorable condition of public worship and of the clergy in a nation which regards the surname of Catholic as the most honorable of its titles and its greatest glory. It is not expedient to dwell on the past at a moment when the object of the Queen and the government is to bury in oblivion all the wrongs, recriminations and complaints which could arrest the new and benificent era which is commencing for the happiness of Spain. Instead of vainly reasoning on the causes that produced these evils, we must hasten to the assistance of the church and cicatrise her wounds.

The spiritual tranquility of the faithful, intimately connected with the temporal well-being of nations; the necessity of the holy ministry transmitted in unbroken succession from the apostles across the vicisitudes and revolutions of ages; the propriety of resuming the cordial relations unfortunately interrupted with the Holy See; the sacred character and dignity of the chief Pastors as Ministers, the reverence and esteem to which they are entitled have determined her majesty, with whom mild and religious sentiments and benevolent feelings were born, to put an end to the mouring of the churches of Spain. Imbued with this noble and holy thought, the name of your Eminence, the name of the venerable Metropolitan of Seville, was natuarally the first which was pronounced by her majesty and respectfully received by her ministers.

The Government is fully convinced that your Eminence will contribute by your influence, your words and noble example to secure the happy results which her majesty desires; and it experiences the most sincere satisfaction in communicating to your Eminence the first mark of her royal esteem, by revoking the order given you on the 18th February, 1836, not to leave this city, and requesting you to return to your Metropolitan See, to watch over the faithful submitted to your spiritual direction, and who earnestly long for the return of their Pastors." A similar order has been addressed to the Bishop of Santiago.

Holland.—Medical men and Ecclesiastical authorities have attested a miraculous cure, which took place on the 18th of December last, at *Tilburg*. The subject was a Sister of Charity, who had been lingering for many years, and being nearly reduced to the brink of death, found herself suddenly cured at the end of a Novena, made to the venerable servant of God, Gaspar Bufallo.

Africa.—Statistics of the Diocese of Algiers: 50,000 Catholic inhabitants, and 80,000 belonging to the French Army: There are fifty Churches, sixteen houses of education and ninety-six hospitals and asylums. The Diocese is attended by a Bishop and sixty-six Priests, both secular and regular. In the city of Algiers and its immediate environs there are eighteen Churches.

Cape Palmas Mission.—The Rev. John Kelly has returned to the United States from this Mission, seven priests of the Order of the Heart of Mary for the evangelizing of Negro nations, having arrived to take charge of it. One of them, Rev. L. de Regnier, soon after his arrival, fell a victim to the fever on 30th December. Mr. Pindar, a Catholic layman, who, as catechist, had accompanied Rev. J. Kelly, died, on January 1st., of a *coup de soleil.* Bishop Barron had arrived at Goree, but had not reached Cape Palmas. Hitherto but little success had attended the labours of the Catholic missionary in this colony. Much may be hoped for, from the devotedness of the religious body who are specially consecrated to the salvation of the Negro nations. At all events their toils and sacrifices will be of grateful odour to God and man.—*Cath. H.*

Asia.—In *Syria*, one hundred and eight Nestorians have recently embraced the faith. The Dominican Fathers have three hundred and forty scholars under their care. They have been obliged to enlarge their churches, in consequence of the increase of the faithful.

OBITUARY.

Died on the 14th of March, at Washington, D. C., Rev. Peter T. de Vos. The deceased was born near Gent, in Belgium, about the year 1776, and came to this country in consequence of the vexations which Religion suffered in his own. Having exercised the ministry in St. Mary's county Maryland, for one year, he was stationed in Montgomery county, where he laboured assiduously in the same duties, from 1818 to 1842. He was a man of much self-denial and great charity for the poor.—*U. S. Cath. Mag.*

At Rome, on the 31st of January, his Emminence Cardinal Buspi, Archbishop of Beneuento, aged 89 years.

In Ireland, the Rt. Rev. Dr. Kernan, Bishop of Clogher; his death took place, a few weeks ago, at his residence, Carrickmacross. This venerable prelate was consecrated in April, 1818, and was, consequently, upwards, of twenty-six years in charge of this extensive diocese, in every part of which he was beloved and revered for his truly apostolic virtues. The coadjutor bishop, the Rev. Dr. M'Nally succeeds.—R. I. P.

APPROBATION.

The Catholic Cabinet is published with my approbation, and appears to me calculated to promote the interests of the Catholic Religion in this Diocese.

† PETER RICHARD, *Bishop of St. Louis.*

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

VOL. 2. ST. LOUIS: JUNE, 1844. No. 2.

SKETCHES OF EARLY CATHOLIC MISSIONS IN THE WEST.
No. 3.

THE HURON MISSIONS CONTINUED—THE GLORIOUS MARTYRDOM OF FATHERS BREBEUF AND LALLEMENT—SKETCHES OF THEIR LIVES AND VIRTUES.

In our last paper we endeavoured to draw a hasty sketch of the rise, progress, and disasters of the Huron Missions. In the present, we will attempt a brief biographical notice of the two Fathers, John de Brebeuf and Gabriel Lallement, whom our last No. left captives in the hands of the implacable Iroquois. And in order to resume the thread of the narrative, we will first speak of their glorious death, or rather martyrdom—for they voluntarily gave their lives for the love of Christ and the salvation of the neighbour—and then, we will endeavour to furnish a rapid sketch of the life and labours of each.*

On the morning after the flight of the Iroquois, the Jesuit Fathers at St. Mary's, having received, through some Huron captives who had escaped, certain intelligence of the death of Fathers Brebeuf and Lallement, sent one of their number, with seven Frenchmen as an escort, to find and bring back their mortal remains. The messengers on reaching the spot where the martyrdom of these illustrious missionaries had been consummated, witnessed a scene which froze their very soul with horror. Every thing betokened the fiendish barbarity of the merciless Iroquois. Having reverently gathered up the mangled remains of the two Fathers, they brought them back to the mission of St. Mary's, where they were solemnly interred on the 21st of March, which fell on a Sunday.

At the funeral, all were filled "with so much consolation and with sentiments of a devotion so tender, that every one ardently desired, rather than feared, a similar death; and that all would have deemed themselves thrice

* The "Relation" devotes two whole chapters IV and V, and 42 pages to this part of the subject: from p. 44 to p. 86.

happy, to have obtained from God the grace of shedding their blood and laying down their lives under similar circumstances. No one could bring himself to pray to God for their repose, as if they stood in need of prayer; but all raised their hearts to heaven, where they had no doubt the souls of the departed already were.*

From the narrative of some fugitive Huron captives, who had been eye-witnesses of all the circumstances attending their death, the following details are gathered.

Immediately after their capture, they were both stripped of all their clothing, had many of their finger nails torn out by the roots, and were borne in savage triumph to the village of St. Ignatius which had been taken the same morning. On entering its gates, they both received a shower of blows on their shoulders, loins, legs and stomach—no part of their exposed bodies escaped. Father Brebeuf, though almost sinking under these cruel blows, and fainting from agony and loss of blood, still lost not courage, but, his eye kindling with fire, he addressed the christian Hurons who were his fellow captives, in the following language:

"My children! let us lift our eyes to heaven in the midst of our sufferings; let us remember that God is a witness of our torments, and that He will soon be our reward exceedingly great. Let us die in this faith, and trust in His goodness for the fulfilment of His promises. I feel more for you than for myself: but bear with courage the few torments which yet remain; they will all terminate with our lives: the glory which will follow them will have no end!"

"Echon,"† they replied, "our hope shall be in heaven, while our bodies are suffering on earth. Pray to God for us, that He would grant us mercy: we will invoke Him even unto death."‡

Some infidel Hurons, who had proved obstinate under the preaching of the missionaries, and who, having been long before taken captive by the Iroquois, had become naturalized among them, were filled with fiendish rage at the noble freedom with which the captive Father spoke. They rushed upon him and Father Lallement, they cut off the hands of one, transpierced the body of the other with pointed reeds and with iron arrow-points; they applied red-hot tomahawks under their armpits and over their loins; they put a collar around their necks from which were suspended red-hot tomahawks, so that, whether they stood erect, or bent on either side, their bodies were deeply burnt with the hot iron: in fine, they bound round their bodies girdles of bark covered with pitch and rosin, to which they set fire. Thus were the good Jesuits roasted with more cruelty even than had been St. Lawrence on his gridiron! Let us now hear the "Relation."

* Relation, p. 52-3.
† The Huron name of Father Brebeuf.
‡ Relation, p. 46-7.

"In the midst of his torments, Father Gabriel Lallement raised his eyes to heaven, joining his hands from time to time, and sending forth sighs to God whom he invoked to his succour. Father John de Brebeuf, with the apparent insensibility of a rock, heedless alike of fire and flame, continued in profound silence, without once venting a sigh or a murmur, which astonished even his executioners: without doubt his heart was then sweetly reposing in the bosom of God! After a brief space, as if returning to himself, he preached to those infidels, and more especially to a number of good christian captives, who showed compassion for his sufferings.*

"His cruel executioners, indignant at his zeal, in order to prevent his speaking any more of God, struck him on the mouth, cut off his nose, and tore away his lips; but his blood spoke more eloquently than his lips, and his heart not having yet been torn out, his tongue did not fail to aid him in recounting the mercies of God in the midst of his torments, and in animating more than even his christian fellow captives.

"In derision of baptism, which these good Fathers had so charitably administered at the breach, and in the hottest of the contest, those barbarous enemies of the faith bethought themselves of baptising them with boiling water. More than twice and thrice their whole body was innundated with the boiling element, the infidels accompanying the ablution with heartless jeers: 'we baptize you, that you may be happy in heaven; for without baptism no one can be saved? Others said, mocking: 'we treat you as friends, for we will be the cause of your greater happiness in heaven: thank us for our good offices, for the more you suffer, the more will God reward you."†

"The more their torments were redoubled, the more did the Fathers pray, that their sins might not be the cause of the reprobation of these blinded infidels, whom they forgave with all their hearts. . . . . when they were attached to the stakes where they endured all these tortures, and where they were to die, they fell on their knees, embraced the stakes with joy, and kissed them fervently as the cherished objects of their sighs and prayers, and as a certain and last pledge of their eternal salvation. They continued in prayer much longer than pleased their barbarous tormenters. These plucked out the eyes of Father Gabriel Lallement, and applied red-hot coals to the orifices from which they had been torn.

"Their sufferings did not take place at the same time. Father John de Brebeuf suffered for about three hours, and expired at 4 o'clock in the evening of the 16th of March, the same day on which the village of St. Ignatius had been captured. Father Gabriel Lallement suffered much longer: from six o'clock of that evening, until about nine o'clock of the following day, the 17th of March.

* Relation, p. 48.

† Ibid. p. 48-9.

"Before their death, the hearts of both were torn out, an incision having been made for this purpose under the breast; and those barbarians, drank their blood while yet warm . . . . . while they were yet living, pieces of flesh were cut off from their thighs, arms and legs, which were roasted and eaten before their eyes! Their bodies had been gashed all over, and, to increase their torments, red-hot tomahawks were run along the deep incisions.

"Father John de Brebeuf had been already scalped; his feet had been cut off, and his thighs denuded to the very bone, and one of his cheeks had been divided by a stroke of the tomahawk. Father Gabriel Lallement had also received a stroke of the murderous weapon on his left ear, and the instrument had sunk into his skull, laying bare his brain: we could find no part of his body, from the head to the foot, which had not been roasted even while he was living."*

"Their very tongues were roasted, burning fire-brands and bunches of bark having been repeatedly thrust into their mouths, to prevent them from invoking, while dying, the name and succour of Him for whose love they were enduring all these torments."†

But we sicken at these accumulated horrors: we will drop the veil over them, and with it, a tear over the horrible blindness and perversness of human nature when left to its own impulses, without the light of grace, and the softening influence of Christian civilization. We will now endeavour to draw a rapid sketch of the lives of the two remarkable men whose glorious martyrdom we have just feebly described.

Father Lallement was in his 39th year, and had been but six months engaged in the Indian missions; and yet was he destined to bear off one of the first crowns. For several years he had begged with tears in his eyes to be sent on this mission, notwithstanding that his constitution was very weak, and his health extremely delicate. He could hope to have little other bodily strength, than that which the grace of God might impart. In a writing‡ which he drew up at the desire of his superiors, to assign the reasons why he petitioned to be sent on the Indian mission, were found after his death, the following edifying passages:

"I wish to labour on those missions: 1st, to discharge the obligations which I owe to Thee, O my God! For if Thou hast abandoned pleasure, honours, health, joy and life itself, to save me, a miserable sinner, is it more than reasonable that I should abandon all things after Thy example, for the salvation of those whom Thou esteemest Thine, who have cost Thee Thy blood, whom Thou hast loved even unto death, and of whom Thou hast said: 'whatever you have done to one of these least ones, you have done it to me?' . . . . .

2nd, "Since I have been so miserable as to have offended Thy goodness, O

* Relation, p. 50–51. † Ibid, p. 51–2.
‡ Found after his death, among his papers.
§ Relation, p. 54–5.

my Jesus! Is it not just that I should atone for my sins by extraordinary sufferings: and thus should I walk before Thy face, all the rest of my life, with a contrite and humble heart in the midst of sufferings, which thou didst first endure for me.

3rd, "I am indebted to my relations, to my mother, and to my brothers, and I ought to draw down upon them the effects of Thy mercy. My God! permit not that any one of this family, for which Thou hast shown so much love, should ever be lost in thy sight, or should ever belong to the number of those who will blaspheme Thee eternally. Let me be a victim for them: 'for I am prepared for stripes—here burn, here cut, that Thou mayest spare eternally.'

4th, "Yes, my Jesus! and my love! Thy blood, which was shed also for the barbarians, should be efficaciously applied to their salvation; and it is for this reason, that I wish to co-operate with Thy grace, and to be immolated for them."*

Having left the world at a tender age, and the prospects of worldly promotion which were open to his wealthy and respectable family, he seems to have preserved unsullied his baptismal innocence. As gentle as a lamb, he was also as innocent. Having become a Jesuit, he walked so uprightly before God, as every where to diffuse around him the sweet odour of Christ. Timid by nature, and timid in conscience, he carefully fled even the shadow of sin; yet he was ever calm, and did not indulge in scruples. In France he had gone through a regular course of studies with great success, and he was a proficient in the languages and sciences. During the few months that he laboured among the Hurons, he became a little child with them, selecting the lowliest of them for his teachers in the difficult Huron language, in which he had already made great proficiency.

Born to honour and distinction, he loved only the Cross, and he clung to the Cross even unto death. Revered as the angel of the Huron mission, he was wholly unconscious of his own merits, and looked on himself as the last of his brethren. Mr. Bancroft appropriately styles him: "the gentle Lallement." He was born at Paris, on the 31st of October 1610; and died a martyr at the stake, on the 17th of March 1649, in the 39th year of his age. Truly his prayer was heard: he "was immolated for the poor Indians!" Only Catholicity can point to examples so bright, and so heroic!

If Father Lallement was the Gonzaga of the Huron mission, Father John de Brebeuf was its Xavier. The former was a lamb; the latter a lion: yet each had many qualities distinctive of the other; and the lion and the lamb were immolated together, for the love of God and of the neighbour. Yet did the lamb die much more slowly than the lion!

Father John de Brebeuf was sent from France on the Canadian mission in the year 1625, by Father Peter Caton, whose discrimination had marked him

* Relation, p. 54–5.

out as a suitable instrument for converting the savage tribes of New France. As a kind of apprenticeship to his future labours he spent the winter of 1625–6, wandering in the woods and mountains among the savages in the neighbourhood of Quebec (Kebec.) During this time, it is impossible to tell how much he suffered: hunger, thirst, and cold, were the constant attendants of the wild savage life. In the spring of 1626, he penetrated into the Huron wilderness, alone and on foot: the first white man perhaps, certainly the first missionary, who ever penetrated its unexplored recesses. He soon mastered the difficult Huron dialect, adapted himself in all things to the manners and habits of the Huron tribe, and succeeded so well in making himself all to all, in order to gain all to Jesus Christ, that he soon became the idol of the savages.*

In 1629, the English gained a temporary possession of Canada; and, with the anti-religious policy which has almost invariably marked that rapacious government, the Jesuits were forbidden any longer to prosecute their missions among the Indians. The Huron mission, commenced under auspices so favourable, was thus suddenly broken up, and Father Brebeuf was compelled to return to France. France having however soon regained possession of Canada, Father Brebeuf returned to it in 1633; and in the spring of the following year, revisited his beloved Hurons in company of Father Daniel, as we have already seen.

His Hurons received their old Father *Echon*—so they called him—with open arms. He now recommenced among them labours which were to close only with his death, fifteen years later. He seemed to be in every respect adapted, both by nature and by grace, to the arduous undertaking upon which he had embarked. Possessed of every virtue in a heroic degree, burning with zeal for the salvation of souls, active and indefatigable, moulding his ardent temperament to every emergency, he was withal emphatically a man of prayer, and walked always with God. Others marked his manifold virtues: he seemed wholly unconscious of them, and esteemed himself the last of men.

Communion with God by constant prayer was his chief delight, as well as the main source of his strength. The longer he lived, the more he became addicted to prayer. Often absorbed in God for hours together, he was detached from the senses, and seemed already to be in advance a citizen of heaven. In prayer, he was often favoured by God with extraordinary consolations and graces. "He superabounded with joy in all his tribulations," like the great Apostle of the Gentiles. By order of his superiors, he committed to writing an account of many of the wonderful things which God was pleased to manifest to him in prayer. And though the cold skeptic may smile while perusing

* Relation, p. 59. Mr. Bancroft says nothing of this first visit of Father Brebeuf, nor of his subsequent expulsion by the English Government.

the simple recital of these wonders, yet to the man of faith their perusal cannot but afford matter of consolation and edification.*

Yet his devotions, however much he cherished them, did not interfere with the active and laborious duties of the mission. Throughout the whole day, he might be seen moving about among the Hurons, consoling the sick, baptizing the infants and the dying, breathing consolation into the hearts of the afflicted, refuting gainsayers with unalterable patience and meekness, and every where diffusing around him the sweet odour of Christ. In the midst of all these multiplied labours, the unchangeable severity of his countenance bespoke the undisturbed tranquility of his mind and its entire recollection in God. Always and every where he appeared the envoy of Him, "who went about doing good and healing all." His example captivated every heart, and his words breathed an unction which softened the most obdurate.

When the labours of the day were over, when all was hushed into tranquillity in the village, he delighted to spend whole hours in prayer, and often protracted his watchings until late in the night. When his strength was at length exhausted, and sleep overcame his wearied frame, he laid himself down on the bare earth, without divesting himself of his clothing, and took a brief repose, with no other pillow than a piece of wood. Long before the dawn, and while all were yet buried in sleep, he was again at his devotions, which continued for hours. From private prayer, he ascended the holy altar, and with a countenance all radiant with light and tears often trickling down his cheeks, he offered up the Holy Victim of expiation. After this, he recited morning prayers with his neophytes who thronged the Church; and then went through the same round of teaching, preaching, visitation of the villagers, and of incessant duties, as on the previous day.†

For fifteen years, he continued this manner of life. Instead of relaxing in fervour, he increased in it from day to day. Every day he became more and more inflamed with zeal, and more animated with an ardent longing after suffering. The Cross was the great source of his consolation and of his strength. To become like Christ; with Him "to be nailed to the Cross;" to bear on his body the marks of His passion, was the great aspiration of his soul. Sufferings were his daily bread: he banqueted only at the foot of the Cross: he gloried in nothing else.

This, in fact, was his ruling sentiment, strong, as we have seen, even in death. Nothing is more frequently repeated in his memoirs written by himself, than the desire to be immolated for Christ. For eight or ten days together, he would feel a "vehement impulse to die for Christ."‡ Under the influence of this strong feeling, he made a solemn vow, in the presence of the Blessed

* The Relation details many of these wonderful visitations, p. 60 seq. Bancroft refers to them with a lurking sneer. (III. 124.)

† Relation p. 69.

‡ "Sentio me vehementer impelli ad moriendum pro Christo."

Trinity and of the whole Court of heaven, not to decline the crown of martyrdom, if God in his mercy, as he humbly prayed, would grant him this great and priceless favour.* Having thus made himself a living victim of divine love, he looked upon himself ever after, as the soldier of the Cross, and he vowed never to desert this glorious standard. He felt a presentiment that he should seal his faith with his blood; he incessantly prayed and panted for this glorious crown: and heaven heard his vows and granted his prayers!

"This good Father felt himself so strongly moved to advance the glory of God, and to have only this in view, that eleven years before his death, he bound himself by vow, to do and to suffer every thing during the remainder of his life, which he should think would conduce to the greater glory of God: a vow which he daily renewed at the altar at the moment of receiving the Holy Sacrament."†

This and the vow recorded above he faithfully kept to the day of his death. His sufferings and labours are almost incredible. Only the strength of God which he received in prayer could have enabled him to endure them all. Yet he never faltered for a moment: his sacrifice was as cheerful, as it was entire and abiding.

"In the ardour of his zeal he frequently offered himself up to God, to endure all the martyrdoms of the world for the conversion of this people. Some time before his death, he wrote as follows: 'O my God! why art Thou not known! Why is not this barbarous country converted to Thee! Why is not sin abolished! Why art Thou not loved! Yes, O my God! if all the torments which captives can endure in this country, amid all the cruelty of suffering should fall to my lot, I offer up myself to endure them all alone with all my heart? A little later he said: 'For two successive days I have felt a great desire of martyrdom, and a wish to endure all the torments which the martyrs have ever endured."‡

The conversion of the Hurons was not effected without long and painful labours and many sufferings on the part of the missionaries. The seed was sowed in weeping which was to bring forth in rejoicing. Many of the savages clung with obstinacy to the superstition of their forefathers. Irritated by the Father's signal success, these often conspired his death, and endeavoured to stir up the whole tribe against him. If any misfortune befel the Hurons—if they were unsuccessful in the chase, or suffered from famine or sickness—the missionaries, and especially *Echon*, had brought it about.§ In 1637, a contagious malady prevailing in the Huron encampments, the maddening shout rang through the cabins: "death to the Jesuits! death to the Jesuits!!‖ Amidst this outcry and tumult, Father Brebeuf moved about amongst the throng as calmly as if nothing had happened. Providence threw a shield of protection around his person: his hour had not yet come.

* Relation, p. 63-4. † Ibid. ‡ Ibid. p. 81. § Ibid. p. 66. ‖ Ibid. p. 67.

On one occasion, a popular tumult, stimulated by the chiefs, stirred up the whole village of St. Joseph's against the missionaries. Father Brebeuf and some of his brethren were severely beaten, and the infidels threatened to burn them at the stake. Overawed however by their unalterable meekness and calmness in the midst of insult, they desisted from their fiendish purpose. In the evening, when all was still, the good father poured forth his soul in prayer, thanked God for the privilege of having suffered contumely for His sake, and was refreshed with one of the extraordinary communications of heaven, the light of which often broke with dazzling lustre, through the opening cloud of faith, on his troubled spirit.*

While he was labouring among the savages of the Neutre tribe, in 1640, a Huron chief, sent by his infidel enemies among the Hurons, arrived among the Neutres, the bearer of an embassy from his tribe. The war council was convened, and the envoy offered a present of nine tomahawks on condition that they would murder *Echon* in such a manner that the responsibility of the deed should not rest with the Hurons. The wicked proposition was discussed during the whole night; but at length the offer was declined, and the disappointed emissary returned to his tribe.†

Amidst all these perils, the spirit of the good father remained untroubled, because it reposed quietly in the bosom of God. The more he suffered, the more warmly did the love of God glow in his heart. "Often was he, while in prayer, detached from his senses, wrapped in God, and ravished with the charms of the divine beauty: sometimes his heart was transported to God with extatic raptures of love. But above all, he cherished a tender love for the sacred person of Jesus Christ, and especially for Jesus suffering on the Cross."‡

"Often he felt this love, like a burning fire, which having inflamed his heart, went on increasing in intensity every day, gradually consuming in him the impurities of nature, in order to cause the spirit of grace and the adorable spirit of Jesus Christ to reign alone in his soul. At the feast of Pentecost, in the year 1640, being engaged in prayer at night, in presence of the most Holy Sacrament, he beheld himself in a moment invested, as it were, with a great fire, which burned every thing around him without consuming any thing, and as long as those flames continued, he felt himself interiorly inflamed with a love of God more ardent than he had yet experienced."§

Like all the saints, he cherished a most tender love and devotion for the immaculate Mother of God; and he ascribed many of the extraordinary graces he received to her potent intercession. The vision of her heavenly beauty cheered him in the midst of tribulation, and securely guided his path amid difficulties and trials; as the star safely guides the mariner at night among the stormy billows. His tender love for Jesus suffering, was naturally blended

* Relation, p. 78. † Ibid. p. 68. ‡ Ibid. p. 70. § Ibid.

with a love for His mother, who stood at the foot of the Cross, and, with Her Son, drank the bitter chalice. He likewise held daily and sweet converse with the saints and martyrs of the heavenly court; and, while he was charmed with their virtues, he was strongly stimulated to emulate their example, and was powerfully aided by their prayers, which "like odours from golden vials,"* ascend constantly before the throne of the Lamb. He felt, in all its length and breadth and surpassing beauty and sublimity, the sentiment embodied in the article of the Apostles' Creed—the Communion of Saints.†

Though thus highly favoured by heaven, he was as humble as a child, and as docile as a lamb. To his brethren he exhibited a rare example of perfect obedience to the rules of the Society, and to the will of his superiours. He had no will of his own; he distrusted his own lights; he cheerfully followed the direction of others. In 1631, he wrote as follows:

"I feel that I have no talent for any thing, recognizing in myself only an inclination to obey others. I believe that I am only fit to be a porter, to clean out the rooms of my brethren, and to serve in the kitchen. I mean to conduct myself in the Society as if I were a beggar, admitted into the Society by sufferance, and I will receive every thing that is granted me, as a particular favour."‡ This was written, it will be remembered, after he had returned to France the first time, and before his second mission to the Hurons.

So great was his humility, that on entering the Society, he petitioned to be admitted as a mere lay brother; "and again before he made his vows, he renewed the request, thinking himself unworthy of the priesthood, and fit only for the most menial offices . . . . . Yet was he capable of the greatest things. And when he was made Superiour of the Huron mission, and had many others under his charge, every one admired his skill in the management of affairs, his sweetness which gained all hearts, his heroic courage in every undertaking, his long suffering in awaiting the moments of God's good pleasure, his patience in enduring every thing, and his zeal in undertaking whatevever might promote God's glory."§

While superior of the mission, "his humility inclind him to embrace with love, with joy, and even with natural relish, whatever was most lowly and painful: if on a journey, he carried the heaviest burdens; if travelling in canoes, he rowed from morning till night; it was he who threw himself first into the water, and was the last to leave it, notwithstanding the rigour of the cold and the ice; his naked legs were all red with the cold, and his whole body transpierced with it. He was the first up in the morning to make a fire and prepare breakfast, and he was the last to retire, finishing his prayers and devotions after the others had gone to repose.

"However harassed he might be, what fatigue soever he might have en-

* Apocalypse v. 8. † Relation, p. 70–1. ‡ Ibid. p. 73. § Ibid. p. 74.

dured, over roads that would fill the stoutest hearts with horror, and cause them to lose courage; after all the labours of the day, and sometimes of thirty days in succession, without repose, without refreshment, without relaxation of any kind, often even not having been able during the whole time to make one meal at his leisure; he yet found time to acquit himself of all the duties demanded by the rules (of his Society) . . . . . however protracted had been his ordinary devotions, or however harassing his ceaseless occupations. He sometimes said: 'that God had given us the day to toil for the neighbour, and the night, to converse with Himself.' And what is most remarkable is, that in all the labours he thus took upon himself, he did every thing so quietly and so dexterously, that one would have believed that he but acted in accordance with his natural inclination. 'I am but an ox,' he was wont to say, alluding to the meaning of his name in French, 'I am fit for nothing but carrying burdens.'"*

"To the continual sufferings which were inseparable from his employment in the missions, and in his frequent journeying through the snow: and to those which charity caused him to embrace, often above his strength, but never above his courage; he added a number of voluntary mortifications—of inflictions of the discipline every day, and often twice in the day—of frequent fasts—of hair-shirts—of girdles around his body, armed with iron points—of watchings which were protracted far into the night. And after all, his heart was not yet satiated with sufferings, and he believed that what he had hitherto endured was as nothing."†

Though naturally of an ardent and impetuous temperament, yet "his meekness was the virtue which seemed to transcend all the others: it was proof against every trial. For twelve years that I have known him," writes Father Raguenau, "that I have seen alternately superior, inferior, and on an equality with others; sometimes engaged in temporal affairs, sometimes in missionary toil and labours; dealing with the savages, whether Christians, infidels, or enemies; in the midst of sufferings, of persecution, and of calumny: I never once saw him either in anger, or even manifesting the slightest indication of displeasure. Sometimes even, some persons tried to pique him on purpose, and to surprise him in those things to which they thought his sensibility would be the most alive; but always his eye would be benign, his words full of sweetness, and his heart in an unalterable calm."‡

"His generous courage was inspired, by his distrust of his own strength on the one hand, and his unshaken confidence in God, on the other. He sought in all things to be entirely in conformity with the holy will of God. Having been one day asked, 'whether, if taken by the Iroquois, he would not feel a great repugnance to be stripped naked?' 'No,' he replied, 'for this would be the will of God, and I would not think of myself, but only of Him.' On being

* Relation, p. 74–5. † Ibid. p. 76. ‡ Ibid. p. 77–8.

asked, 'whether he would not have a lively horror of being burnt alive?' 'I would dread it,' he replied, 'were I to look only to my own weakness; for the sting of a fly would, in this case, cause me to be impatient; but I trust that God will assist me at all times, and aided by His grace, I fear not the most frightful torments of the fire, more than I would the sting of a fly.'"*

"His death crowned his life, and his perseverance was the seal of his sanctity. He died at the age of 56 years. He was born on the 25th of March, the feast of the Annunciation of Our Lady, of respectable parents, in the Diocese of Bayeux. He entered into our Society in the year 1617, on the 5th day of October. . . . . His martyrdom was accomplished on the 16th day of March, 1649."†

Such is a very faint and imperfect outline of the life, virtues, and glorious death of that most extraordinary man—John de Brebeuf. He died just one hundred and thirty two years after the commencement of the reformation, *so called.* It is more than doubtful, whether during all this time, the Protestant churches had produced, or whether they have ever since produced, one such man as him. And yet he, great and extraordinary as he certainly was, was still but one out of a mighty band of christian heroes, imbued with a similar spirit, and willing, all of them, to die for Christ!

When he first visited the Huron tribes, in 1626, there was not found in all that unexplored and snow-clad wilderness, one single savage who invoked the name of the true God. At his death, he beheld gathered around him, as an encircling crown, no less than *seven thousand* wild children of the forest, whom he and his brethren had baptized.‡ He beheld the Cross of Jesus, which he so dearly loved, unfurled as a banner of triumph, in a place where, since the creation of the world, no true worshipper of God had been found! The impure superstitions of Paganism had melted away before the light of his preaching, as the mists before the rising sun. The christian villages of the Hurons, had been made to vie with those established on the sunny plains of Paraguay.

He was, in the hands of God, the main instrument for effecting all this incalculable good. His prayers were heard, his watchings and sufferings were crowned; the Hurons were converted and reclaimed from barbarism; his glorious death crowned all his previous labours; he died at his post, like a faithful soldier, and in the manner for which he had so long sighed and so ardently prayed, day and night for years! He richly merits the title which his brethren and cotemporaries gave him: THE APOSTLE OF THE HURONS.

P. F.

* Relation, p. 81-2. † Ibid. p. 85-6. ‡ Ibid. p. 58.

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THE ORDER OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.

The glorious vitality of the Catholic religion, as constrasted with the feebleness and inefficiency of every sect that has severed itself from our communion, is by no fact better tested and proved than by the flourishing institutions which from time to time the philanthropy and devotion of distinguished individuals add to the long catalogue of religious fraternities already existing in the bosom of the "immortal and unchanged" church. There is not a single Christian virtue, for the active practice of which we do not find some one of the many monastic or charitable establishments of the Catholic Church especially adapted. Contemplative piety, active zeal and the triumphs of science and intelligence, alike find their account in the retreats of the cloistered monk, the arduous labours of foreign missions, and the colleges of St. Ignatius Loyola.

It is the design of this article to make the Catholics of England better acquainted with one of the most admirable orders to which our Church has given birth since the eventful epoch of the great Lutheran leprosy. For while on the one hand, the brothers of the Christian schools are rapidly extending themselves, and acquiring the most deserved celebrity, all over the neighbouring country of France, their very name and existence are comparatively unknown even among our own body in this kingdom. The sound of the words "religious education" is, heaven knows, rife enough within the pale of the Anglican establishment, however sadly the substance of it may be neglected: in what manner that great object is successfully carried out under the benign influence of true religion, the following pages are intended to shew.

We shall commence our remarks upon the order of "the brothers of the Christian schools," by a biographical notice of their pious and philanthropic founder. Jean Batiste De la Salle was born at Rheims, on the 13th of April, 1651. He was the son of a French gentleman of good family, who held a distinguished situation in the Presidential Court of Rheims. From his very childhood he manifested dispositions of peculiar sanctity, keeping aloof from the ordinary recreations of youth, and devoting his mind to devotional exercises and study. At the early age of seventeen, he was appointed to a canonry in the cathedral church of Rheims, and by his assiduity to choral duties, holiness of demeanour, and humility, attracted alike the observation and admiration of old and young. In the prosecution of his theological studies, he became an inmate of the celebrated seminary of St. Sulpice, at Paris, and there astonished his cotemporaries by the zeal and success with which he entered upon their course. A heavy domestic affliction,—the heaviest indeed which befalls man throughout the entire course of life,—here interrupted the hitherto happy tenour of the young divine's career,—the death of his mother. In earnest prayer he poured forth the anguish of his soul, and alone found consolation upon the occasion of that irreparable loss.

"Thou knowest, O Lord, how dearly I loved the parent I have lost. If of thy grace I have ever had the happiness to merit any mercy, have pity I implore thee on her soul, and admit her to thy eternal rest." In these terms he repeatedly gave vent to his filial feelings, and resignation at length succeeded to profound affliction.

Not long after, a second calamity, the loss of his father, renewed the grief of Jean Batiste De la Salle, and obliged him to return to Rheims, to superintend the domestic concerns of his family. Left in possession of considerable wealth, and in the guardianship of his younger brothers, he opposed, by the simplicity and piety of his life, a successful barrier to the temptations of opulence, and introduced into the bosom of his home the regularity and edification of a religious establishment. In 1678, being then twenty-seven years of age, he received with the utmost diffidence and humility priest's orders, at the hands of M. Le Tellier, Archbishop of Rheims, but had been no sooner admitted to the high privileges of the sacred ministry, than he devoted himself with the most unremitting fervour to its duties. Deeming the sphere of a large country parish more congenial to his zeal for active employment, than the preferment he held in the cathedral of Rheims, he would have exchanged his rich canonry for the cure of souls in a rural district, but so high was the estimation in which M. De la Salle was held by the clergy and inhabitants of his paternal city, that the archbishop refused to sanction his departure. Submitting without a murmur to the will of his ecclesiastical superiors, he continued for some time to edify his fellow-townsmen by the sancity of his deportment; and with admirable assiduity and ability, directed the education of his young brothers and sisters, and superintended the management of their temporal concerns. But the virtues of private life furnished too confined a field for the apostolic zeal of Jean Batiste De la Salle. He was destined by providence to become the founder of an order, having for its sublime object the instruction and regeneration of the poor. The first impulse communicated to his mind on the subject, was in consequence of having been induced to espouse very warmly the cause of a religious sisterhood, entitled, "Les Filles de l'Enfant Jésus," established for the purpose of educating female orphans, and which from some informality attendant upon its constitution, had become obnoxious to the persecution of the municipal authorities of Rheims. De la Salle's active interference in their behalf procured for them from the parliament of Paris, the letters patent, of which the want had rendered their position precarious, and thus gave permanency to their institution.

Successful interference in this matter suggested to De la Salle the idea of establishing a school for the gratuitous instruction of boys, in the furtherance of which design he was mainly assisted by Madame de Maillefer, an opulent lady, who, from a dissipated woman of the world, had become a most austere penitent. After encountering much opposition and many difficulties, the philanthropic design was first carried into effect in 1697. The number of teach-

ers required for the free schools rapidly increasing, it became a matter of expediency to assemble them under the same roof, the consequence of which association was the gradual formation of a community to which M. De la Salle gave rules. Regardless of the scorn and remonstrances of his family, he alloted his private residence to the accommodation of his spiritual children, and introduced a system of order and discipline among them, which mainly contributed to the harmony and efficiency of the new institute. One of the main features of De la Salle's character was an ardent love of mortification and self-denial. It is related of him, that to vanquish his naturally soporific tendencies, he gave orders to an attendant to rouse him every morning at four, and not to leave him until he had seen his master up and dressed for the day. But finding that during the prayers with which he commenced his course of diurnal duty, sleep at times overtook him, he adopted the rough expedient of kneeling with bare kness on sharp flints. The practice of the most trying austerities, and willing submission to the most degrading self-humiliations and mortifications, were the everyday incidents of De la Salle's life; and in emulous imitation of, rather than with the assent of their founder, his disciples at times addicted themselves to such rigours of penitential discipline, as brought upon him the unjust imputation of imposing upon them acts of superhuman hardship.

Perhaps the most remarkable action of M. De la Salle, and which gave rise to the most comment and misconstruction, was his literal compliance with the precept addressed by our Saviour to the ruler that sought eternal life, "Sell all thou hast, and distribute it to the poor." According to ordinary and not unreasonable notions, it had been a wise and proper course, in the founder of a philanthropic charity, to have endowed, and so secured its permanency, with all his worldly wealth. Such a mode of proceeding accorded not, however, with the single-minded heroism of De la Salle: in his estimation, to have appropriated any portion of his temporal riches to the advancement of the new order, would have been to compromise the implicit reliance he reposed in Divine Providence; and despite of the solicitations and importunities of well-meaning friends, the objurgations of the world, and the murmurs of many even among his disciples, he actually carried into effect the process of utter self-spoliation in the year 1684, applying the whole of his possessions to the relief of the poor. He had previously given up the canonry he held in the cathedral establishment, and with a spirit that strikingly contrasts with that of the clerical nepotism that infects the high places of the Anglican Church, had peremptorily refused to cede that preferment to his brother, although the Archbishop had importuned him to do so, assigning as a sufficient reason for non-compliance with that prelate's wish, that the candidate, although in all other respects deserving, was his brother.

Finding himself at length destitute of every thing, De la Salle rejoiced in the necessity under which he was now placed of begging for the commonest

means of existence. To the complaints of his followers, who openly blamed what they deemed his reckless waste of their legitimate resources, he opposed the most fervent exhortations in praise of evangelical poverty, and humble submission to the will of God. The mode of life, indeed, which penury compelled De la Salle and his brethren to lead, was, to one brought up like himself in the bosom of affluence, fraught with difficulty and disgust. The coarsest and most revolting fare alone appeared upon the common table of the good brothers; and the only mode in which their superior contrived to overcome his antipathy for such repulsive food, was by determining to abstain from all nutriment whatever until hunger should have become voracious enough to satiate itself upon even the most nauseous viands. Meanwhile the great business of the gratuitous Christian schools steadily and prosperously advanced, and the frame of their successful establishment in the city of Rheims brought applications to M. De la Salle from the incumbents of many rural districts for brethren to introduce the new system of instruction among their parishioners. His disciples not being numerous enough to be spared from the parent community, subsidiary schools were established under his direction for the express instruction of young men in the art of tuition, to which the clergymen desirous of making their flocks participators in the benefit of M. De la Salle's institution, sent pupils selected for their aptness and good dispositions from their respective parishes. To this excellent scheme, thereafter more extensively followed out, the benefit of the establishment of the brothers of the Christian schools, originally confined to a solitary city, became in time extended to the whole of France. Among other regulations enforced by the founder for the government of his rising order, was their peculiar dress, which continues unaltered to this day. It consists of a long cloak of coarse black cloth, thrown over a cassock of similar material, a broad white collar alone relieving the lugubrious aspect of such a costume. Hats with unusual ampleness of brim completed the guise devised by De la Salle for his followers; and it will not be wondered at that its adoption exposed them to the ridicule and contumely of the populace, the first time they ventured abroad in their new attire. But the scorn and insults of the world were ever courted by those holy men, who found, in the consciousness of the good they went forth to achieve, more than an equivalent for all the hardships and persecutions to which they became subjected in its performance.

The next remarkable act of De la Salle's life was carrying into effect a project he had long entertained of surrendering his position of superior of the brethren, and assuming a subordinate one. Such a scheme met from them with the greatest opposition, for they loved and reverenced him as a father; but De la Salle was bent upon a measure in which his humility found such matter of account, and compelled a worthy brother of the name of L'Heureux to become his successor in the office of superior. Finding himself now in an inferior situation, all the desires of his humble heart were fully gratified; and

the scrupulousness with which, in the spirit of holy obedience, he solicited permission for the performance of every action, however insignificant, was at once a source of edification and confusion to those who had been accustomed to defer to his authority. During the time he thus dwelt a subordinate in the establishment he had himself organized, he took delight in undertaking the very lowliest offices, such as sweeping the house, cleaning the kitchen ware, and becoming as it were, the household drudge of the communtiy. This new state of things coming accidentally to the knowledge of the ecclesiastical authorities, they deemed it necessary to interfere, and peremtorily insisted upon M. De la Salle's resumption of the post he had vacated. To do so, cost him many a pang; but he obeyed without remonstrance, to the infinite delight of brother L'Heureux, who had with the utmost reluctance found himself placed in command over his natural superior. De la Salle was the only member of the order of the Christian schools who had taken holy orders; and for reasons of which the expediency was to him doubtless apparent, he introduced a regulation to the effect that none of the brethren should ever be admitted to the priesthood.

In 1688, at the instigation of M. De la Barmondière, curé of St. Sulpice, M. De la Salle, with two brethren, came to Paris; and there, in the teeth of difficulties, opposition, and persecution of every kind, succeeded in establishing a school, which became a nursery for the formation of other similar institutions in all parts of the country. The truly apostolic and untiring zeal with which M. De la Salle laboured in his arduous vocation, more than once endangered his health, and brought him to the brink of the grave. Upon one occasion, having received the last sacraments of the Church with saint-like fervour, he disposed himself for death, with extreme difficulty uttering these words to the weeping brethren that surrounded his bed-side: "I recommend to you great union and great obedience." His recovery from that state of deadly extremity was by many deemed miraculous. Another time, the strangeness and novelty of a remedy for violent and tedious rheumatic pains, which M. De la Salle was induced to essay, illustrates his utter disregard of physical pain, and love of penitential austerity. He lay extended at full length upon chairs, beneath which were placed braziers of burning coal. Spirits were then poured upon the fire, and the flaming vapours so produced ascended into contact with the affected parts of the patient's person. In such an attitude, not unlike that of St. Lawrence on his gridiron, M. De la Salle patiently awaited the effect of the experiment; and the only words that escaped from him in the extremity of his anguish were, "My God! praised be thy name!" It is recorded, that during the course of the same severe and painful illness, he earnestly implored God to grant him such intermissions of ease as should enable him to celebrate the divine mysteries, and that Heaven granted his prayer.

Among the many and various hardships which assailed De la Salle and his

disciples during the first period of their establishment in Paris, were the positive privations of the necessaries of life, caused in the first instance by their self-imposed destitution of all worldly wealth, and enhanced by a fearful scarcity, which exposed for a season the poorer classes of the capital to all the miseries of famine. Housed in a large abandoned tenement, dependent upon the precarious charity of strangers, destitute of furniture and comfort, with insufficient food and clothing, exposed to the obloquy of the wicked, and the jealousy even of the good,—insulted, unappreciated, and misconstrued,—De la Salle and his companions persevered in their heroic course, regardless of every obstacle, and bent only on prosecuting the great work of bestowing Christian and gratuitous education on their needy fellow-creatures. Providence could not fail to shower in the end a blessing upon such praiseworthy labours, and De la Salle lived to see the instituiion of which he had been the founder, taking root in every part of the country.

It would be at once tedious and difficult to comprise within a moderate compass the various persecutions and opposition which from all quarters waylaid the man of God in the carrying out of his great enterprise. At one time the directors of schools already existing in Paris, obtained a judgment against him, under cover of which they caused a general seizure of all the poor chattels appertaining to him and his community: at another the misbehaviour of some recreant brethren brought the whole order into disrepute. Compelled to leave the capital, De la Salle took refuge at Rouen, and there laid the foundation of one of his schools. He subsequently sojourned in various parts of France, superintending and carrying into effect the foundation of new establishments, and inspecting the progress of those already in existence. In the course of one of his peregrinations he visited the celebrated monastery of La Grande Chartreuse, the monks of which, unaware of their visitant's identity with the celebrated M. de la Salle, were so struck with the humility of his demeanour, that having at first shewn him but the civilities due to an ordinary stranger, they afterwards paid him the veneration due to a saint, and vainly endeavoured to retain him among them. The great St. Bruno, founder of the Carthusians, had, like M. de la Salle, been in early life a canon of Rheims.

In 1716, M. de la Salle, believing his death to be not far distant, and with an humble dread of departing this life, invested with the government of the order which he had called into existence, once again determined upon resigning the post of Superior into other hands, and Le frére Barthelemi was appointed his worthy successor. Two years later, harassments from all quarters, the most undeserved and unexpected, and a complication of painful infirmities, so crowded in upon the holy man, that nature at length gave way. The manner of his end was as edifying as had been the whole tenor of his life. Although overwhelmed with sufferings, he entered upon the season of Lent with a resolution not to abate one of the severe austerities which he was ac-

customed to practise during that penitential time, and it was only from the spirit of obedience to the peremptory injunctions of his new superior, that he was induced to allow of some relaxation of his rigid dietary. In reply to the brethren who implored of him to moderate his exercises of austerity, he would meekly rejoin "The victim is ready for sacrifice; it should first be purified." Upon another occasion, being informed of his imminent danger, he exclaimed, "I hope to be soon delivered out of Egypt, and admitted into that land which God hath promised to the elect." The feast of St. Joseph being at hand, M. de la Salle conceived an ardent desire to solemnize mass on a day dedicated to a saint for whom he had always entertained peculiar veneration. Singular to relate, the wish was gratified, and from an apparently dying state, he was enabled to leave his bed and celebrate the divine mysteries once more, to the utter astonishment of the brethren, who regarded such an effort on the part of their expiring father in a miraculous light. From the momentary alleviation which had thus enabled him to fulfil the desire of his soul, he speedily relapsed into a state of mortal anguish and extremity. On Wednesday in Holy week, the viaticum was brought to M. de la Salle, who had caused himself to be placed in a sitting posture, and clothed in his surplice and stole, to receive with greater reverence the adorable sacrament of the Eucharist. No sooner, however, had the administering clergyman entered the sick chamber, than, elevated with holy fervour, De la Salle rose from his chair, and falling on his knees, in that posture partook for the last time on earth of the body and blood of his Redeemer. At intervals, he continued to discourse with the disciples that surrounded his bedside, addressing to them the most affectionate and practically useful exhortations. On the evening of Maunday Thursday, recovering for a few minutes from a swoon which the attendants had deemed that of death, he with painful effort uttered the following words:—

"If you would live and die in your vocation, never hold commerce with men of the world; for you will by degrees fall into their ways, and insensibly learn to approve their discourse, which will cause you to fall into infidelity, and, neglecting the rules of your order, you will tire of its restraints, and end by throwing them off altogether." A few minutes after, to a brother who asked whether he did not cheerfully submit to all the sufferings to which it pleased heaven to subject him, De la Salle replied, "I implicitly adore God's will in my regard." These were his last words, and at four o'clock in the morning of Good Friday 1719,—an auspicious anniversary to mark the death of the just!—he composedly surrendered his soul into the hands of his Creator.

No sooner had the intelligence of De la Salle's decease become known in Rouen, where it occurred, than crowds flocked to behold the corpse of one who was universally regarded as a saint, and all were solicitous to obtain some relic of him, were it but a shred of his garments. The brethren had, however, eagerly possessed themselves of every thing that had pertained to their father; nor will it be disputed that love and devotion, not cupidity, dictated the appro-

priation, when we mention that besides the rude garb of his order, all the worldly riches left behind him by De la Salle, consisted of a crucifix, a New Testament, a "Following of Christ," a rosary, and a Breviary.

Brother Barthèlemi, who, during the life-time of the founder, had become the new superior of the brothers of the Christian schools, continued, after his death, to govern the new flourishing order with great sagacity and discretion, but died himself, fourteen months subsequently to M. De la Salle. His loss was severely felt, but, by the blessing of Providence, was supplied by able successors, who obtained from the government of the day, guarantees for the consolidation of the parent establishment of St. Yon, at Rouen, from which brethren progressively diffused themselves over every part of France. In 1725, the institution of the Christian brothers was solemnly recognised by a bull of Pope Benedict XIII, and enrolled in the catalogue of religious orders. It flourished till the sanguinary epoch of the first French revolution, when it, of course, shared the disasters of a period unequalled in the annals of anarchy and infidelity. There were, however, brethren who kept alive amongst themselves the spirit of their order, which was again re-established in 1800, by Napoleon. Its progress has ever since been that of uninterrupted success; and it is to be presumed that in the course of time, the labours of the brothers of the Christian schools will operate the entire moral and spiritual regeneration of a great people. If, indeed, the churches of France be now filled, as they are, with worshippers from among the lowest classes of society, the praise of such a result is due to the admirable brothers of the Christian schools, who train the children of destitution in the knowledge of saving truth. In God's good time, taking example from their humbler fellow creatures, the sceptical and indifferent of the nation may be reclaimed likewise! We have seen no spectacle more edifying than that which is presented on Sundays by the brothers of the Christian schools, marshalling hundreds of children to church, superintending their demeanour there, and offering in their own meek and unassuming deportment, models of religious gravity and decorum. As they walk the streets, the homely and uncouth garb devised for the good brethren, by M. De la Salle, attracts the stranger's attention and curiosity. He observes the humility of their demeanour, the gentleness of their manner to the children under their charge, and the respectfulness with which the most otherwise graceless urchins offer them a passing salution, or receive from them a few words of friendly admonition or reproof, and at once conceives esteem for such holy and benevolent men.

The rules laid down for the government of his communities by the founder, are still maintained with great exactness and regularity. The brethren make vows of chastity, poverty, and obedience, extending the first time through a period of three years, at the end of which term, if so inclined, they renew them for life. They rise at four, A. M. and having devoted the first very early hours of the morning to exercises of private devotion and study, they

are prepared by eight o'clock to enter upon their long diurnal course of duty, which consists in instructing the whole of the youthful population of the lowest classes, in the rudiments of useful knowledge and Christian doctrine. Their rule obliges them to confine their ordinary fare to such coarse and common food as is in use among the poor, prohibiting every kind of dainty. During hours of recreation they may not make any individual the subject of conversation, unless it be to speak of him; they cannot take holy orders, and thus the barrier to ecclesiastical preferment is closed against them, leaving the brethren at fuller liberty to follow the pursuits to which they have dedicated their lives. Blind obedience to their superiors is the chief law of their institute, their admirable compliance with the spirit of which, forms the very best example for the numerous community, of whom they are the self-chosen and nobly disinterested instructors.

It cannot be a matter of wonder that heaven should look down with a propitious eye upon so vast an enterprise of philanthropy as the order insituted by M. De la Salle. Its rise and progress since the restoration of the peace of Europe, has been commensurate with the excellence and universality of its objects. By a printed census of the brothers of the Christian schools, now lying before us, it appears that in the year 1835, they possessed establishments in a hundred and twelve cities and towns of France; the number of professed brethren was, at that time, fourteen hundred and forty, of novices, two hundred and twenty-one, and of children subjected to the educational discipline of the Christian free schools, one hundred and one thousand one hundred and sixty-three.

Of the spread of so admirable a system, the happiest results are already apparent, and will be more so, as more extensive notoriety shall make the virtues and influence of the children of M. De la Salle, still more generally beneficial to mankind. For a century they have reverenced their founder as a saint, and fulfilment will shortly wait on the dearest wishes of their hearts. The Church is about to affix her authority to their estimate of the holy man: and before the expiration of the present year, it is probable that Jean Baptiste De la Salle will have been enrolled in the glorious calendar of canonized Saints.

We shall conclude this article upon "the brothers of the Christian schools" with one observation. Should a day ever arrive when from the bosom of any one of the many modifications of heresy, there shall spring forth an institution of which the members, throwing aside all the riches and vanities of the world, regardless of all but the glory of God and the salvation of their souls, renouncing all the prospects and comforts of life, and without fee or reward, devoting themselves to a never-ceasing round of the most wearisome and ungrateful duty, shall be found daily rescuing more than a hundred thousand indigent children from vice, ignorance, and irreligion; then, and not till then, shall we be willing to regard with less mistrust and contempt, the new-fangled doctrines introduced to the notice of the world by the apostate of Wittenberg, and the murderer of Servetus.

For the Catholic Cabinet.

REFLECTIONS.

I gazed on the rose in the morning of spring,
As its beauties it proudly displayed;
Coquetting and waving each bird on the wing,
That fluttered in joy through the glade;
And again I beheld it, when ev'ning came on,
But its brightness and verdure had fled,
And the songsters that woo'd it—were silent and gone
When its beauty and bloom had been shed—
Its hour had come of destruction and blight,
It withered away in the cold kiss of night.

I beheld the strong oak—in its grandeur and pride,
As it spread its broad branches on high,
With the strength and the might of the tempest it vied
When the lightning flashed red in the sky.
But again when I viewed it, that strength had decay'd
And all leafless it darkened the path,
Though firmly it stood—in the storm spirit's shade,
It was crushed by the hurricane's wrath—
Its beauties soon faded away from the eye,
When its doom of destruction was thundered on high.

Then I looked upon man, the frail child of a day,
And his eye beamed with intellect bright
As it pierced through the clouds that obstructed the ray,
Pour'd out from the fountain of light.
It was knowledge that gleamed and then dawn'd on his mind,
As a dream it enraptur'd the heart,
And he thirsted for more—until madden'd and blind
He yielded to death's silent dart—
And calmly his spirit soar'd up to its home,
When the hour of blight and destruction had come.

H. J. B.

From the Tablet.

JANSENISM—ITS ORIGIN, ITS CHARACTER.

One of the most fruitful sources of error, both in philosophy and in religion, is that incomplete view of a general question, which the Germans have judiciously entitled, *one-sided*. The gravest inconvenient of these partial statements, is that they are generally true, as far as they go, and being by their limited proportions extremely clear and logical, they are eminently calculated to seduce minds of a certain order. Jansenism, like many other errors which have at different times disturbed the Church, had its rise out of the peculiar circumstances of the times. It was an attempt at religious reform at that time extremely urgent, but which failed by the employment of improper means. We should say, that it failed by the employment of human means, suggested by views purely human.

It may perhaps be necessary, in order to prevent mistake, to say a few words on the subject of the relation which subsists between the human and the Divine will as a mode of action. We shall not enter into the metaphysical question, but merely confine ourselves to the matter of fact that in a certain order of things (the order of grace,) if we wish to obtain a lasting result, we must consult faith rather than reason. By a human view of the excellence of virtue we may arrive at a certain point of morality, but we shall never possess that divine charity which is the supreme limit of Christian excellence. Upon the same principle in the reformation of abuses in the Church, we may by violent means tear away certain obstacles, unmindful of the injunction in the parable, to let alone the tares, lest we should at the same time root up the wheat. In the reform even of individual errors, a certain gentleness—a certain progression is necessary, on account of the infirmity of our nature. The human or rational view of the exigencies of Divine justice is diametrically opposed to the doctrine of the Church, as also is the human view of individual repentance, the sincerity of which it measures exclusively by its acts.

The capital error of Jansenism was its one-sided view of the Divine attribute of Justice, untempered by mercy, other innovators having fallen into the opposite extreme of proclaiming mercy at the expense of justice. The logical consequence of this false view, was an exaggerated rigorism of practice, which led to spiritual pride, one of the most subtle and one of the most inveterate diseases of the moral nature.

The influence of individual character in all great and moral revolutions is perhaps one of the most curious circumstances attending them. The influence of the personal characters of Luther and of Calvin upon the progress of the Protestant reformation appears at every step, and the same thing may be remarked in the origin and progress of Jansenism.

Jansenius, without his bosom friend the Abbé de Saint Cyran, would probably have remained in the lofty regions of speculative science; but Saint Cyran was a man of special energy, and, above all, a practical man. Yet even Saint Cyran, with all his energy, would have done little without the materials necessary to work out his purpose; and these materials were found ready at hand, in a family, whose fate and history are intimately connected with the religious revolution, attempted under the auspices of this iron-hearted man.

In order to appreciate the moral value of the Arnauld family, it is necessary to bear in view the peculiar traditions which were handed down from generation to generation in the principal families of that caste to which they belonged. The noblesse de robe was, at that period, the redoubted rival of the ancient aristocracy, not only by its talent, but principally by its important functions in the state; and its uncompromising firmness (not to use a less flattering term) was proverbial. As a caste, the stern and ostentatious morality of its members, may be said to have generated something worse than that Christian stoicism, which tends to the annihilation of the natural affections rather than to

their reform. This superhuman task can never be accomplished but by the aid of pride; but pride, in its protean variety, affects a variety of form, and even disguises itself in the specious garb of humility, as was the case with the detestable sect of which we are now examining the origin, who, whilst they trampled under foot those specious distinctions which seduce less lofty minds, usurped to themselves an authority which the Church had denied them, and adopted for their device the motto of their prototypes, the Pharisees of old, "*Lord, we thank thee that we are not as other men.*"

We have now before us the whole *personnel* of the new sect in its origin; Jansenius, a man whose head had been turned by the possession of unusual talent and the most splendid academical triumph, having at an early age obtained the first-rate honours at the then celebrated University of Louvain. It was there he first made acquaintance with Jean du Vergier de Hauranne, afterwards more celebrated under the name of the Abbé de Saint Cyran. It is not unworthy of remark that one of the most celebrated professors of Louvain, at that time, was Baius, out of whose work on *Divine grace* 79 propositions were condemned by a Bull of Pius the Fifth! and by whom were these propositions extracted and held up to censure? By the *Jesuits!!* and Baius had fallen into these errors by the exclusive study of the works of St. Augustine. This curious circumstance traces the origin of Jansenism to a period anterior to Jansenius, who had only the secondary honour of continuing the errors of Baius, after he had solemnly renounced them, and of attaching to them his name. Hence, also, that determined hatred of the Jesuits, which distinguished the new sect, for the Jesuits were the men who called down upon the infant heresy those thunders of the Vatican, which ought to have destroyed it at its birth.

These two young and enthusiastic students long brooded over their purpose before they matured their plans. From Louvain they repaired to Paris, where they plunged still deeper into the mysterious abysses of metaphysical and theological science. It was during their stay at this university that Saint Cyran published his famous pamphlet upon suicide, which may be regarded as a chef-d'œuvre of casuistic sophistry, and in which the author lays dow thirty-four different cases, in which it is lawful to commit suicide. The indomitable innovator here already shines forth in all his invincible pertinacity. Disgusted with the manner in which theological students were directed in Paris, the future Abbé of Saint Cyran retired into the south of France, accompanied by Jansenius, where during several years (seven, if our memory serves us well,) they lived in the most complete retirement and abnegation studying exclusively the works of St. Augustine, and thus emulating the reputation of their ancient professor, Baius, who is said to have read the entire series *nine times.*

Circumstances at length placed the Abbé de Saint Cyran at Port Royal, at which the daughter of Monsieur Arnauld had already introduced a most stringent reform, the more violent perhaps in its operation, because it was preceded by the contrary excess. From that hour Jansenism found a home, and was at

length only dispersed (we cannot say suppressed) by the destruction of that celebrated centre.

Mère Angélique, as an Arnauld, possessed all the qualities necessary for the purpose of introducing a grand religious innovation, and Saint Cyran might fairly reckon upon the firmness of the woman who, whilst still a girl, ordered the doors of her convent to be closed against her own father.

This celebrated family furnished no less than six proselytes to the new opinion. The famous Mère Angélique, her sister Agnes de Saint Paul, her two brothers Arnauld d'Andilly and the great Arnauld, her nephew Antoine Lemaistre, and finally her aged mother, who quitted the world at an advanced period of life, to place herself under the direction of her daughter.

It is impossible to deny that Jansenism has something about it which is calculated to seduce men of a certain turn of mind, by the severity of its principles, and still more by the talent with which it has been advocated; but after all, what signifies the talent of such men as even Pascal and Nicole, upon a religious question, when disavowed by the competent spiritual authority? Jansenism was and is a one-sided view of a most subtle theological question, degenerating frequently into a mere dispute upon terms; but ever faithful to its fundamental principle, the destruction of individual liberty by the superexaltation of Divine grace, which, in their hands, becomes a sort of irresistible fatality.

The disputes which this intricate question called forth have long since subsided, but Jansenism has left certain practical traditions which may be now said to form its distinctive characteristic. Such are an exaggerated severity in the tribunal of penitence, and that servile fear of Divine justice which can only be entertained at the expense of Divine charity; for as "*perfect love casteth out fear*," so servile fear casteth out love.

One of the last great theologians which the Church has produced, St. Alphonsus de Liguori, has given the death-blow to this error, as a doctrine; and a more complete diffusion of his truly Christian spirit is, we doubt not, destined to complete his triumph by the practical application of his method.

S.

THE CREED OF A TRUE PROTESTANT,

BY THE AUTHOR OF

"Four years in France," "Italy as it is," &c.

I hate and detest religious controversy; heartily do I wish that Bishop Milner's book may be the *end* of it, as its title promises: yet, like the tailor who had forsworn *cabbage*, but was tempted to steal one bit more because he had none of that colour, I cannot help putting my argument in a new form, that

may convince some upright mind of absurdities, admitted, perhaps unconsciously, by our separated brethren, in the creed of the true Protestant.

By the way, why is it always said, "a *true* Protestant—a *good* Catholic?" It is because the former are less quiet and more pugnacious than the latter! not from temper, but their position is that of the attack; they have undertaken to prove others wrong and themselves in the right: the Catholic is contented with that which has been delivered to him.

A most respectable head of the university of Oxford observed to me, "By mutual concession it might be possible to effect a reconciliation between the church of Rome and that of England." I answered, "The Catholic church has not changed, Sir." So, a bishop of the highlands of Scotland replied to some peace-making proposition of some members of the Kirk,—"Gentlemen—where you left us, there you will find us." So much for the *repose* of Catholics.

But the Protestants changed on their own authority only; while that which they did not change they were obliged to acknowledge was retained on the authority they, in other respects, renounced. Moreover, on quitting the centre of unity, they diverged from each other, faster even than they removed from the centre. Hence their distrust of their own cause; hence their air of defiance, to hide that distrust; hence the term, "*true* Protestants."

A servant offered himself to me at Avignon; he said he was a Protestant. "Of what sort? there are several sorts."—"*Mais, un vrai Protestant.*" "*Mais, mon ami! ils le sont tous*: they are all *true*. The man was a follower of John Calvin. "*Genevois, je ne vois tel que toi, Genevois.*" There are some points on which they all *must* agree, and these form

THE CREED OF A TRUE PROTESTANT.

I believe "the Holy Catholic Church;" that she was born pure; turned heathen, pagan, and idolatress; hid herself; crept into holes and corners; was lost a long while; and now belongs to any body that can catch hold of her.

I believe the pope to be Antichrist, the man of sin, the Lady of Babylon, and the number six hundred threescore and six.

I believe that Martin Luther, John Calvin, and Queen Elizabeth of England, were popes; and that "every man has a pope in his belly."

I believe that every nation, except bigoted Roman Catholics, has a right to establish its own faith for itself; and that the established faith, except that of bigoted Roman Catholics, is, in each nation, the true one, provided it be pure and reformed.

I believe that things which disagree with the same third, agree with each other. Thus, Protestants are united because they all renounce Popery.

I believe that the two extremities of a line are nearer to each other than the middle of the line is to either; interrupted tradition surer than uninterrupted; and that, to jump back from the sixteenth century to the apostolic age, was wiser and safer than to admit that the apostolic age had, in the lapse of time, descended, in continued and even flow, to the sixteenth century.

I believe that, in the same sixteenth century, the sinfulness of heresy and schism did, thenceforwards, cease and determine.

I believe that I may err; but that I am not so likely to err as the council of Trent.

I believe that error is one, and that truth is various and discrepant.

I believe that the belief of the whole Christian world touching the eucharist changed in the dark ages, nobody knows how or why, or when or wherefore; and that it ought to change back again, though I do not know exactly to what.

I believe that "This is my body," means "Here is," or "This is not my body."

I believe that the priest ought not to absolve the sins of people, for fear he should know them.

I believe that extreme unction was abolished, for fear Christians should live for ever in this world.

I believe that confirmation is as like a sacrament as possible, but that it is not a sacrament.

I believe that holy orders and matrimony are not sacraments, because some people *can* do without them.

I believe that festivals ought to be kept like fasts; and that fasts ought not to be kept at all.

I believe that ceremonies are of no consequence; and that it is of great consequence to abolish ceremonies.

I admit the authority of Scripture; though I reject the authority by which Scripture is given.

I believe that reason and Scripture will guide every man aright, provided every man reasons aright upon Scripture.

I believe nothing but what I understand, although I do not understand what I believe.

I believe that Gaza and Jericho are, both of them, in the same high road to Jerusalem.

MODERN CATHEDRALS IN ENGLAND.

No. 12 of the first volume of the Catholic Cabinet contained a most eloquent statement of the object had in view by the Catholics of former times in the erection of magnificent Cathedrals, as well as of the holy uses to which these were applied. The writer of that article was a protestant, evidently of the

Puseyite school; and his description has reference not to the actual state of the public service in these English churches, but rather to the state of things in times gone by, as will appear by the following testimony of M. Pugin, whose evidence on this subject cannot be reasonably disputed.

"Now with reference to modern Cathedral solemnities, a term which is meant to apply to the daily mockery of worship enacted in our great churches, I have somewhat to say. I have pointed out what sort of devotion existed in St. Paul's Cathedral after the 'Change,' and I likewise briefly described the manner in which the Puritan faction manifested their opinion of church solemnities. I will now descend to our own times, and shew how inapplicable the term *solemn* is to the performance of the modern service. No sooner did the Church become a mere state engine in the hands of courtiers, and ecclesiastics,—worldly men, panting only after temporal rewards, than this shadow of ancient choir-worship, which had been retained, was considered too irksome by the new churchmen; and like the pluralists, who preached to their parishioners by paid substitutes, they resolved to worship God by proxy; and, accordingly, abandoned the Choir to the chorister-boys and singing-men,—a set of wretched hirelings, whose salaries are so small, that they are obliged to follow trades and secular employments, in order to gain a livelihood. I will not disgust my readers by relating any of the many instances of disgraceful conduct exhibited by persons of this class, to which I have been an eye-witness. The hurried manner in which they arrive from their different workshops and avocations; their irreverence in the choir; the indecent speed with which they depart; the total unfitness of such people for the performance of any sacred duty, must strike every person of common perception and fill him with disgust. I have visited every Cathedral establishment in this country, and that, not in a casual manner; but I have tarried in them, and can positively state, that the manner in which the service is performed is indecorous in the extreme; nor would any one but an actual observer credit the indecency exhibited in the Cathedral Choirs during the afternoon service on Sundays. A great portion of the congregation are there absolutely for no other purpose than to hear the singing; they are not even at the pains to conceal their intention, but stand in a mob, staring at the choir, and bustle out as soon as the anthem is done and their amusement ceases. '*Persons are requested not to walk about the church during divine service*,' is the painted announcement which meets the eye on entering any Cathedral door, and it is a constant occupation for the legs and lungs of the vergers to enforce this regulation. In London, at St. Paul's, it is a hopeless affair; and so they lock up the Choir, and the mob stare through the bars at the parsons, like fair-people at a beast-shew, wondering "what they can be doing of." On a week day, to be sure, these churches are perfectly quiet, but the reason is that nobody comes near them. Taking pattern by their clergy, the people seem to think frequent church-going a great bore, and so the solemnities of the week are left to the above-described

functionaries, who, with a few old maiden ladies and decrepit men, are the sole occupants of the Choir. To speak of Cathedral solemnities, in this country, is a mere farce,—absolute nonsense. Take a Ranter from his tub; set him in the magnificent pulpit of some gigantic Church; and even such a wretch as that would derive some degree of importance from the splendid localities that surround him. Thus, but in a less forced degree, it is with the Established Church. She derives all her dignity from the remains of ancient splendor, with which she is invested; and there, her votaries are actually trying, in the face of reason, to pass themselves off as integral parts of her system, though, in fact, they have not the slightest connection with them. Strip off the borrowed Catholic plumes, in which she now struts, and she will instantly be degraded to a level with the Puritan.*

Solemnity of worship is only to be found in the Catholic Church; and let those, who would behold it, repair to those majestic churches, which still maintain unchanged, unimpared, those rites, for whose celebration they were erected: where the high altar still stands bright and glorious; where the choir is filled with devout ecclesiastics; and each chapel contains its reverential worshippers; where the sculptured images of saintly men and holy deeds are undefaced and unbroken, and where the same spirit which, centuries ago, first

* I doubt not that many will consider this as a base calumny, and will exclaim: "Is there not St. Pauls? is not that a Protestant Cathedral, raised by Protestant zeal, and for Protestant worship?" All this certainly appears very plausible, but let us examine it narrowly.

And first. Was St. Paul's Church raised by Protestant zeal? by the contributions of the clergy and others as a proof of their devotion to the Glory of God? No! it was paid for by a tax on coals levied on the city of London!

Secondly. Is it a place of worship? No: decidedly not.

Thirdly. Is it a building calculated for the performance of public worship, according to the rites of the Established Church? Not in the least: on the contrary, it is so unfit for the purpose, that, after the greater portion of the church is stocked off with rails and spikes, the clergy are locked up in the Choir, to enable them to go through the service without interruption. What is the real and actual use made of this building? It is the largest, and,—since the proprietors of the Colosseum have lowered their prices,—the most expensive exhibition in the metropolis. It is a sort of ecclesiastical shew, on the same principle as a 'shilling night' at Vauxhall, which draws the deluded public by the low price of entering, not thinking what it will cost to see afterwards. Thus the moderate demand of twopence each is made by the functionary at the church-door; but, once in, barrier after barrier opposes your progress, to pass each of which, fresh demands are made; till, by the time all has been seen, the visitor finds his pocket has been severely taxed for his curiosity.(1) How could this great edifice be made available for the purpose of Christian worship? Only by appropriating it to the rites and ceremonies of the Catholic Church: the high altar, as at St. Peter's, placed under the dome would form a splendid point of central attraction; the nave would be filled with worshippers, and become essentially necessary; the many recesses, now occupied with groups of heathen divinities, would be converted into chapels; while the ailes would serve for the perambulation of the processions. Thus, and thus only, would every portion of this vast Church become appropriately filled, and the extent of space which this building occupies become necessary for the destination for which it has been ostensibly raised. Let no one. then, venture to hold this up as an illustration of Protestant splendor. That it is a noble building, is most true; but it is that very circumstance that unfits it for the Established worship; and I have clearly shewn that it is for the celebration of Catholic rites alone that the necessity or propriety of such a fabric could be proved.

(1) We paid three shillings and sixpence to see the various sights shewn in the Cathedral. —Ed. Cath. Cab.

erected the glorious pile, still dwells in the hearts of the faithful, who flock within its walls. And how forcible and impressive is the manner in which the Church celebrates her sacred festivals and seasons, which occurring in regular succession, annually present to her children the most lively picture of the history of their redemption! how appropriate is each ceremony for the mystery it represents!

Those who are accustomed to see these vast churches only during two short stated periods of the day, can form no idea of the sublime effect produced on the mind by the nocturnal offices of the Catholic Church. It is impossible adequately to describe the midnight mass at Christmas, when the Nativity of our Redeemer is announced by hymns and carols of praise, breaking through the stillness of that solemn hour; and how awfully vast do these temples appear, when the lights that blaze around the altar hardly reflect half up the towering shafts, whose still loftier vaults are lost in absolute obscurity. Then in Holy Week, during the solemn Office of the Tenebræ, when the tapers, emblematic of the prophets who appeared on earth before the coming of our Lord, have gradually been extinguished, as the successive Nocturns were sung, and total darkness at the end of the 'Benedictus,' reigns throughout the sacred edifice, how steals the plainvive chaunt of the 'Miserere' on the ears of the ravished worshippers, swelling gradually, till the soul seems already transported among the angelic choirs!

How splendid also are the solemn processions that commemorate the great events of Sacred Writ! how majestic are the ceremonies of Palm Sunday, when the great western doors are thrown open to receive the clergy, singing the anthem "Be ye lifted up ye everlasting gates, and the King of Glory shall enter in," while, as the procession moves up the nave, the loud chaunt of "Hosanna in excelsis, benedictus qui venit in nomine Domini," carries away the mind of the pious Christian to the welcome hymn that saluted our divine Redeemer, on his triumphant entrance into Jerusalem! How edifying also is the procession of the blessed Sacrament on Corpus-Christi Day, as it slowly moves, with surpassing brightness, through the streets of the city, dispensing benedictions on the assembled multitudes, who eagerly deck their houses, and scatter innumerable flowers in the way! And, when the penitential season of Lent is concluded, and the Church, who, in sackcloth and ashes, has been bewailing the suffering of her dying Lord, once again commands her children to exchange sorrow for joy, announcing the glad tidings, that Christ is indeed risen triumphant over sin and death, then, when the joyful alleluias of praise ring through the vaulted edifice, and the veil that covered the glory of the sanctuary is removed, and the altar shines forth with all its wonted splendour, while the pealing organs and glittering vestments announce the joyful solemnity, what Christian can refuse to acknowledge the overwhelming influence of such a scene? Truly, these are solemnities which carry the devout soul beyond the confines of human delights, and even reach the flinty hearts of worldly men, who would fain steel themselves against such impressions.

Many persons who frequent the Cathedral worship of this country, having never had a glimpse of former glories, and only heard of such solemn scenes as I have described, through a distorted medium, tending to mislead them, both as to their intention and effect, regard what they see merely with reference to other objects which surround them, and compare their worship only with presbyterian meanness and fanatic extravagance. It is not surprising, therefore, that they should consider *their* Liturgy as the beauty of holiness. To such persons as these, (and to this class I formerly belonged,) I now must earnestly address myself. I entreat them to examine narrowly all they admire, and they will find that every thing which savours of dignity or sanctity in worship,—and every thing sublime and devotional in prayer, orthodox in doctrine, or fine in art, has either been taken from the ancient religion of the country, or are relics of its by-gone splendour. But they will at the same time discover, that they only hold the *shell*; the kernel,—the essence has been extracted. Let them seriously reflect that the edifices in which they assemble for worship, and which they profess so greatly to admire, are not the result of the faith which *they* profess, nor productions of the Church to which *they* belong: they existed centuries before their modern faith was dreamt of, and they then existed ten times more glorious than they now behold them. Let them search into the ancient Missals and Breviaries of the Church, and they will find, verbatim, the very creeds and prayers, which they so justly extol as most sublime and appropriate. The very tones, which their organs send forth, are played, for the most part, from the works of Catholic composers: they are in truth the 'Kyrie,' the 'Gloria,' the 'Credo,' and the 'Sanctus' of the Mass. Above all, I conjure them to learn the *real* tenets of the religion, which they profess, by examining the Canon Law of their Church, and the ordinances and rubrics contained in their prayer-books. They will then find, that they lie under the obligation of performing *the very ordinances* for which they unknowingly condemn and ridicule Catholics.* Then will they also perceive the great

* Church of England-men, in these days seem to be perfectly unacquainted with the discipline that is laid down by their Church for the observance of its members. They will be astonished to find that the same days set appart by the Catholic Church for fasting and abstinence are also commanded to be observed by them: a list of which is printed in every Common Prayer Book, immediately after the Calendar, and is as follows:—

The Forty Days of Lent.

The Ember-days, at the four seasons, being the Wednesdays, Fridays, and Saturdays, after the first Sunday in Lent, the feast of Pentecost, September 14th, and December 13th.

The three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or Ascension of our Lord.

All the Fridays in the year, except Christmas Day.

There are numerous Homilies appointed to be read to the people, setting forth the necessity Christians lie under of fasting: and dilating largely on the advantages accruing to the soul from the continual practice of mortification. Moreover, Nelson, in his 'Festivals and Fasts of the Church of England,' has actually devoted nearly two hundred pages to the illustration of this very subject; and he declares, that this fasting was not only rigorously observed in the primitive Church, but it was a duty always observed by devout men, and acceptable to God. More need not be adduced, though volumes might be quoted to prove that fasting and abstinence form an integral part of the discipline set forth by the Church of Eng-

inconsistency of their clergy, who, so far from acting up to what they have sworn to profess, both preach and write against the observances and even doctrines of their Church. The truth is, the Established Church of this country will die a natural death, that is to say, it will fall by the wretched working of its own system. It is an affair of purely human invention,—a Church got up for political motives,—a great state engine by which the nobility usurped the possessions of ecclesiastics, and provided for their relations and adherents at the expense of the poor and the nation. It owes its very existence to acts of parliament, and it will, in all probability, be put down by similar means. Its clergy know this and tremble. What ministers are in power is their principal consideration; a general election throws them into a feverish state of excitement; they are well aware that the promise of Christ to support his Church was made to the Apostles and their successors, *not* to Cranmer and his associates in villainy; and perceiving that they no longer possess their former temporal power, and knowing that they have no right to hope for spiritual help, they are in a dreadful state of consternation. Did they not richly deserve all that may befal them, I could almost pity these Law-churchmen. Never were men

land, yet do its clergy not only live in open violation of this precept, but, in many of their works, have ventured to ridicule the observance as a part of, what they are pleased to term, popish superstition.

I think it proper, in this place, to say a few words respecting auricular confession and absolution. I dare say there are few Protestants, who do not consider this practice (which they are pleased to term as blasphemous assumption of God's power in forgiving sins) as belonging exclusively to the 'Romish Church.' Without entering upon any defence of the doctrine, I will simply extract certain passages from the Book of Common Prayer, which will soon shew the error of such an opinion.

The form and manner of Ordaining of Priests. (Book of Common Prayer.)

RUBRICK.) The bishop, with the priests present, shall lay their hands severally upon the head of every one that receiveth the order of priesthood; the receivers humbly kneeling upon their knees, and the bishop saying:

"Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." &c.

Visitation of the Sick. (Book of Common Prayer.)(1)

RUBRICK.) Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter: after which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, of the Son, and of the Holy Ghost," which are verbatim the words used by the Catholic Church. It is worthy of remark, that even the absolution after the general confession in the Morning Prayer is not suffered to be read by any but in priest's orders. If the officiating minister be only a deacon, he reads a prayer instead. If my limits permitted, I could bring much forward to shew modern Church of England-men how little they know of the real tenets of their religion. The fact is, all unity being lost, every one judges and legislates for himself in ecclesiastical matters, so that doctrines and observances are alike become obsolete, and are regarded with the utmost indifference by those who, by their profession of faith, ought implicitly to believe and obey them. I can truly assert that the greatest stride I made in my conversion to the Catholic faith was, in endeavouring to become a strict Church of England-man, by studying its system; and I feel confident that a similar attempt in others would be followed by a similar result.

(1) These references are to the English Edition.

placed in a more humiliating position. When contending with the numerous bodies of dissenters, who have been produced out of their own principles, they are compelled to urge 'church authority',—an argument with which the Catholic overwhelms them in a moment. On the other hand, when attacking the Catholic faith, they employ the same line of reasoning which the dissenters direct against *them*;—such is their gross inconsistency. The whole system totters to its very base, and though private interest and temporal motives will do their utmost in propping it up, it must eventually go. Its religious observances are utterly neglected; its spiritual authority is become a mere farce; its ecclesiastics are detested by the people; and they, for the most part, disbelieve the very doctrines which they have subscribed. The high-church party are determined to uphold the system of corruption to the last; while the low-church, or evangelical set, as they are termed are rank Calvinists, disguised under the surplices of the Establishment; waiting only for a favourable opportunity to throw off the mask and act the Puritan to the very letter. There is, in truth, no positive medium between the Catholic and the free-thinker,—between implicit reliance on church authority, or the wildest outbreaks of private judgment. Once separated from the pale of the Catholic Church, in vain does the deluded wanderer seek a resting place; no boundary is extensive enough to circumscribe him,—no yoke light enough for him to bear. The principle that first instigated his departure still urges him on to fresh deviations, till at length he is completely lost in a wilderness of doubts and perplexities. A dispassionate examination into the history of those sects which have separated from the communion of the Catholic Church would convince any reasonable mind of the truth of these assertions. With what eagerness, then, ought every Christian to hail the restoration of *faith*, so long in this distracted country,—the greatest blessing that can fall to the lot of man to possess,—the great source of all the glorious works performed by our Catholic ancestors, and without the divine influence of which, we, in vain, hope to rival their efforts or achieve similar results.

From the Tablet.

REVIEW.

The Cistercian Saints of England. St. Stephen Harding. London: Toovey. 1844.

The origin of this work will be best explained by the following paragraph, taken from the "Advertisement" prefixed to it.

The following pages were printed with the view of forming one of a series of Lives of English Saints, according to a prospectus which appeared in the

course of last autumn, but which has since, for private reasons, been superseded. As it is not the only work undertaken in pursuance of the plan then in contemplation, it is probable, that, should it meet with success, other Lives, now partly written, will be published in a similar form by their respective authors on their own responsibility.

This advertisement is signed with the initials "I. H. N.," and dated "*Littlemore, January*, 1844." Our readers will, of course, understand that this life of St. Stephen, the founder of the Cistercian Order, and the spiritual father of St. Bernard, is from the pen of Mr. Newman.

We entreat all those of our readers who may wish to be puzzled as to the state of the Puseyite movement, to beg, borrow, or buy, and read this little volume. We promise them infinite entertainment, instruction, and even edification in its perusal; and when they have persued it we also promise them, if they can manage to forget the author's name, and one or two doubtful phrases—the doubtfulness of which seems to be intentional and for a purpose—that they will either have the impression on their minds that the writer is a Catholic, or else lift their hands and eyes to Heaven in speechless amazement that the writer still remains a Protestant. In a word, if they call to mind that Mr. Newman still remains in strict communion and participation with the sins of Heresy and Schism, they will feel a horror at the mental blindness which resists the entrance of so much light. Oh God, they will say to themselves, what can have been this man's sin that Thou shouldst permit him so close an approach, so clear an insight, and yet shouldst debar him from all effective possession of those spiritual treasures which he seems so formed to appreciate? What judgment is this that Thou holdest suspended over his head! To what infinite delusions hast Thou allowed him to become a victim? For what mysterious end dost Thou allow this man to teach and preach to others the truths of Thy gospel and the way of salvation, while for himself Thou leavest him powerless and helpless, a beggar at the outer gate? It is a very mournful and shocking spectacle—worse than that of princes and heroes in ragged garments asking an alms of the passer by.

For Mr. Newman—in the absence of all personal knowledge—we have ever entertained a most profound and sincere respect; mingled, too, with a feeling of gratitude, for causes to which we shall not allude more distinctly. We have with all our hearts rejoiced over every symptom he has exhibited of nearer approach to the gates of the heavenly city; and we have sorrowed deeply over every instance of his apparently unaccountable backwardness. We need hardly add that both these feelings are immeasurably increased by the perusal of the beautiful little work before us. But still the question recurs to us, Why does this man, seemingly and by repute so full of piety, humility, and spiritual discernment, still hug to his breast the ignominious fetters of that false practice and belief? We cannot say. Rumours, indeed, have reached us—we hardly like to allude to them—from which it would appear that he is

overpowered by the delusion of visions from above confirming him in his present course. God knows if this be true; but if it be, it is, indeed, most lamentable. Other rumours attribute his holding his position to a mere feeling of policy; a policy of which it is reported—but we do not believe the rumour—that even some Catholics approve it. He thinks, forsooth, that he can do more service to God by remaining as he is, and thus holding out his hand to the weaker Anglicans to help them on their way. That any Catholic in his senses can approve of such a policy we do not believe, inasmuch as to approve it would be to approve the most awful sins, for the sake of some rotten calculations of prospective benefit. Of course Heresy and Schism are sins, let those who are without say what they will; and it is, of course, impossible that any Catholic can seriously approve a continuance in them for an instant of time, even to secure the brightest and most brilliant results. Nay, we do not understand how any one, even on the borders of conversion can for any length of time nourish so insane a thought. Either the Church of Rome is the true Church; is a Church which the waverer intends to enter, or it is not. If it is not, any such policy as that we have alluded to can have no place. In this event Mr. Newman *cannot* have the notion of remaining for a time longer in the Anglican Establishment, in order, when he leaves it for Rome, to draw a mighty train after him. On the other hand, if the Church of Rome be the true Church, which he intends to enter he can only enter it by condemning his present course; by repenting of his "policy"! as a sin; by acknowledging that to remain out of communion with Rome willingly for a moment, and upon any pretext, is, *pro tanto*, a rejection of the grace of God, a renunciation of the hopes of salvation. Surely, even such a waverer must understand that his first duty is to his own soul; and that *nothing*, however specious, can excuse him for neglecting or postponing, even for the twinkling of an eye, that great primary obligation. It is not for him to save sinners, but to save himself. The first he *cannot* do; he can only plant and water, while God giveth the increase. The second he *can* do; he *must* do; nor can any pretence excuse the guilt of his neglect. How does such a one know that this very moment may not be his last—the last moment of mercy given him by the Almighty to redeem his life from the hand of the spoiler? And how will it be with him if he deliberately throws away this last moment? declares, on system, that he will not avail himself of this gracious opportunity? but, as if "the supper of the Lamb" was a common human banquet, resolves that he will accept an invitation to it at a "more convenient season?" We need hardly ask how he knows that this more convenient season will ever arrive to him.

Of course, in making these remarks we cannot pretend to know that they, or any of them, are, in point of fact, applicable to Mr. Newman. We speak only from rumour in the first instance; but we cannot help feeling that the book before us supplies an instance elaborately described by Mr. Newman,

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and which *may* have impressed itself on him as bearing some faint resemblance to his own case. Perhaps the notion is only fanciful; but we have been much struck by it, and shall presently quote the passage to which we refer.*

Many of our readers, we dare say, know little of St. Stephen, the Englishman, one of the first founders of the monastery of Citeaux, its third Abbot, and the founder of the Cistercian order, of which Citeaux was the first house. It is of this illustrious personage that Mr. Newman here treats, and incidentally of the early life of St. Bernard, who was one of his most illustrious convertites; and of that state of public and intellectual disorder which rendered the foundation of the Cistercian order, and the developement of St. Bernard, a necessary remedy, and an era in the Church. Of the early part of this most interesting history we can say little; but we come to the time when the arduous labours attending the first foundation of Citeaux were drawing to a close. Mr. Newman thus describes the arrival of St. Bernard and his band of novices:—

"Whatever the vision portended, it is certain that the days of mourning for Citeaux were nearly over. Fourteen years of widowhood and barrenness had now passed away since its first foundation, and the fifteenth at last was to

* [Perhaps in connection with these guesses the following passage from one of Mr. Newman's recent productions may have some interest:]—"And I speak with the more freedom, because, as it has been said already, the public notes of the Church are not her only tokens, and a failure and deficiency in them here and there is no argument that the presence of God is away from the Church. Such a misfortune must, indeed, diminish her external power in the places where it is found, but not her influence at home; it may stint her growth and obstruct her propagation, but her present fruit may remain on her notwithstanding, with a firm hold. For, after all, what really and practically attaches any one to the Church is not the outward display or magnificence of greatness, but the experience of her benefits upon himself. These private and special evidence of the Divine Presence I may have another opportunity of enlarging upon: meanwhile I will mention a personal consideration of another kind, which though, abstractedly, of less influence, yet, under the circumstances in which it comes to us, surely ought to be considered not a slight argument for a Christian's continuing where Providence originally placed him, in spite of the scandals which surround him. It is this: in various parts of our Church, various persons who do not know each other, and who gained their religious views in different ways—men and women have, in consequence of the miserable confusions of the time, been tempted to look out for the true Church elsewhere. They have been tempted to do so; but yet, when they proceeded on, and came towards, or upon, or over the border, they have, one by one—though separate from each other—felt, as it were, a nameless feeling within them, forbidding and stopping them. Now, did this take place in the instance of one person only, one might impute it to some accident of his particular condition: he has been imbued with early prejudice, or he has dear ties of friends, relatives, or admirers, to detain him; or he has committed himself to statements which he is ashamed to falsify by his actions; or he shirinks from throwing himself upon strangers, and the forlorn, dreary life which will be the consequence. Doubtless there are ten thousand bad motives to hinder our concurrence in the motions of grace. But I think the persons in question, viewed as a whole, have been too honest, too free in mind, too independent and fearless, too distressed and unhappy, too acute and far-seeing, too religious, too enthusiastic, too many—to admit of this account of their common feeling. This feeling has been sometimes singular and distinctive, and of so cogent an influence, that where individuals have left us, the step has commonly been taken in a moment of excitement, or of weakness, or in a time of sickness, or under misapprehension, or with manifest eccentricity of conduct, or in deliberate disobedience to the feeling in question, as if that feeling were a human charm, or spell of earth, which it was a duty to break at all risks, and which, if once broken, others would break also.

bring consolation with it. In the year 1113, the iron hammer which hung at the lowly gate of the monastery sounded, and a large number of men entered the cloister, which was hardly ever visited except by some traveller who had been benighted in the forest of Citeaux. Thirty men entered, and coming to Stephen, begged to be admitted as novices. There were amongst them men of middle age, who had shone in the councils of princes, and who had hitherto worn nothing less than the furred mantle or the steel hauberk, which they now came to exchange for the poor cowl of St. Benedict; but the greater part were young men of noble features and deportment, and well might they, for they were of the noblest houses in Burgundy. The whole troop was led by one young man of about twenty-three years of age, and of exceeding beauty. He was rather tall in stature; his neck was long and delicate, and his whole frame very thin, like that of a man in weak health. His hair was of a light colour, and his complexion was fair; but with all its paleness, there was a virgin bloom spread over the thin skin of his cheek. His face was such as had attracted the looks of many high-born ladies; but an angelic purity and a dove-like simplicity shone forth in his eyes, which showed at once the serene chasteness of his soul. This young man was he who was afterwards St. Bernard, and who now came to be the disciple of Stephen bringing with him four brothers and a number of young noblemen, to fill the empty cells of the novices of Citeaux. Well was it worth toiling all the cold, dreary night of expectation, if such was to be the ultimate result of the fishing. "On that day," says an old monk, "the whole house seemed to have heard the Holy Spirit responding to them in these words: 'Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child, for more are the children of the desolate than the children of the married wife.'"

He then paints the previous life of this great saint:—

"During the whole time of the desolation of Citeaux and the internal coflicts of its abbot, the Holy Spirit had been silently leading Bernard, and preserving him from the world, that he might come pure and undefiled to this poor abbey. * * * * It was not without a painful struggle that he had been brought there, as indeed such is God's way; all great saints have had great trials, for there can be no crucifixion without pain. After the death of his mother, whom he loved tenderly, and to whom God entrusted the forming of his holy mind, he began to think seriously of becoming a monk. Though she died in his youth, yet her sacred memory haunted him even in manhood, and she is even said to have appeared to him to beckon him on to the cloister. The beauty of his person and the corrupt manners of the age, more than once at this critical time put his purity in danger, and though through the grace of the Holy Spirit, he walked through the midst of the burning fire even without feeling it, yet he determined to shun a world where wickedness so abounded. * * * * * His first step was, however, comparatively easy; but much remained to be done before Stephen received his illustrious

disciple within the walls of Citeaux. Bernard had gained a victory over the concupiscence of the flesh, and over the pride of high birth; military glory, which was the passion of all his brothers, had no attractions for him, but he had still a weak side on which the tempter could assail him, and this was the pride of intellect. No one can read his writings without seeing the wonderful genius which they show: the same burning eloquence which made him a Christian preacher, if it had been heard in Kings' courts would have carried all before it; and the acuteness with which he at once sees deep into metaphysical questions, would have put him at the head of philosophical schools. And was all this to go too? Was his tongue to remain silent in Cistercian dreariness? and his acuteness to be buried with rude and unlearned monks? Yes, so it was; all was to be sacrificed, beauty of form, noble birth, quickness and depth of thought, brilliant eloquence; all were to be nailed to the cross, and he was to become a common labourer, planter, reaper, ploughman, and if so be, hedger and ditcher, wrapped in a coarse cowl, with low-born men for his fellows. We have not yet spoken of one tie, perhaps the strongest of all, and the one which cost the most pain to break, and that was the love of friends and relations. The slightest acquaintance with his life will show the painful struggle of his affections, even when he was abbot of Clairvaux; how he mourns with passionate grief over the death of his brother, or still more over the spiritual death of any one whom he knew. Besides his kinsmen, his briliant and amiable qualities had endeared him to all the flower of the nobles of Burgundy. As soon as the slightest hint was known of Bernard's intention, all these were up in arms; there was his sister Humbeline, a noble and beautiful young lady, his eldest brother Guido, already a married man, and a good soldier of the Duke of Burgundy; Gerard too, the accomplished knight, the enthusiastic soldier, and the prudent leader, beloved for his sweet disposition, and his friend Hugh, the Lord of Mácon, all thinking his project absurd, and himself half mad. Was he to throw himself at the feet of a fanatic, like Stephen, and to bury himself in the corner of an old wood? The thing must not be. Impossible indeed it was with man; but very possible with God. This was one of the wonders of the cross, going on about them, which was in time to shake the whole of France, nay, the whole world. Even they themselves discovered that it was possible; it was a dangerous thing to come across Bernard in his vocation, as they soon found to their cost. However, though they could not move, yet they could cause much pain to Bernard. As he acknowledged afterwards, his steps were well nigh turnd back, and the struggle was most painful. If it had not been for his mother's memory he would have fallen; but her sweet lessons were evermore recurring to his mind and urging him on. One day, he was on his way to see his brothers, who were then with the army of the Duke besieging the castle of Grancey; these thoughts burst so forcibly on his mind that he entered into a church which was open by the wayside, and prayed with a torrent of tears, stretching his hands to heaven, and pouring out his heart

like water before the Lord his God. From that hour the purpose of his heart was fixed, and he set his face steadfastly to go to Citeaux. "It was not, however," pursues the historian, "with a deaf ear that he heard the voice of one saying, 'let him that heareth say, Come.' Truly from that hour, like a flame which burneth the wood, and a fire consuming the mountains, here and there, first seizing on all about it, then going forth to things farther away, thus the fire which the Lord had sent into the heart of his servant, and had willed that it should burn, first attacks his brothers, all but the youngest, who could not yet go into religion, and who was left to comfort his old father, then his kinsmen, fellows, and firiends, and all of whose conversion there could be any hope." First came his uncle Galdricus, a puissant noble and a valiant knight, well known for feats of arms; he quitted his good castle of Touillon, his vassals, and his riches, and gave in to the burning words of his nephew. Then the heavenly fire kindled his young brother Bartholomew; his heart gave way easily, for he had not yet been made a knight, having still his spurs to win. Then came Andrew, the fourth brother; it was a sore trial to him to give up the world, for he had just received his knightly sword from the altar, at the hands of a bishop, and had seen his first field; but at last he yielded, for he saw in a vision his sainted mother smiling upon him, and he cried out to Bernard, "I see my mother!" and at once gave in. But the trial was still sorer when it came to the turn of Guy, the eldest of the brothers; he was a married man, and his young wife loved him tenderly, besides which he had more than one daughter, with whom it was hard indeed to part in the age of their childhood; and even after he had yielded to his brother's persuasions, and had broken through all these ties, a greater difficulty than all remained behind. It was a law of the Church, that neither of a married pair could enter a cloister without the consent of the other; and how was it possible that a delicate and high-born woman could consent to part with her husband and enter into a monastery. Bernard, however, declared to Guy, that if she did not consent, God would smite her with a deadly disease; and so it turned out; she soon after fell ill, and "finding," says William of St. Thierry, "that it was hard for her to kick against the goad, she sent for Bernard" and gave her consent.

Now the whole band of brothers had been won over; but Bernard was not yet satisfied; the fields were white for the harvest, and he went about collecting the sheaves, that he might lay them all up in the garners of Citeaux. Hugh, the lord of Mácon, was also to be brought to Stephen's feet; the young nobles drew together into knots in self-defence, whenever Bernard passed by, for fear of being carried away by his powerful word; mothers hid their sons, lest in the flower of their youth they should hide themselves in a cloister. All however was in vain, "as many," says the abbot of St. Thierry, as were so "pre-ordained by the grace of God working in them, and the word of his strength, and through the prayer and the earnestness of His servant, first hesitated, then were pierced to the heart; one after another they believed and gave in." Thirty men of the

most noble blood in Burgundy were thus collected together; *as many of them were married men, their wives also had to give up the world; all these arrangements required time, and for six months they put off their conversion till their affairs could be arranged.*"

We have marked a few lines of the above quotation by italics. It is possible that in writing these lines (and, indeed, the whole passage) a thought should have crossed Mr. Newman's mind that his mission is analogous to that of St. Bernard; that it is his task to "win over a whole band of brothers;" and after his own conversion is all but decided, to look upon "the fields white for harvest," and "go about collecting sheaves that he may lay them all up in the garners of Citeaux?" Is it not the case now, as then, that many of the (supposed) converts "are married men?" that if they become Catholic ecclesiastics "their wives also have to give up the world?" and is it possible that "for six months," or some longer and more indefinite time, "they have put off their conversion till their affairs can be arranged?" We cannot say; we have no private knowledge; nothing but mere rumours to guide us, and the strange circumstance of such a book written by such a man! If there be any truth in these random guesses, to what a sad and humbling delusion must Mr. Newman have surrendered himself.

The account of St. Bernard's early cloistered life will, we are sure, be read with great interest:—

"The thinness of his slightly built frame showed in what a frail earthen vessel that precious soul was contained. His neck especially was very long and delicate, so that when he threw back his cowl, none could help remarking it, and the monks praised its snowy whiteness and its elegance, like that of a swan. His life was even endangered by the narrowness of his throat; but his most troublesome infirmity was the weakness of his stomach, which rejected a great portion of the food which he had swallowed. With all these ailments he had entered the strictest order of the day, and now that he had thus put his hand to the plough, he was determined not to look back. He had entered the abbey of Citeaux in order to bury himself from the world, to become a poor man and a rustic, not simply to hide under a white cuculla an ambitious heart, nor even to give himself time to exercise a fine imagination on holy subjects. every day therefore he used to excite himself forward, by repeating to himself, "Bernard, Bernard, wherefore art thou here?" He earnestly set himself to work on the rough occupations in which the Cistercians passed their day. His attenuated frame was bent down with the rude labours of the field, and his delicate skin worn with holding the spade and the hoe. Nor did he work listlessly like a man who takes up a fork and makes hay on a fine sunshiny day, but he laboured with a will in downright earnestness, as if it had been the business of his life. His weak body often sunk under these labours; and often the awkwardness of his hands, which were used to far other work than digging and mowing, and such like toils, obliged his superiors

to separate him from his brethren at the hours of manual labour. He was, however, never happy on those occasions; and if he could not work with the convent, he immediately began cutting wood or carrying burdens on his shoulders. Stephen seems to have been especially careful of him in this respect; during the harvest he had made many attempts at reaping, but was too weak and too little accustomed to such work to succeed: he was therefore ordered to lie by, and sit by himself, while, as says William of St. Thierry, the brethren were reaping with fervour and joy in the Holy Ghost. This was a sore trouble to him, and in the simplicity of his heart he began to weep; he then prayed to God to give him grace, so that he might be able to join his brethren in their labours. From that day forward he became a most expert reaper, and the same William, his personal friend, asserts, that even up to the period when he was writing his account, St. Bernard was wont to say with self-gratulation, and a sort of joyous triumph, that he was the best reaper of them all. This hard work, to which he subjected himself in order to carry out his rule, was the more remarkable in him, not only because of his extreme weakness, but from the exceeding austerity with which he lived. His very existence was a miracle, for he hardly seemed to eat, drink, or sleep, and his friends wondered how he could live. In after times he himself severely taxed his own austerity, which according to his own account had made him useless to the church. It is not on record that Stephen checked him in his mortification of the flesh; he probably looked upon his youthful novice with a saintly wonder, as one whom God's Holy Spirit was leading according to His own blessed will, and with whom he must not interfere. Indeed, so much had this severe way of life become the habit of both body and soul, that he hardly could have increased his diet if he would. St. Bernard is indeed one who cannot be judged by ordinary rules. God has set His seal upon His saint, by the wonderful things which He wrought through him, and none must rudely venture to blame his actions. He, in his white Cistercian dress, was raised up, for the needs of the Church, just as was John the Baptist in his garment of camel's hair; and when he came forth from his monastery, and the world streamed forth to view him, and kiss the hem of his poor monkish habit, it was then seen that his weak frame, with the spirit of love and supernatural energy shining through it, and the flaming words of divine eloquence bursting from his lips, could serve God and His church to good purpose indeed. But this is not the place to speak of him as the companion of kings, the setter up of popes, and the real governor of the Church; it is only as a Cistercian monk that he appears here, and in this capacity his wonderful way of life was not thrown away. It subdued his body to his spirit to such a degree, that he seemed to live the life of an angel upon earth. His soul was wrapped up in a ceaseless contemplation of God, and he realised the crucifixion of the flesh of which St. Paul speaks, and all things which belong to the Spirit grew and flourished in him. His senses, from the abstraction of his soul, seemed to be dead within

him. He did not know whether the ceiling of the novices' cell was arched or flat, though he passed there every day of his life. Again, the choir of the church of Citeaux had three windows, but to the last, he fancied it had only one. So little conscious was he of the sense of taste, that he more than once drank oil instead of water, without perceiving it. It was this deadness to earth, which made him see so far into heavenly things as he did. Earnest as he was in working at the lowest manual labour, this habit of praying always never forsook him. It was this habit, which he acquired at Citeaux under Stephen's discipline, which was the source of all his power. The Holy Spirit filled him with rapturous joys which only crucified souls can know; and this unction which anointed him from above, he poured back upon the Church, and thus enabled her to resist the dry and cold rationalistic heresies which then threatened to overwhelm her with the maxims of wordly science. It was this education, too, in the cloister of Citeaux, before the morning light, and at the feet of Stephen in the auditorium, which made him the great founder of the science of the interior life of the Christian. He has been called the last of the fathers, and he thus stands on the confines of the system of the early Church, which contemplated God as he is Himself, and that of the later ages, in which the mysterious dealings of God with the soul of the individual Christian were minutely analysed. It is not to be supposed that he was so abstracted from the world, as to be either singular in his demeanour or dead to earthly affection. He cast off a hair shirt which he had constantly worn next to his skin, lest in a monastery where all things were done in common it should be observed. Though his habit was of coarse and poor materials, yet it was always scrupulously clean. He used to say that dirt was the mark of a careless mind, or of one that cherished a fond idea of its own virtue, or loved the silly praise of men. His motions were ever regulated, and bore humility on the face of them, and a sweet fragrance of piety was shed around his person, and his actions, so that all looked upon his countenance with joy. His voice was singularly clear, notwithstanding the weakness of his body, and in after times, its very tones won even those who did not understand the language which he spoke. In conversation the spirit of charity shone through all his words, and he always spoke of what most interested his companion, making inquiries about his trade or profession, as if he had especially studied it all his life. Stephen did not prevent his seeing and conversing with his relations when they came to Citeaux, and on these occasions his courtesy was such, that his exceedingly tender conscience would sometimes prick him as though he had spoken idle words. On one occasion, he devised a strange expedient; when summoned to see some of his friends, who had come to visit him, he stopped his ears with tow, so that his deafness might give him an air of stupidity. Loud laughter in a monk was an object of his special aversion, and he has recorded it in one place of his writings, by a graphic picture of the light-minded monk laughing to himself. He describes him covering his face with his hands, compressing his lips,

clenching his teeth, and laughing as though he would not laugh, till at length the suppressed mirth burst out through his nostrils. With all this hatred of levity, which thus appears in the almost ludicrous vividness of his description, he would on occasion even force himself to smile. Another characteristic of Bernard's soul, was the wonderful strength of his affections. Though he had torn himself thus rudely from all earthly affections, yet the wounds which he had suffered in the conflict did not close over a hardened heart, but he carried them with him all bleeding to the cloister. Even long after his noviciate was over, nay, to his last day, the tenderness of this maternal heart cost him many a pang; chiefly if any one of his brethren went wrong, he mourned over them with a passionate grief, with which he in vain struggled, as though it were an imperfection. On occasion of his brother Gerard's death, he endeavoured to preach one of his sermons on the Canticles without alluding to it, but it was too much for him; in the midst of the sermon, his grief bursts forth, and down fall the bitter tears, which he had pent up so long, and he breaks out into expressions of the most vehement and impassioned sorrow. He kept to the very last the most vivid recollection of his mother; he carried it with him into Citeaux, and every day before he went to bed, he recited the seven penitential psalms for the repose of her soul. This practice is connected with the only time on record when Stephen reproved his illustrious disciple. One night he went to bed without having repeated his psalms: in some way it came to Stephen's knowledge that it was his practice thus to pray for his mother, and that night he knew that his novice had left that duty unfulfilled. It may be that God revealed to him the whole matter, or else by the strange spiritual instinct which those intimately connected with others possess, he read in his face that something had been left undone overnight. Mothers possess this instinct, and why should not the abbot, who watched over his young disciple with a mother's love? However it came into his mind, at all events he did know it, and that in some uncommon way. Next morning he called Bernard to him, and said, Brother Bernard, where, I pray you, hast thou dropped those psalms of thine yesterday, and to whose good keeping hast thou committed them? Bernard, being shy, as says the history, blushed, and marvelled much within himself how the abbot knew that of which he alone possessed the secret. He perceived that he stood in the spiritual presence of a spiritual man, and fell at Stephen's feet, begging pardon for his negligence, which, as we may suppose, he was not long in obtaining. Such is one of the few specimens of Stephen's way of guiding his novice, which time has spared. The other circumstances of the intercourse between these two elect souls are known only to God and His angels. Historians mention but slightly even the solemn ceremony by which St. Bernard knelt at the feet of Stephen to take his vows on quitting the noviciate, the year after his entering the convent. This was the culminating point of the abbot's life; his great work was the training of St. Bernard; henceforth the materials for his history

become scanty, for he appears only the administrator of his order, the history of which is merged in St. Bernard.

POPULAR EDUCATION IN ITALY.

From the Kirchen Correspondent.

Throughout the whole Middle Age, popular schools, in the principal cities at least, appear to have been maintained in Italy. But they seem not to have been destined for the poor. Such were the so-called quarter-schools, whereof one existed in every quarter of a city. These establishments historians connect with the schools founded by the Roman senate.

The later institutes, wherein the poor were received, are the work of religious beneficence. Herein Rome set the pattern to other states. These poor schools date from the Pontificate of Clement VIII, towards the close of the sixteenth century: Joseph Calazanzio, who was afterwards canonized, and who bequeathed to posterity a name as distinguished for science as for virtue, founded the first public free-school in the Transtevere—a district of Rome, where the want of such schools was most palpably felt. This establishment flourished to such an extent, that in a short time, several sprang up under his direction. They were called *schools of charity*. Joseph Calazanzio, without giving scandal, admitted Jewish children to these schools. Besides receiving religious instruction and a pious education, the children was gratuitously furnished not only with books, but with every thing appertaining to their bodily nourishment. Calazanzio made every exertion to keep the scholars under a wise and natural discipline. Even at the present day the teachers of this institution conduct the children home, on their quitting school.

From Rome, these schools spread over all Italy; but confined themselves to the education of poor boys exclusively. In the year 1655, the first poor school for girls was opened, and constituted on the plan above described. This occurred at the command of Pope Alexander VII. They were called Papal schools. That poor families might have the more inducement to send their daughters to these schools, bread was daily distributed among the children, and on the termination of their education, they received a small dowry. Subsequently at Rome, Viterbo, and Montefiascone, other girls' schools were established. Besides these institutions, an educational establishment for gratuitous instruction of poor girls was founded at Rome in the year 1637, by St. Angela Merici, and the Ursuline nuns. A similar service was rendered by the brothers of Christian doctrine. The former taught writing to such children, as intended devoting themselves to the conventual life, and instructed

the rest only in the catechism, reading, and manual labour. The latter made religious instruction its principal aim, but at the same time furnished primary tuition gratuitously, and taught the elements of Latin, grammar, and literature.

Rome does not now forget that for three centuries she led the way in the course of educational improvement. It numbers 372 primary schools, containing upwards of fourteen thousand scholars, under four hundred and eighty-two teachers. During the last twenty years the number of district-schools has increased by one third: of these schools, the number is now fifty-five. Parochial schools also, together with five or six new institutes having the same object, have been opened. To these we must add a certain number of unauthorized elementary schools, containing about three hundred scholars under twenty teachers. For this progress in the system of education, Rome is mainly indebted to Pope Leo XII.

The Grand Duchy of Tuscany, which abounds in so many institutions for higher departments of education, has not achieved less for popular instruction. Its two hundred and forty-seven parishes, possess two hundred and thirty schools. Florence alone numbers nine, whereof six are formed on the most recent methods of instruction. Two thirds of the children capable of instruction, enjoy the benefit of schooling.

The Lombardo-Venetian kingdom is in this respect in a still more flourishing condition. There the progress of popular education has been still more rapid, especially since the year 1822, when the government enforced the Austrian law, whereby all parents, without distinction, are compelled under a penalty to send their children to school. In the first ten years that this law was applied, the progress was so rapid, that the schools, which in the year 1822, numbered 107,768 scholars, exhibited in the year 1832 upwards of166,767. If to these we now add the thirteen thousand seven hundred and fifty scholars, who attend four hundred and eighty-three paid schools, seven thousand six hundred and sixty-seven, who visit private establishments, all those who at the cost of benevolent individuals, are brought up in the private schools of the great cities, those who receive instruction in the orphan asylums, and in the institutions for foundlings, those who are bred in thirty-six charity schools, and lastly, a thousand scholars, who repair to the eight primary schools of Milan, and to the new establishments at Bergamo, Cremona, Vicenza, Verona, and Venice, we have then altogether, two hundred thousand children, who, in the Lombardo-Venetian kingdom frequent the public schools. This will make one child in every eighth inhabitant. To bring about this result, the government has not had recourse to any imposts; it pays about two-thirds of the expenses, amounting to nearly twenty-six millions Austrian livres; the other third is paid by the parishes.—A Correspondent.

THE FIRST DAYS OF CHRISTIANITY.

To illustrate more clearly the folly of the attempt to convert the Roman empire, if the apostles were not under the immediate influence of supernatural power, let us suppose that St. Peter, on his arrival at Rome, meets with Seneca, the Roman philosopher, with whom he holds a conference on the vast project which he meditated. The supposition is neither violent nor unnatural, since they were contemporaries; especially as there are yet extant some epistolary fragments, which, though they are not considered genuine, were once believed to have passed between Seneca and St. Paul: however, his closer connection with the church will justify me in substituting the prince of the apostles. Struck with the singular appearance of an individual attired in simple garb, supported by a staff, and this (let us add) surmounted with a crucifix, contrasted with the fire which his humble exterior could not conceal, Seneca inquires of St. Peter what is the object of his mission, and what the purport of the symbol which he bears? The apostle replies, that the object is to achieve the conquest of the Roman empire, to overturn its religion and the dominion of its gods. Astonished at such wild pretentions, the philosopher asks him whose worship does he intend to substitute in their place? The apostle answers: "the worship of a man born in Judea, who chose me for his companion, and shared with me his confidence and power; who wrought many miracles, but was at length sacrificed to the jealousy of his own people, and that of the Roman proconsul." The philosopher surprised at the incongruous climax of infamy with which he closes the relation of the virtues and miracles of the Redeemer (for the resurrection he derided,) exclaims, "Folly!" However, his curiosity prompts him to extend his interrogatories, and to inquire by what power he is to accoplish his mighty project. "By the power of him," replies St. Peter, "whose cross I bear." Confounded still more that he should thus boast of the secret virtue of a symbol which to him, appeared a badge of infamy and shame, he wonders why the apostle should rely on the power of one who was not able to save himself by descending from the ignominious cross on which he was suspended. He, therefore, endeavours to dissuade him from his purpose, by pointing out its folly and its danger. He exhibits to him, in proud array, all the arguments which learned reason could suggest, supported by the most pompous names of Greece, or of his own country; and triumphantly inquires of the apostle what he can allege in reply. St. Peter, with an air of abstraction, which intense attention to a single object creates, and which may wear the appearance of folly, heeds not his arguments; but reflecting on the words of the prophet: "I will destroy the wisdom of the wise, and the prudence of the prudent I will reject,"—simply replies, "my speech is not in the persuasive words of human wisdom, but in the showing of the spirit and power (pointing to the cross) of this symbol of redemption." He presses him again, and again St. Peter repeats the same "foolishness" with which he first reproached him. The philosopher, astonished at the man equally obstinate and

ignorant, tells him that a religion which has no reason to support it ought to be suppressed, and that he himself will invoke the powers of the state to check the odious superstition. Thinking to frighten the apostle by this denunciation, Seneca is impatient to know what he can oppose to the vengeance of the emperors. Saint Peter meekly replies, "Patience." Here the philosopher, imagining that such a passive and unresisting disposition but ill accorded with those schemes of conquest which he first avowed, tells him—"In that case, then, your reign shall be short, and your religion shall be extinguished in your blood." The apostle intrepidly replies: "You may shed my blood, it is true, but my religion you cannot extinguish, since that blood which you threaten to spill shall become the seed from which my religion shall spring forth with fresh vigour." Whether the philosopher was prepared to comprehend the mysterious answer which time had fully revealed to Tertullian, it is difficult to conjecture. But, compassionating such inflexible obstinacy, he calls to mind the liberal policy of Rome, and, by a proposal founded on that policy, makes one last effort to consult for the safety of the apostle. "Forbear," he tells him, "a little, and cease to disturb the repose of the empire, until Tiberius shall ascertain from Pilate, the proconsul, whether Christ was such a character as you represent. And if so, the emperor may condescend to enrol him among the gods, in consequence of the piety with which he lived, and the patience with which he died." Here the apostle's zeal, impatient of farther discussion, takes fire at the ignominious proposal, and breaks forth into a prophetic view of the future glories of his church. "You mistake the true object of my mission. I come not to capitulate but to conquer. The Man-God who was crucified disdains a place among the licentious crowd of divinities which disgrace the Pantheon. Nothing less than exclusive homage shall satisfy him; nor will he be content while a single idol is worshipped throughout the empire. You may stir up the vengeance of the emperors and the fury of the people. You may array a host of your philosophers against me and my religion. The day shall come when that religion shall triumph over the powers of the earth; when my successors shall be seated on the throne of Tiberius, and the signet of Peter—the humble fisherman who now stands before you—shall obscure the lustre of the diadem of the Cæsars. The powers of the earth, it is true, jealous of their reign, shall endeavour to drown them in the tide of persecution. But though the fears of their people may imagine them for a moment buried in the deep, like a prophet whose name is familiar in the story of my country, they shall again appear unhurt, from out the bosom of the waters. You boast of your Pantheon, as the proudest monument of Roman power and Roman genius, which have been exhausted to make it a fit residence for the majesty of your gods; yet the residence of your gods is only fit for the servants of Christ, to whose images they shall one day give place; and to whose virtues the Pantheon shall be consecrated, to be preserved to posterity as a monument of the impiety and fall of your religion, and of the sanctity and triumphs of mine. And

to show you still more the influence of my religion in expanding the human mind, and imparting to it the virtue of its own omnipotence, the genius of a future artist, inspired by the sublimity of the religion which you despise, shall lift your Pantheon to the clouds, where that object, so colossal in your eyes, shall be seated in humble but just proportion, forming only the dome of the majestic temple which shall be inscribed to my memory, and consecrated to the worship of the God whom I adore."—*McHale.*

"THE LAZY MONKS."

From the New-York Freeman's Journal.

BURNET'S ACCOUNT OF THE MONKS, AND THE STATE OF THE MONASTERIES AT THE TIME OF THE REFORMATION.

"St. Athanasius relates the saying of St. Anthony, that the Devil hated all Christians, but that above all he could not endure Monks."—*Digby—Mores Catholici.*

If ever there was a set of men who have earned our Lord's blessing upon those who should have "evil spoken of them untruly for his sake," it is the old Monks; a goodly part of "the great conspiracy against truth" which has been remarked upon as characterising the history of the last three hundred years, having fallen upon their devoted heads. With very many even among Catholics, the only idea of "good done" as connected with their names, is the having preserved some musty old MSS. from destruction during the "dark" ages. It is true, the new class of historians who have employed themselves of late days in digging away the "mountain of a lye" which the so-called reformers, and their abettors, made out to pile on the head of truth, have commenced to mete out to them a scanty share of justice; and men are beginning to find out that they were not mere drones in the hive of western civilization. In truth, to regard them in only one point of view, the effects wrought in a few short years by the good Trappists at Mt. Mellerary in Ireland, are but a miniature edition of *their* old labours in "folio." "Our author," says Charles Butler, in his account of the life and writings of his venerable uncle, "was not so warm on any subject as the calumnies against the religious of the middle ages: he considered the civilization of Europe to be owing to them. When they were charged with idleness, he used to remark the immense tracts of land, which from the rudest state of nature, they converted to a high state of husbandry, in the Hercynian wood, the forests of Champagne and Burgundy, the morasses of Holland, and the fens of Lincolnshire and Cambridgeshire. When ignorance was imputed to them, he used to ask what author of antiquity

had reached us, for whose works we were not indebted to the Monks? He could less endure that they should be considered as instruments of absolute power to enslave the people: when this was intimated, he observed that, during the period which immediately followed the extinction of the Carlovingian dynasty, when the feudal law absolutely triumphed over monarchy, the people were wholly left to themselves, and must have sunk into an absolute state of barbarism, if it had not been for the religious establishments. These, he said, softened the manners of the conquerors, afforded refuge to the vanquished, preserved an intercourse between nations; and when the feudal chiefs rose to the rank of monarchs, stood as a rampart between them and the people. He often pointed out that rich tract of country, which extends from St. Omers to Liege, as a standing refutation of those who asserted that convents and monasteries were inimical to the populousness of a country: he observed that the whole income of the smaller houses, and two-thirds of the revenue of the greater houses, were constantly spent within twenty miles around their precincts: that their lands were universally let at low rents: that every abbey had a school for the instruction of its tenants, and that no human institution was so well calculated to promote the arts of painting, architecture and sculpture, works in iron and bronze, and other workmanship, as abbeys or monasteries, and their appendages. 'Thus,' he used to say, 'though the country in view was originally a marsh, and has for more than a century wholly survived its commerce, it is the most populous country in Europe; and presents on the face of it as great a display of public and private strength, wealth and affluence, as can be found in any part of the world.'"

Every one acquainted with the history (especially the county history of Huntingtonshire and such parts) of England, must know how well they performed the duty of "land makers" for that country, and Cobbett (not to speak of other authors) has abundantly shown that she gained nothing by the change, when she took from their offices as landlords and guardians of the poor.

Germany gives her evidence upon the subject, in an old saying (a sort of proof which, as De Maistre remarks, never deceives, as being the fruit of popular experience) that "it is good to live under the shadow of the cross."

But some one may say, they had become very corrupt, and were necessarily and justly destroyed. Even Protestant historians (Heylin may be mentioned as one) have shown that their alleged corruptness were the *excuse* for, not the *cause of*, their overthrow; and Cobbett's list of their incomes and the persons to whom they were transferred, throws more light upon the springs of lay zeal for purity of doctrine, than many a large book, and may help to explain why the "Book of Common Prayer," and decrees for reformation, came from the houses of Parliament rather than from the Convocation or Universities.

The following extracts are interesting, as showing that low as was the character for historical accuracy at the time that Burnet wrote his famous history of the "great change" in England, his perversions of truth were not even

then allowed to pass entirely unnoticed by Protestants. They are made from a scarce book, which was published soon after the appearance of the History by the learned Henry Wharton, under the assumed name of Anthony Harmer, entitled "A specimen of some errors and defects in the History of the Reformation in the Church of England, &c." The name "specimen is given to it, as he states in his preface, in that, though he had read the whole, he had been able to examine the truth of but a small portion of the work. The name of Wharton is a sufficient guarantee for the accuracy of his statements. Though he died at the early age of 31, "he was," says Dibdin, "one of the most extraordinary men of his times." His interesting private journal, which Dr. D'Oyly has published in the appendix to his Life of Archbishop Sancroft (to whom Wharton was chaplain,) as well as his "Angli Sacra," shows how deeply he had studied the ecclesiastical antiquities of his country, and Cave is said to have owed more to his assistance in his great work, the "Historia Litteraria," than he was willing to own. The following excerpta are the only ones in the volume bearing upon the particular point we are considering—all are given as they stand in the book, first the text of Burnet, and then the comment of Wharton. The references are made of course to the first Edition of Burnet.

—p. 22, line 10–15. "The Monks being thus settled, gave themselves up to idleness and pleasure, having in their hands the chief encouragements of learning, and yet do nothing towards it, but on the contrary, decrying and disparaging it all they could."—*Burnet.*

"This is a very hard censure to pass upon a whole order of men, who were once very honourable, but always serviceable in the Church. On the contrary, after they were thus settled (viz. by Dunstan, Ethelwald, and Oswald, in the reign of Edgar) they set themselves in with great industry to restore learning, and root out universal ignorance which had then prevailed in England: and effectually performed it, insomuch, as whereas before that time scarce any secular Priest could read or write a Latin Epistle; within a few years (as Elfric, a learned disciple of Ethelwald boasted) the face of things was so changed by the endeavours of Dunstan, and his master Ethelwald, that learning was generally restored, and began to flourish. At that time and long after the monasteries were the schools and nurseries of almost the whole clergy, as well secular as regular, for the Universities (if there were any) were then very mean societies; and the whole learning of the nation was then in a manner confined to their cloisters. As the Universities increased they gradually decreased, yet they still retained and cultivated learning. . . . . Long, however, before the Reformation, the Monks and seculars began to recover their ancient credit, and had made great progress in the restoration of learning: they had all along brought up their novices in learning, every great Monastery having for that purpose a peculiar College in one of the Universities: and even to the time of their dissolution they continued to bring up great numbers of children at school

at their own charge for the service of the Church: and immediately before the Reformation, many of the greater monasteries were so many nurseries of learning; and the superiors of them very learned themselves, and promoters of learning in others. Such was Kidderminister, Abbot of Winchelcomb; Goldwell, Prior of Canterbury; Voche, Abbot of St. Austin's; Wells, Prior of Ely; Holbeach, Prior of Worcester; Islip, Abbot of Westminister; Webbe, Prior of Coventry, and many others. I do not hereby apologize for the laziness of the Monks in the middle ages, but maintain, that both in and after the time of Edgar, and immediately before the Reformation, they deserve a contrary character to what the historian giveth of them; and that even in the worst times they were far from being enemies and opposers of learning, as he would have it believed."

—p. 187, line 7. "About the end of the eighth century, the Monks had possessed themselves of the greatest part of the riches of the nation, the best part of the soil being in such ill hands, it was the interest of the whole kingdom to have it put to better uses."—*Burnet.*

"Such high figures of rhetoric, and hyperbolical expressions, were better reserved for harangues, and do not well agree with history. The end of the eighth century was the year of our Lord eight hundred, at which time very few monasteries had yet been founded, nor had the Monks then in all appearance gained possession of a hundredth part of the riches of the nation. Afterwards, indeed, they increased exceedingly in number, riches, and possessions, especially in the tenth, eleventh, and twelfth centuries; but after all, upon a just account they will not be found even in title to have possessed above a fifth part of the nation: and considering that long before the Reformation they were wont to lease out their lands to laymen, for easy fines and small rents, as Bishops, Deans, and Chapters now do; it may be truly said that they did not possess in reality the tenth part of the riches of the nation.

"Then, for that other charge, that the best part of the soil of the nation being in such ill hands, it was the interest of the nation to have it put to better uses, it is altogether erroneous. From the beginning to the end none ever improved their land and possessions to better advantages, by building, cultivation, and all other methods than the Monks did, while they kept them in their own hands: and when they leased them out to others, it was the interest of the nation to have such easy tenures continued to the great number of persons who enjoyed them. To this may be added that they contributed to the public charges of the nation equally with the other clergy; and the clergy did always contribute in proportion above the laity—so that we cannot find to what better uses these possessions have been since put: save only that inconsiderable part of them, which remains to Bishopricks, Cathedrals and Schools founded by King Henry VIII."

—p. 189, line 1. "The Monks became lewd and dissolute, and so impudent in it, that some of their farms were let for bringing in a yearly tribute to their lusts."—*Burnet.*

"God forbid that any professors of Christianity, much less the greatest pretenders to it, should be guilty of such monstrous wickedness, or that any one should believe it of them without evident proof. This accusation is taken from Fuller's *Church History*, who relateth no more than one example of this kind, and that of a Convent, not of Monks, but of Canons Regular (of Waltham,) not upon his own knowledge, but the single testimony of a most notorious lying villian, Stephen Marshal; and after all is so ingenuous, that he professeth himself to disbelieve it. On the contrary, our author suppresseth his authority, and brings no other testimony; raiseth the number from one to many, and delivereth a dubious matter as a truth most certain. Surely if the Monks had been guilty of any such things it could not have escaped the knowledge of their visitors, who searched and divulged all their faults with the utmost industry: nor could it have been unknown to Bale, brought up among them, nor omitted by him in his 'English Voltaries,' wherein he hath set himself to defame the monastic order, and the unmarried clergy, with insatiable malice: nor would instances of it be wanting in those many 'Leiger-books' of the monasteries still remaining, wherein they registered all their leases, and that for their own private use."

—p. 174, line 47. "The use of the Scripture in the vulgar tongue continued for several ages, till the state of Monkery arose, and then it was not consistent with their designs, nor with the arts used to promote them, to let the Scriptures be much known."—*Burnet.*

"The order of Monks is now extinct in England, so that whatever may be said against them, there is no danger of a reply from them; yet still so much respect is owing to the readers, as not to impose anything upon them which hath not at least the appearance of truth. That this accusation will not have to those who know with what industry the Monks, in many nations, but more especially here in England, translated the Scriptures into the vulgar tongue. We have the names left of seven English Monks who, before the conquest, translated the Scriptures, or some part of them, into the Saxon tongue. After the conquest we do not find so many translations made, but of those which were owing to the Monks as to the Secular Clergy."

—p. 241, line 45. "Battel Abbey was represented to be worse than Sodom and Gomorrah, so was Christ Church in Canterbury, with several other houses."—*Burnet.*

"The Historian doth not tell us by whom they were thus represented, for that would have marred all the history, and have relieved the reputation of these monasteries—not by the visitors surely, for the acts of their visitation of these places do not remain. The credit of the whole matter rests upon the authority of a vile pamphlet published soon after without a name, pretending to relate the enormous wickedness discovered in the Monasteries of England at their suppression. From this pamphlet Stevens transcribed these stories into his "Apology for Herodotus," and from them Fuller took them into his

"Church History," from whom our Historian received them. But Fuller is so ingenuous as to own from whence he took them, and to add that he thinks it not reasonable to believe such heinous accusations upon so slender testimony. We have some reason to reflect upon the accusation which our Historian brings against Dr. Heylin, that he never vouched any authority for what he writ, which is not to be forgiven any who write of transactions beyond their own times! I fear that upon computation it will not be found that our author hath vouched any authority for so much as the third part of his history; and is especially deficient in those passages which tend to defame the memories of other men; in which, above all others, justice and charity would require that sufficient, or at least some, testimony be procured. But to return to Battel Abbey, and Christ Church in Canterbury; I am not much concerned for either, yet, being willing to do justice to all men, I will not conceal that the accusation appears very improbable to me as far as Christ Church, Canterbury, is concerned in it, since I am well assured that Dr. Goldwell, the Prior of it, who had governed it 23 years before the dissolution, was a learned, grave, and religious person; and that when it was founded anew, it is not to be supposed that Archbishop Cranmer, employed by the King therein, would have taken into the new foundation any person so scandalously wicked; yet twelve Monks were taken into it, which exceedeth the number of just persons to be found in Sodom at the time of its destruction."

And yet this, forsooth, is "History," and its author the "great Historian of the English Reformation."

CANISIUS.

From the Catholic Telegraph.

The year 1521 is a memorable one in the history of the church. While Luther was throwing off the mask in the Diet of Worms, a young Spanish Cavalier, who had previously dreamed of nothing but war and gallantry, moved by the spirit of God, suspended no inglorious sword at the altar of Mary, renounced worldly joys, and commenced those austerities that were one day to give to the earth and heaven a Saint Ignatius of Loyola. On the 8th of May, of the same year, Nimeguen gave birth to another Saint, Peter Canisius, who was destined to become one of the most indefatigable athletœ of the ancient faith, in Germany. The Holy See is now occupied with his canonization, and we therefore present this sketch of his life to our readers.

Canisius was one of those men who never falter in the practice of piety. His first toy was a good book, his first word a prayer. He was sent, young,

to school, to Cologne, which was already infected with heresy. The new-religionists had an infernal talent for seducing youth; they first intoxicated their unsuspecting dupes with flattery, and pleasure soon finished what vanity had begun. Canisius was plied with the same arts, but they could not succeed, for his humility surpassed his talents. The name of a priest, remarkable for his piety, learning, eloquence and charity, who had just arrived at Mayence, was one day mentioned to him and the virtuous student immediately left Cologne to visit him. That priest was Lefevre, the first of the remarkable band that formed the nucleus of the Society of Jesus, in Paris. It is needless to say what were their mutual greetings, their conversations, their holy projects and their fervent prayers. Canisius performed the *spiritual exercises*, and as he was one of those men whose sublime devotion leads them to consecrate to God alone, heart, mind and body without reserve, he gave all the worldly wealth he possessed to the poor, and became a member of the Society of Jesus. "*At that time*," says Bossuet, "crime, turpitude, and apostacy notwithstanding, *there were christians in the world.*"

One does not become a Jesuit *per saltum*. The Protestants boasted of the learning of Luther, apparently unconscious that they thus indirectly lauded the discipline of the Catholic schools in which it had been acquired. The design nearest the heart of St. Ignatius, after forming most saintly priests, was to form most learned theologians. Canisius girt up his loins, like a man, and strenuously laboured to attain this double perfection of his calling. He prepared for study by prayer, and prayer taught him how to study. Truth profited, in the intervals of both, by his eloquence. Scarcely was he ordained priest, when he began to preach from city to city, every where reclaiming the victims of religious error and reconciling the sinful to God. In the midst of these apostolic labours, he published the best edition that has been ever given of the Alexandrian Fathers, and we find him at the early age of twenty-six years, legate of a German Cardinal in the Council of Trent. From Trent, where he passed an entire year, Canisius went to Rome. Saint Ignatius was then solicited by the king of Naples to found a college at Messina. To make sure of the disposition of those whom he destined for this purpose, Ignatius addressed certain questions to his disciples. The responses of all were in favour of obedience. "I am equally ready," said Canisius "to remain here, to go to Sicily, or to India, or any other part of the world, whether my venerable father and master in Jesus Christ may judge proper to send me. If Sicily be my destination, I protest that whatever employment—gardiner, cook, porter, scholastic, or professor, even though it should be in some department of science with which I am not acquainted—is assigned me, I shall try to learn it and acquit myself of it properly." Canisius was sent to Messina as Professor of Rhetoric. But soon there was need for his services in Germany, where heresy was continuing its ravages, and he therefore left Messina without a murmur, for Ingoldstadt, as he had left Rome for Messina, and would have left Europe for

Japan, and life for martyrdom. And this spirit was that of all the Jesuits. Xavier, as any of his brethren would have done, left Paris for India, and laboured there for twenty years, to his death, without asking, or desiring to return to friends, or to country, because he was doing good where he was.

We cannot keep pace with Canisius in his incessant labours in Vienna, where he published his celebrated Catechism which was translated into most of the languages of the entire world; of which there were upwards of four hundred editions in one hundred years, in Prague, Augsburgh, Trieste, Rome, Innspruck, Cologne, Mayence!

At the least sign from his superiors, or the slightest intimation of any spiritual necessity which it was in his power to relieve, whether sick or tired, or dearly occupied with some literary labour, he mounted his horse and away. Journeys were not then performed as they are now, in various parts of Germany. He had to cross lonely and desert mountains, swim rivers, wind slowly and painfully through torrents and ravines, and put up with uncomfortable lodgings after a day's toil and hunger, often too the enemy occupied the pass and he had to risk it with a proscribed character and name. No matter. The sooner the better. The Redeemer laid down his own life for his sheep and forgets not those who do the like. Sometimes the pious missionary was received as an angel from heaven and his journey was changed into a triumph, at other times, the mob pelted him with stones and mud. It was all one to him. He proceeded with the same serenity of soul, preaching two or three times a day, instructing the ignorant, comforting the afflicted, reclaiming the profligate and counselling the pious. Canisius, invited, welcomed, venerated everywhere by the good, refused honours, wealth and dignities, or exerted the influence forced upon him only for the benefit of those in need, and preserved nothing for himself but the modesty of an angel, the power of an apostle and the guilelessness of a child. As docile as a novice to the will of his superiors, when they ordered him to write, he took up the pen, when they bade him cease, he laid it aside with the same admirable simplicity. It was thus he undertook to reply to the centuriators of Magdeburgh, a work of immense labour, which he in part accomplished, notwithstanding frequent in terruptions by other and more urgent duties. He was never idle, never long in the same place. When enfeebled by old age and infirmity he cheerfully abandoned the residence, he might have liked best, for those that were less agreeable, and the occupations which recreted his mind, for those that tended rather to accelerate the decay of nature. The only part of the time whose employment was invariably the same was that which he devoted to God. He daily consecrated five hours, and towards the close of his life, seven hours, to prayer. He prayed not all this time, for himself alone. In his numerous pilgrimages and apostolic journeys he had met with the erring, the sinful and the unhappy. He remembered them at the altar, he offered for them a portion of his own sufferings, and he imposed on himself every day for the conversion of heretics some new austerities.

Canisius had reached his sixtieth year. He was at Innspruck and expected to die there, believing that his end was nigh, when new labours summond him to the missionary field. Switzerland was invaded by heresy and the pestilence spread with fearful rapidity. The faithful Cantons knew of only one resource —the Jesuits. Canisius was sent thither. His three score years prevented him not from preaching regularly every Sunday and Festival, and frequently during the week. He visited the poor, traversed the country in every direction, and finally established in Fribourg the famous institution of his order which is to this day the bulwark of the faith for the countrymen of Tell and the admiration of the traveller. During eight years increase of toil seemed but to infuse new vigour into the body of the aged priest. He was honoured, blessed and venerated as the apostle of Switzerland. Far from imitating the ferocity of Calvin, and Zuinglius, and Haller, he went himself, instead of sending soldiers to subdue the obstinate and conciliate the dissenting. When the heads of the government asked him for counsel, he promptly gave it, but chiefly recommended to them to have recourse to God by prayer. Meantime, to inculcate humility on his own heart first and then on the hearts of his younger brethren, he frequently swept the corridors and scrubbed the kitchen-furniture.

Struck with apoplexy at the age of sixty-eight and incapacitated from preaching, Canisius did not, on this account, abandon the service of heaven and his neighbour. In hearts like his the fire of charity is extinguished only with the Vital Spark itself. Being urged to publish his sermons, he refused through humility, and only gave to the public four Volumes of notes which are, as it were, the arsenals of those arms which he so gloriously used. He wrote the lives of the Saints revered in the places where he lived—a work of much research and elevated morality. He composed books of piety destined for the people, in the Spirit of the gracious God who wished little children to be suffered to approach him, and he kept up a paternal correspondence to his latest breath, with men like himself inexhaustible in charity and the love of christian perfection, addressing them in German, or in Latin, which he wrote with much facility and elegance, and all this while he was wasting away with the sharpest pains of a lingering and fatal malady.

Apprehending from an increase of his sufferings that he was soon to leave this world, and anxious to devote the remnant of his days to prayer, he terminated his active life by a letter to the General of his order, father Claude Aquaviva, the fifth from St. Ignatius, renewing the assurance of his profound submission, accusing himself of all the faults he might have committed in his various duties as superior, preacher, or writer of the company, asking for a penance and recommending "the useless old trunk" to the fervent prayers of his brethren. After this, addressing himself to a friend, he makes use of this admirable reflxion: "May the great God, the boundless source of all good, be ever blessed in permitting by a secret order of his providence, that dullness,

forgetfulness, weariness, and an hundred other inconveniences should be the lot of old age, to remind us that we dwell in clay tabernacles which shall shortly fall to pieces and that we must think in time of quitting them for more lasting habitations. Let us commend our souls into the hands of this adorable Master with the most sincere gratitude for his mercies." This done, he awaited in peace the term of his sufferings which he clearly foresaw. And as the moment which he had foretold arrived, he was heared repeating in a low voice, as if speaking to himself: "*Cupio dissolvi et esse cum Christo.*" This last wish was accomplished the 21st Dec. 1597, the feast of St. Thomas, the Apostle.

Canisius lived seventy-seven years, not one of which, from the early period of his arriving at the age of reason, was lost for the service of religion, or the good of his fellow-men. Let us judge, from this single fact of the wise delays and circumspection of the Catholic church in proposing a Saint to the veneration of the faithful. Canisius is not yet canonised. But the people have anticipated the judgment of Rome. They invoke the good father in their sufferings. They implore his protection on earth and his favour in heaven.

RIOTS IN PHILADELPHIA.

PHILADELPHIA.—This city has lately been the scene of most disgraceful events, which had their origin in that Anticatholic fanaticism, to excite which, of late years, so many efforts have been made. We need not remind our readers of the Protestant Association which was formed in the city of "brotherly love," and the avowed object of which was to oppose the progress of Catholicism. In the beginning of January, 1843, a letter addressed by Bishop Kenrick of that city to the comptrollers of the Public Schools, set forth as a grievance under which Catholic teachers and children were suffering in the schools of Philadelphia, that the reading of the Protestant Bible was a portion of the school duties. On receiving this application the comptrollers passed the following resolutions, as also another exempting childred from joining in any religious exercise not sanctioned by their parents.

"*Resolved*, That no childred be required to attend or unite in the reading of the Bible in the Public Schools, whose parents are conscientiously opposed thereto.

Resolved, That those children whose parents conscientiously prefer and desire any particular version of the Bible *without note or comment*, be furnished with the same."

In the course of last winter, a Presbyterian preacher, Rev. Wm. Colton, thought proper to deliver a lecture on the subject above referred to, which he

subsequently published, as a reply to the allegations contained in Bishop Kenrick's letter to the comptrollers. The agitation of this question thus wantonly renewed produced a considerable degree of excitement, and a large, although it is said not very respectable, meeting was held, on the 11th of March, in Independence Square, at which very inflammatory speeches were delivered, and among the orators of the day, several preachers distinguished themselves by their violence and fanaticism.* This meeting was called the "Bible Meeting.' Meanwhile, theCatholics carefully avoided every thing like† exciting agitation of this question. To disabuse the public mind which the "Bible Meeting' had endeavoured to mislead as to the real point at issue, Bishop Kenrick published the following card.

To the Citizens of Philadelphia, and the Public generally.—The undersigned finding that false impressions prevail with regard to the views and wishes o the Catholic body, with whose spiritual care he is charged, on the subject o the Public Schools, begs to state them in a few words, to remove misconception.

Catholics have not asked that the Bible be excluded from the Public Schools They have merely desired for their children the liberty of using the Catholic version, in case the reading of the Bible be prescribed by the Controllers o Directors of the Schools. They only desire to enjoy the benefit of the Constitution of the State of Pennsylvania, which guarantees the rights of conscience, and precludes any preference of sectarian modes of worship. They ask that the School laws be faithfully executed, and that "the religious predilections of the parents be respected." They ask that the regulations of the Controllers of the Public Schools, adopted in December, 1834, be followed up and that the resolutions of the same body, adopted in January, 1843, be adhered to. They desire that the Public Schools be preserved from all sectarian influence, and that education be conducted in a way that may enable all citizens equally to share in its benefits, without any violence being offered to their religious convictions.

The undersigned expresses these views on behalf of the Catholic community The holding of any meeting has been avoided, lest Catholics should share, in any degree, the responsibility of the public excitement which has been caused most unnecessarily on this subject. It is their sincere desire to cultivate peace

* One of them, Rev. Mr. Burrows, said, that his church had been set on fire; he would not say by whom. This was significant; the hint, unfortunately, was not thrown away.

† The Bible question and the outrages at Philadelphia are identified by the following resolution passed at the armed meeting held on Tuesday, 7th May.

"Resolved, That we consider the Bible in the Public Schools as necessary for a faithful course of instruction therein, and we are determined to maintain it there in despite of the efforts of naturalized and unnaturalized foreigners to eject it therefrom."

and all the social charities with all their fellow citizens, and to leave to others, what they temperately ask for themselves—LIBERTY OF CONSCIENCE.

† FRANCIS PATRICK,
Bishop of Philadelphia.

Philadelphia, March, 12, 1844.

Previously to the issuing the above card, a meeting was held in Kensington to maintain the use of the Bible, setting aside, as it would appear, the regulations of Jaunary 1843, by which Catholic children were left at liberty to use it or not. On the subject of this meeting, the *Catholic Herald* of 7th March says: "We are unacquainted with the facts which have given occasion to a meeting of Bible Zealots in Kensington, who have resolved to move Heaven and Earth to maintain the Protestant version in the schools. We surely do not ask for its exclusion. We ask that the reading of it may not be forced *on* us."

These observations are premised for the double purpose of shewing what was the object the Catholics sought to maintain, and of demonstrating that they avoided every thing that was likely to produce excitement. It would be a very erroneous view to take of the riots, the details of which we are about to give, to regard them as having originated in a quarrel between 'Natives' and 'Foreigners;' the quarrel was between Protestants and Catholics;* if that can be called a quarrel in which all the violence and outrage is on the one side, and most astonishing forbearance on the other.

We take the following account of the origin of the riots from the New York Freeman's Journal. It will be seen that the riots did not origate with the Irish Catholics, as was confidently asserted on the faith of the Native American papers of Philadelphia. The Catholic Herald says: "If our information be correct, and we have reason to rely on it, the riots did not originate with Irish Catholics."

From the N. Y. Freeman's Journal.

For some months past, "Native Americanism" in Philadelphia, as in New York, has pursued a systematic course of agravation towards adopted citizens and foreign residents, more especially that portion of them who are Catholics.

* Mr. Chambers, Editor of the St. Lous Republican, says in his communication of the 9th May from Philadelphia. "I have been a silent, and, (so far as an American citizen can be disinterested in that which reflects indelible disgrace upon his country and her institutions,) a disinterested spectator of these ill-omened events. Such scenes I have never witnessed before, and, I trust, I may never see again. It has gone forth, and the effort is still made to keep up the belief, that this was a quarrel between the natives and foreigners. I assure you, that such is not the fact. Every appeal calculated to rouse the spirit of Native Americans was made, and by every means possible they were urged to take part in the matter, but the true and real cause of the disturbance was, and is, a religious quarrel between the Protestants and Catholics. The quarrel is, emphatically, a religious one, but by no means extending to the honest and reflecting of either persuasion. The sober-minded of both sides condemn the proceedings, but do not unite to the extent which they should, in putting a stop to the disorder."

All that the worst ingenuity could devise—the falsest and vilest charges in speeches and newspapers—insulting emblems at public meetings—taunting shouts and parades through the quarters inhabited by Irish people—threats directed against those edifices regarded by all Christians as sacred—every species of provocation—was freely and steadily used for months to goad the Catholic and foreign born residents of Philadelphia.

The third ward, Kensington, where the disturbances commenced is a strong Irish quarter of the city. *Knowing this*, the "Natives" called a meeting there on Friday, the 3rd inst. As might be expected, and as the originators of the meeting no doubt desired, there was a great excitement among the Irish pupulation, and before the close of the proceedings there was a trifling collision, and it was said the platform was broken. A *second* meeting of the "Natives" was called for the same place on Monday, and intimations were generally thrown out by their speakers and presses, that they should come prepared to protect themselves, in other words, that they should bring arms.

How the affray originated at this last meeting, it is difficult to tell, the reporters for nearly all the Philadelphia papers being evidently disposed to favour the "Natives," and the Irish having none to speak for them. In the first place, however, it is not difficult to guess that a body of men purposely convened at a place where there had already been a difficulty, and whither they had come armed,—were not slow to invite hostilities, and in the next place it is clear by admission of all parties, that all was peaceable until upon the shower of rain, the "Natives" attempted to take shelter in the Market whither a large body of spectators had fled, also for shelter. All could not be accommodated, and a quarrel easily arose. It is also clear that the *first shot fired* was by a "Native," and the first man fired at was an Irishman while in the act of retreating to the Hibernia Hose Company's House. It is also allowed on all hands that the first man shot was an Irishman, Patrick Fisher. We rejoice that these conclusive facts are beyond dispute.

Violence once commenced, all parties rushed into the *melee*. Shots were fired, and a man was killed. The Irish people being unlike the others, few in numbers, and without any concert of action, were finally beaten back and the field was left clear to the "Native Americans." Immediately the work of devastation commenced. House after house inhabited by Irish citizens was fired upon, broken into, plundered, the furniture destroyed and the fragments thrown into the street, the building left a perfect wreck, the inmates, men, women and children, beaten and otherwise maltreated. In this way no fewer than ten or twelve dwellings were sacked, and some five or six others more or less damaged.

The mob re-assembled at ten o'clock at night, and proceded with their outrages upon the Irish residents in the vicinity of Franklin and Second streets. Houses were broken into and rendered completely uninhabitable—furniture distroyed, &c., the inmates flying in all quarters. "This," says the Philadelphia

Chronicle, "continued for some time without any resistance being offered." At length, flushed with their victory and still thirsting for riot and rapine, the "Natives" raised the cry "To the Nunnery!" There can be no mistake in this, for it is distinctly stated by the U. S. Gazette, a very respectable paper, though shamefully unjust towards the Irish sufferers. Accordingly, "to the Nunnery" they went, at present used as a Catholic Seminary. Here a swift and richly-merited retribution awaited them. They had already kindled a bon-fire in the street to attract the desperadoes of the fire-department—set fire to the fence of the building—and made every preparation for renewing the Charlestown outrage—when either from the Seminary or from a house opposite, there came a smart fire of ball and buckshot, killing two of the mob and wounding several others more or less severely, and scattering the rest in all directions.

As might be expected, this salutary check ended the rioting for the night, and though ample preparations were made for protecting all the Catholic churches and religious buildings throughout the country, no attack was made.

The next day much excitement prevailed throughout Philadelphia, and the papers were filled with the details. So far as we have seen, the *Chronicle*, *Spirit of the Times*, and *Pennsylvanian* (the latter about the most trustworthy paper in the State,) were the only ones which give any thing near a fair account of the riots. The Native American papers, *The Sun* and *The Native American*, were filled with the most shameful and incendiary appeals. Americans were called upon "to arm—to arm"—that "the bloody hand of the Pope was upon them"—that "the modern St. Bartholomew had commenced"—and the "Irish Papists had risen to murder them." Proceedings of a character nearly as mischievous were had by a *third* meeting called in the State House Yard at half past three o'clock. As the call contained an appeal that "those who came should be prepared for defence," *many went armed.* Speeches were uttered and responded to by cries the most blood-thirsty, and at the adjournment almost the whole assemblage moved off in a body for the Washington Market, Kensington, *the precise spot where* the riots of the preceding day had commenced. On their way thither they were joined by hundreds, so that by the time they reached the market they formed a compact body of between four and five thousand men, most of them armed with pistols, &c. &c. Having halted, they commenced organizing amid loud shouts of triumph, threats, taunts, &c., against the "Irish Papists." A speaker had begun some remarks of the usual abusive cast, when a violent assault was made by a large and infuriate body of "Natives" on the Hibernia Hose Co's. House, and were breaking it in, when a shot was fired from the House, which killed at once a young man among the mob.

Some of the papers attempt to charge the aggression in this case on the Irish, but our account is from the *U. S. Gazette, so that both on monday and Tuesday the riots were commenced by* the "Natives."

This sort of fighting continued for nearly two hours and some lives were lost on both sides, more, however, on that of the "Natives" in consequence of their greater numbers. Exasperated by their losses in killed and wounded, and by their inability to dislodge the Irishmen from their houses *they set fire to them*, and in a very short time the whole row was in a blaze. A few of the Irishmen driven out by the heat and falling timbers, ventured into the street, but were promply shot or beaten down by the mob. This may strike our readers as a most savage proceeding and cowardly withal; but it is quite in character, being the style of assault common among the original "Native Americans," the Indians, in their warfare upon the colonists "foreigners."

Seeing that this was the game, the other Irishmen stuck to their homes, retreating from one to another as the flames drove them, but defending theselves all the while. The *Chronicle* says that "with their homes blazing over their heads, they kept up a constant fire, fighting like madmen." Certainly the treatment they had experienced was enough to 'madden them.' Many of them, it is feared, must have perished in the flames, which in their despair they preferred to face rather than the armed and infuriated mob.

The fire spread, and though the firemen began soon to arrive, upwards of *thirty* houses with their contents, were consumed. The market, a fine and commodious building, also caught fire, and burned to the ground.

Our readers must have observed that in the above account the municipal authorities figure not at all. In fact it was not until the last hour, and all the mischief was well nigh done, that they began to move. Their conduct was most shameful, and demands a *rigid* investigation. They must have known what danger there was of the second outbreak, and they should have provided for it.

On the morning of Tuesday the Bishop published the following card.

"*To the Catholics of the city and county of Philadelphia.*—The melancholy riot of yesterday, which resulted in the death of several of our fellow beings, calls for our deep sorrow. It becomes all who have had any share in this tragical scene, to humble themselves before God, and to sympathize deeply and sincerely with those whose relatives and friends have fallen. I earnestly conjure all to avoid all occasions of excitement, and to shun public places of assemblage, and to do nothing that in any way can exasperate; 'Follow peace with all men, and CHARITY, without which no man can see God.'"

† FRANCIS PATRICK,

May 7, 1844. *Bishop of Philadelphia.*

The Catholic Herald furnishes us with the following further details taken from the city papers of Philadelphia.

Abou 2 o'clock P. M. of Wednesday a crowd went to Ninth and Poplar streets, where a number of Irish families had taken refuge, in a number of dwellings. These were fired and burned to the ground, the inmates scattered,

and the contents destroyed. Meantime, an immense crowd had gathered in the vicinity of St. Michael's Church, and about two o'clock, P. M., Captain Fairlamb demanded the keys of the edifice from the Rev. Mr. Lochrin, the pastor, who immediately gave them up, and with them the keys of his own residence, adjoining the church. Captain Fairlamb instituted a rigid search through the premises, and found neither arms nor men concealed, either in the church or in the house. Shortly after this three young men walked through the detachment of military, into the church, the front door of which had been left unlocked. Flames very soon burst out and spread unchecked until of the noble edifice nothing remained but the bare walls. During the conflagration three distinct explosions were heard, and this served greatly to exasperate the crowd. The dwelling house of the pastor adjoining, was broken into by the mob, the furniture thrown into the street, and the building fired. In a short time it was reduced to ruins.

During the latter part of the afternoon the crowds began to assemble in the vicinity of the Catholic Church of St. Augustine, on Fourth street between Race and Vine streets. Mayor Scott took early precautionary measures, and long before dark had a large posse of citizens draughted, with which he took position at the rear of the Church, while the City Watch, having their badges on, formed in a line upon the curbstone before the front on Fourth street. Matters remained quiet until about half past nine o'clock, when every avenue thereabouts was filled by dense masses of people. A solitary brick was flung in the direction of the City Watchmen, and struck with a loud and distinct noise (for all then was quiet,) against the iron railing at the rear. This was followed by a loud cheer from the crowd opposite the church in New street; and in an instant after, a tremendous shower of bricks, stones, and missiles of every available description, was directed against the Church, scattering the Watch and other bystanders in every direction. A similar attack was made upon the rear. One of the stones in the first volley struck and stunned Mayor Scott, and this spread consternation among the protectors of the rear. Though no persons were to be seen upon the adjacent roofs, the missiles evidently *descended* upon the Mayor's forces. As soon as the watch had been driven off, *the mob went to work quite coolly and systematically!* One of the iron gates was first broken down, and thus the platform upon which the building stands, was reached. A sort of battering ram was procured, with which steady and determined blows were inflicted upon the door, but it resisted all efforts, the assailants demolished it. The sashes of the front windows were broken, and access thus obtained.

While the mob were thus engaged, there was an alarm of "the Troop"—"the Troop"—and above all the clamor, was presently heard the notes of a shrill trumpet, sounding the charge. The First City Troop rode by almost at a gallop, but with no effect, for the mob defied the horsemen, while the party engaged in the Church seemed to redouble their efforts in anticipation of the arrival of more of the military.

As soon as a light was seen numerous persons employed themselves in bringing pieces of boards which were thrown upon the fire. The flames appeared to make slow progress in the second story, but speedily burst from the roof, and almost immediately enveloped the base of the cupola. *The sight was hailed by a loud cheer.* The flames probably reached the roof as soon as they did, by means of the organ, which stood immediately over the burning materials below.

The cupola burnt for a long time before any portion of it fell. At length the Cross fell into the street. This elicted another cheer. A few moments after, the falling in of the roof carried with it the burning remains of the cupola. The heat was intense. Many of the adjacent houses were on fire; but by the well-directed efforts of the firemen, none suffered materially. Not so, however, with the houses on the east side of Crown street, north of the church. These were suffered to catch fire from the church, and none of the engines threw water upon them, because they were the property of the church. One was occupied by the Rev. Dr. Moriarty; the other was used as a seminary and as the library of the church. As if the fire which had devastated the upper stories of the houses, did not descend fast enough fires were kindled in the lower stories by means of the books (some of which were exceedingly valuable,) found in the Library. A fire was also built on the pavement in front, which was likewise fed by numerous volumes of books, and by the furniture which the house had contained. The fire was confined to the ruins of the church property, and all the surrounding buildings were kept entirely free from danger.

Between four and five o'clock, the mob proceeded to the Roman Catholic School House, at the corner of Second and Phœnix streets, which, after being stoned, was set on fire at the top. We understand that a quantity of Camphine Oil was thrown upon the cupola, and the fire then applied. This beautiful building was also consumed without any effort being made to save it—the firemen throwing water only upon the adjoining buildings, to guard them from the flames. J. Corr's Temperance Grocery Store, on the opposite corner, north of the School House, was attacked and its contents completely destroyed.

About nine o'clock, the fences in front of St. Michael's Church were gathered together and a bon-fire made of them. During the night, hostile demonstrations were made against the Cathedral Church of St. John, and against St. Mary's Church. At the former, General Cadwalader, at the head of his force, made a speech, declaring that he had been informed that martial law was proclaimed, and allowing the crowed five minutes to leave the ground. The mob dispersed. At the latter, the U. S. Marines enfiladed the street, and were brought by the commanding officer to a charge. The mob dispersed.

The remaining Catholic churches were placed under the guardianship of the military, and we have reason to believe yet continue to be so protected. Public worship is for the time suspended.

To the Catholics of the city and county of Philadelphia.—Beloved Children:—In the critical circumstances in which you are placed, I feel it my duty to suspend the exercises of public worship in the Catholic churches, which still remain, until it can be resumed with safety, and we can enjoy our constitutional right to worship God according to the dictates of our conscience. I earnestly conjure you to practise unalterable patience under the trials to which it has pleased Divine Providence to subject you—and remember that affliction will serve to purify us, and render us acceptable to God, through Jesus Christ, who patiently suffered on the Cross.

† FRANCIS PATRICK,
Bishop of Philadelphia.

May 10, 1844.

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

Vol. 2. ST. LOUIS: JULY, 1844. No. 3.

LATER PHASES OF GERMAN PROTESTANTISM.*

In a work which has recently appeared in Germany, and is attributed to the pen of an eminent Protestant, we find a passage, where the history of German Protestantism, from the commencement of the Reformation, down to the middle of the eighteenth century, is traced in a few brief, vigorous, and masterly strokes. This passage I prefer to cite, rather than attempt on my part any delineation of the same subject. "The first fifty years," says this writer, "that followed on the outbreak of the Reformation, witnessed incessant wranglings, disputes, and mutual anathematizings, between the several Protestant parties; first between Luther and Zwinglius, next between the rigid Lutherans and the Crypto-Calvinists, and so on. When, after long intrigues, and tedious negotiations, the Chancellor of Tubingen, James Andrea, succeeded, about the year 1586, in obtaining acceptance for the so-called *Formulary of Concord*, the theological strife receded from the arena of public life into the school; and for the whole century that followed, the Protestant Church was distinguished for a narrow-minded polemical scholasticism, and a self-willed, contentious theology. The Lutheran orthodoxy, in particular, degenerated more and more into a dry, spiritless, mechanical formalism, without religious feeling, warmth, and unction. The same authors of the new faith, that had with so much violence contested the Church's prerogative of infallibility and her tradition, desired now to claim for their own symbolical books a divine origin, and an exemption from error. They, whose religious community was founded in the principle of recognizing Scripture as the sole standard of faith, now disputed its right to be the exclusive depository of the Divine Word.

* Extract from a Memoir of Dr. Moehler, prefixed to the English Translation of his celebrated work, "Symbolism, or exposition of the doctrinal differences between Catholics and Protestants, as evidenced by their symbolical writings." The translator, James Burton Robertson, Esq., is already known by his English version of Schlegel's Philosophy of History. Mr. Robertson is himself a convert to the Catholic Religion.

They, who had refused to the Catholic Church infallibility, now pretended to an absolute and immutable possession of revealed truth.

"In opposition to this Protestant orthodoxy, that had fallen away from the fundamental principle of the Reformation, and therefore clung with the greater obstinacy to the latter of its symbolical books, Spener insisted upon a living faith rooted in the regenerate will, and undertook to revivify religion, that had perished in the stiff forms of a mechanical orthodoxy. But from his very confined views on philosophy and speculative theology, from his aversion to all settled and defined religious notions, from his indifference about dogmas in general, from his deficiency in a solid ground-work of learning, and an undue propensity to a false mysticism (whereby he bears a remote affinity to the Quakers, and other sects;) from all these defects, Spener was unable to bring about the completion of the Reformation, which he had promised, although on several leading points he entertained convictions, which fitted him for reforming the Lutheran doctrines.

"The Protestant orthodoxy having succeeded, by anathemas and persecution, in reducing to temporary silence the first commotions of the yet impotent Rationalism, sank into soft repose on its pillow. But, in the midst of German Protestantism, an alliance had been formed, which at first appeared to be of little danger, nay, to be even advantageous, but which soon overthrew the whole scaffolding of doctrine, that the old Protestant orthodoxy had raised up, and precipitated Protestant theology into that course, which has in the present day led it entirely to subvert all the dogmas of Christianity, and totally to change the original views of the Reformers."*

The principle of rationalism is inherent in the very nature of Protestantism; it manifested itself in the very origin of the Reformation, and has since, to a greater or less extent, and in every variety of form, revealed its existence in almost every Protestant community. In the less vigorous constitution of Lutheranism, it had fewer obstacles to encounter than in the Calvinistic Churches, and more particularly in the Anglican establishment. It entered too, undoubtedly, into the designs of Providence, that the people, which had been the first to welcome the so-called Reformation, should be also the first to pay the bitter penalty for apostacy; that the land, which had first witnessed the rise of the Protestant heresy, should be likewise the first to behold its lingering, painful, and humiliating dissolution.

But the several causes, which, towards the middle of the eighteenth century, brought about this great moral distemper in the Protestant Churches of Germany, as well as the forms, which the malady successively assumed, I will now endeavour to describe.

* Der Protestantimus in seiner Selbst Auflosung, von einem Protestanten. (Protestantism in its Self-dissolution, by a protestant.) Schaffhausen, 1843, pp. 291–3, vol ii. This work, which now excites no inconsiderable sensation in Germany, was first attributed to the pen of the illustrious Hurter; but it is written by another eminent Protestant, who, it is confidently stated, is on the eve of embracing the Catholic faith.

It was in the department of biblical exegesis, that this movement of rationalism first displayed itself. The school of Michaelis, with its false, over-fastidious, worldly-minded criticism, treated the Scriptures with levity and even disrespect, denied the inspiration of some portions of the Bible, and debased and vulgarized its doctrines. The same views were carried out with much greater boldness and consistency by Semler, who, abusing the right principle that in the interpretation of Scripture regard should be had to the language wherein it is written, and to the history of the times at which it was composed, degraded the dignity of the Bible, by circumscribing its teaching within mere local and temporary bounds, diluted its doctrines, and attached importance to those parts only, where a moral tendency was clearly visible. From this period the Lutheran divines became divided into three classes. There were first, those who remained true to the symbolical books; secondly, those who, like Nosselt and Morus, insisted more particularly on the ethics of Christianity, and without positively rejecting all its peculiar dogmas, declared them to be of no essential importance; and thirdly, those who, like Reimarus and the elder Eichhorn, systematically pursuing the work commenced by Semler, not only assailed the inspiration of the Bible, but rejected its prophecies, denied most of the miracles it records, and refused to acknowledge in Christianity aught else than a mere local and temporary phenomenon. Nay, two celebrated theologians of Berlin, Teller and Spalding, did not hesitate to enter into a secret confederacy with professed infidels, like Nicolai, Engel, Sulzer, and the rest, for the purpose of purifying, as they professed, the doctrines of the Christian religion. This confederacy was entitled, "Association for the diffusion of light and truth." And this is the place to say a few words respecting "the popular philosophers," as they were called, who openly and recklessly attacked that revelation, which the theologians I have described were insidiously and covertly undermining.

The writings of the English Deists, in the early part of the eighteenth century, exercised a very pernicious influence in Protestant Germany; and later, the contemporaneous literature of the French infidels, so much encouraged by Frederic II., excited there a spirit of disastrous emulation. A society was formed so early as the year 1735, by Knatzen and Edelman, for the diffusion of irreligious pamphlets and writings, in which not only all Christianity was decried, but the most daring atheism unblushingly avowed. Nicolai, whose name has already occurred, established, about the year 1765, at Berlin, a literary review, with the object of propagating the pernicious doctrines of a shallow illuminism: and in that infancy of German literature, when this periodical had scarcely a rival to encounter, the influence it exerted was more extensive, than can at present be even conceived. Bahrdt and Basedow, at the same time, in cheap and popular tracts, scattered among the lower classes the poison of infidelity; and they, as well as Nicolai, were in close communication with Weisshaupt, who, in Bavaria, had founded the order of the Illuminati, for the

purpose of undermining the foundations of the throne and the altar. I may here observe, that in Catholic countries infidelity assumes a very different aspect, and is forced to pursue a very different policy, than among Protestant nations. In the former countries, unbelief, reprobated by the Church, driven from her communion, finding her on every point a vigilant, unassailable, unrelaxing, unrelenting adversary, is compelled to hide its head in secret societies; or if it brave the daylight, it then wages fierce, immitigable warfare with Catholicity. But in Protestant states, such a mode of warfare, on the part of infidelity, is neither necessary nor expedient for its purpose. As it springs out of the very root of Protestantism; as it is but a natural and necessary development of its doctrines; as it differs from the latter not in essence, but in degree only, it is its policy (and we see it practise it invariably,) to flatter the Protestant Church, to court its alliance, to mingle with its teaching, to soften down its own principles, in order the better to diffuse them, and when threatened with exclusion, to appeal to Protestant principles, and defy condemnation.

It is objected, that infidelity abounds as much in Catholic as in Protestant countries, and that therefore it cannot be said, that Protestantism is more favourable to its growth than the rival Church. But a few remarks will suffice to show the futility of such an objection. In the first place, it is true that Voltaire, like Luther, went out of the Catholic Church; but while the Coryphæus of French infidelity extolled the Reformation, eulogized the Reformers, and boasted that he himself came to consummate the work they had left incomplete, he waged the fiercest hostility against the Catholic Church and her ministers. And the Deists of England and Protestant Germany, though they came into less immediate collision with that Church, than Voltaire and his disciples, well knew where their most powerful and formidable antagonist was to be found. Secondly, if Protestantism were not more favourable than Catholicity to the growth of unbelief, how doth it happen that in those ages, when the Catholic Church exerted the greatest influence over mind and manners, over public and private life—ages, too, be it remembered, often distinguished for a boldness, an acuteness, and a depth of metaphysical inquiry, that have never been surpassed—how doth it happen, I say, that in those ages, infidelity was a thing so rare, so obscure, so insignificant? How doth it happen, that it followed so closely in the wake of the reformation; that history makes mention of a sect of Deists in Switzerland, at the close of the sixteenth century; that in Protestant England, during the seventeenth and eighteenth centuries, Deism assumed an attitude of such boldness, and attained to such fearful vigour and expansion, that at the commencement of the eighteenth century, the Protestant Bayle first introduced it into Catholic France; that Voltaire and the Encyclopedists confessed they borrowed the weapons for their anti-Christian warfare from the armoury of the English Deists; and that Rousseau, the most dangerous of the French infidels, was a Protestant by birth, and only developed the

principles of Protestantism, and more than once delared, that if the divinity of the Christian religion could be demonstrated to him, he would not hesitate to embrace the Catholic faith?

Thirdly, it will not be denied, that Socinianism leads by easy gradations to unbelief; that some classes of Unitarians are distinguished from Deists only by their belief in the general credibility of the Bible;* and that therefore any Church, which will show itself indulgent towards Socinianism—any Church which openly or covertly, in a greater or less degree, will foster its tenets, proves itself thereby favourable to the propagation of Deism. Now Socinianism, like a poisonous plant, cast off from the Catholic soil of Italy, took root and flourished in the Protestant communities of Poland, attained during the eighteenth century to a most rank luxuriance in the Church of Geneva,† and at the same time cast a blighting shade over the Episcopal Establishment of England.

Fourthly, if any doubt remained as to the intimate connexion between Protestantism and infidelity, it would be dispelled by the history of the German Protestant Churches during the last hundred years. There we see men holding important offices in the Church—pastors of congregations, superintendents of consistories, professors of theology—not only reject the authority of the symbolical books, and disavow almost all those Catholic dogmas which the Lutherans and Calvinists had hitherto retained, but openly assail the Divine inspiration of the Scriptures, deny the integrity and authenticity of large portions of the Old and New Testament, allegorize the prophecies, and disbelieve, and sometimes even ridicule, the miracles recorded in the Bible. These opinions, professed more or less openly, carried out to a greater or less extent, were once held by an immense majority of Protestant theologians, and even in despite of a partial reaction, are still held by the greater part. Yet they nevertheless retain their functions and dignities in the Protestant Church; they are thus enabled to propagate their doctrines with impunity; those Protestants, who protest against their opinions, still communicate with them *in sacris*: and when any attempt has been made to deprive them of their offices, it has been invariably unsuccessful. Against their orthodox opponents, they invariably appeal to the right of free inquiry, which is the fundamental principle of the Reformation; and on Protestant grounds, the position they take up is perfectly impregnable. For if the interpretation of the Bible belong to private judgment, the previous

* A learned prelate of the Established Church, the late Bishop Heber, characterized Unitarianism as "a system which leans on the utmost verge of Christianity, and which has been in so many instances a stepping-stone to simple Deism." See Travels of an Irish Gentleman, c. xliv.

† Rousseau, in his Letters de la Montagne, says of the Genevese of his time, "When asked if Jesus Christ is God, they do not dare to answer. When asked what mysteries they admit, they still do not dare to answer. A philosopher casts a rapid glance at them, and penetrates them at once; he sees they are Arians or Socians." A similar account of the Genevese is given by the Protestant writer, Grenus.

questions as to its authenticity, integrity, and inspiration, without the settlement whereof the right of interpretation becomes nugatory, must be submitted to the decision of individual reason. Thus has the most insidious and dangerous form of infidelity grown *naturally, immediately, and irresistibly*, out of the very root of Protestantism. The vampire of rationalism, while it cleaves to the bosom, and sucks the life-blood of the German Protestant Church, mocks, with a fiend-like sneer, her impotent efforts to throw off the monster—efforts which will never be attended with success, till the aid of the old Mother Church be called in. But I have digressed too long, and must not anticipate.

While obscure writers, like Nicolai, Barhdt, and Basedow, were carrying on with the most reckless violence, and with weapons of a most shameless ribaldry, the warfare against Christianity, which the Protestant theologians had insidiously commenced, the great critic, Lessing, the founder of the modern German literature, lent his powerful support to the anti-Christian league. While librarian at Wolfenbuttel, he edited a work exposed by Reymarus, consisting of various irreligious essays, entitled *Fragments of Wolfenbuttel*, and which, from the tone of earnestness, and dialectic acuteness wherein they were written, exerted a very prejudical influence over public opinion.

The vigorous mind of Lessing did not rest satisfied with the shallow illuminism of the eighteenth century, and his irreligious productions seemed oftener to spring out of a desire to torment the orthodox Lutherans of his day, than to be the result of his own inmost conviction. Sometimes he pushed his unbelief even to the Pantheism of Spinoza; and sometimes again he took up the Catholic side, and with that dialectic art, in which he was so great a master, proved the necessity of tradition for the right interpretation of Scripture.

The name of Lessing leads me naturally to speak of the German literature of the eighteenth century, in its relation to religion. This literature, considered as a whole, if not always decidedly hostile, was at least perfectly alien from the spirit of Christianity. As the Protestant theology of the day was fast reviving the doctrines and morality of paganism: so this literature, consciously or unconsciously, strove to awaken an exclusive enthusiasm in behalf of the moral and social institutions, the manners, the customs, the feelings, and modes of thinking of the heathen world. We all know what injurious effects the sudden revival and too partial cultivation of the old classical literature produced in the fifteenth century! Yet if in an age, when, in despite of the growing laxity and corruption of manners, the tone of society was still eminently Catholic, and the Church yet held such an immense sway over the minds and conduct of men, an ill-directed classical enthusiasm was attended with such mischief and danger; what must be the result, at a time when Christianity was almost entirely obliterated from the minds of many; when the Protestant Church of the day, instead of checking, encouraged the advances of heathenism; and when the new Hellenic enthusiasts called up the genius of paganism, not timidly, but openly and boldly,—not in mere translations and com-

mentaries as heretofore, but in the popular poetry, in the drama, the romance, the critical essay, and the philosophic dialogue? And when the evocators were endued with that power of seduction, those irresistible magical spells, that belonged to the genius of a Lessing, a Herder, a Schiller, a Schelling, and a Goethe?

Thus the new literature, which was a child of the new Protestant theology, tended much to confirm its authority, and extend its influence.

Of Herder, Frederic Schlegel, in his history of literature, says, "in his earlier life he had pursued a better path, and sought to find in the primitive revelation the clue to all traditions, to all sagas, to all philosophy and mythology; and so we must the more regret, that in his later years he should have abandoned that light, and at last have totally sunk down into the fashionable ways of a mere shallow and insipid illuminism."*

Schiller was one possessed of high intellectual endowments, and noble qualities of heart, which, in a more genial clime, and under kindlier influences, would have, doubtless, produced far different fruits: but, as it is, we see a generous plant, whose foliage was too often nipped and blighted by the icy breath of a rationalist theology. The most pernicious influence, however, over the public mind, was exerted by the mighty genius of Goethe. His cold, worldly-minded egotism—his epicurean aversion to all energetic patriotism and self-devoted heroism—his subtle, disguised sensuality—his utter indifference for all religious belief—and, on the other hand, his false idolatry for art, and his heathenish enthusiasm, arrayed in all the charms of the most seductive poetry, were most fatal to the cause of Christianity, and of all public and private virtue. Yet Goethe, too, had occasional glimpses of the truth. In his autobiography we find an interesting description of the extraordinary love for the Catholic liturgy and ceremonial, that had captivated his heart in boyhood. And even in later years this feeling had not entirely died away; for the same work contains some splendid pages on the seven sacraments of the Catholic Church, where their mutual connexion, and their exquisite adaption to the wants of the human heart, and the necessities of human life, are set forth with a depth of thought, and a beauty of diction, not surpassed by any Catholic divine.†

* History of Literature (in German,) vol. ii. p. 284. Vienna, 1822.

† There is just above Bingen, on the Rhine, a beautiful little Catholic church dedicated to St. Roch, commanding a superb view of the river, and where the scene abounds with the most glorious recollections in the ecclesiastical and civil history of Germany. To this church, which Goethe several times visited, he presented an altar-piece; and on one occasion he said, "Whenever I enter this church I always wish I were a Catholic priest." This great poet was also a fervent admirer of the old German Catholic schools of painting, of the fourteenth and fifteenth centuries. That eminent convert, Dr. William von Schutz, relates the following remarkable observation which Goethe once made to him on this subject. On contemplating a painting of the old German school, Goethe observed, "Down to the period of the Reformation, a spirit of indescribable sweetness, solace and hope, seems to live and breathe in all these paintings—every thing in them seems to announce the kingdom of heaven.

But if the polite literature of this period was so propitious to the growth and spread of Rationalism, the remark applies with far greater force to the systems of philosophy that exerted so great an influence in the latter half of the eighteenth century, and the early part of the present. "The new philosophic systems," says Dr. Dollinger, "conceived, born, and bred in Protestantism, aided and promoted the progress of Rationalism. The Kantian philosophy declares the religion of reason to be the only true one. The *ecclesiastical faith*, that is to say, faith in the truths of a positive revelation, is there opposed to the *religious faith* whose purport may be derived from every man's own reason. Revealed religion, according to this system, can and ought to be nought else, but a mere vehicle for the easier introduction of rational religion: the ecclesiastical faith will by degrees become extinct, and give place to a pure religion of reason, alike evident to all the world. In conformity with these principles, a new rule was set up for the interpretation of Scripture: to wit, that nothing was to be looked for in the Bible, save the mere religion of reason, and that every thing else was to be regarded as a mere veil, or as an accommodation to the popular notion of the time, or as the private opinion of the sacred writer. All these theories perfectly harmonized with the favourite opinions of the day; and hence we may account for the extraordinary approbation which this philosophic system received on the part of so many Protestant theologians. By the side of the Kantian philosophy, the rival system of Jacobi found its partisans among the Protestant divines; and this philosophy was no less incompatible with the Christian religion than that of Kant. According to Jacobi, religion, like all philosophic science, depends on a natural immediate faith—an indemonstrable perception of the true and spiritual; and any other revelation besides this inward one doth not exist. "To the true religion," says he in his work, on Divine things, "no outward form can be ascribed, as the sole and necessary shape of its substance; on the contrary, the utter absence of all forms is characteristic of its very essence. As the glory of God lay hidden in Christ, so it lies hidden in every man." Lastly, as regards the philosophy of identity,* "Some of its disciples, especially the theologian Daub, have, doubtless, more justly appreciated the speculative value of some Christian dogmas. But none have succeeded in demonstrating the compatibility of the general principles of this philosophic system with the fundamental doctrines of Christianity; on the contrary, the followers of this philosophy put forth assertions, which are at open variance with the primary dogmas of that religion. Among these we may include the doctrine, that it is only in history the absolute first becomes personally conscious of himself, and

But," he added, "since the Reformation, something painful, desolate, almost evil, characterizes works of art; and, instead of faith, scepticism is often transparent."—Katholische Stimmen, p. 82.

* This is the name given to the pantheistic philosophy of Schelling.

that all things divided will finally return to identity: a doctrine which annihilates all personality."*

Emboldened and confirmed by these philosophical speculations, the theological Rationalism assumed a more decided tone, and pursued a more daring course. Wegscheider, De Wette, Schott, Paulus, Bretschneider, Rohr, and others, successively arose, who denied the inspiration of the Bible, disputed the authenticity of many books of the Old and New Testament, explained away the Prophecies, rejected and ridiculed the miracles recorded in the Scriptures, threw out imputations on the intentions of the apostles, arraigned the wisdom of the Divine Saviour himself; and lastly, contested the necessity, and even possibility of a supernatural revelation. The game of the old Gnostic sects was revived. On the most arbitrary assumptions and frivolous hypotheses, entire books of Scripture were rejected; the genuineness of the most important passages of the Bible was disputed; even the authenticity of one or other of the Gospels was assailed; till at last, as Reinhard once observed, "whoever wished to obtain the applause of the critical journals, was obliged to declare some Scripture spurious, or attack some established doctrine." But between these Rationalists and the early heretics, with whom I have compared them, there is an important difference to be observed. The latter called in question the genuineness and authenticity of various portions of Holy Writ, not on critical grounds, but from polemical motives; they were led on these assaults on the Scripture by an impassioned fancy, heated with strange, extravagant and perverse, though often ingenious systems of philosophy. Among their modern imitators, on the other had, it was the cold, critical understanding, directed by a mere negative hostility to the Christian religion, which engaged in these attacks on the Bible.

The men who treated the Scriptures, that they still affected to consider as the sole source and standard of faith, with such audacious irreverence—such atrocious profanity—could not be expected to pay much regard to the doctrines they taught, not even to those for which the elder Protestants, while they tore them from all living connexion with other Christian dogmas, had professed such exclusive attachment. Accordingly, we find the great doctrines of the Trinity, the Divinity of our Saviour, original sin, Christ's atonement and satisfaction, justification, grace, and the efficacy of the sacraments, even of the two retained by the old Lutheran church—baptism and the Lord's Supper—positively rejected, or explained away, or debased to the lowest point of insignificance, by these Rationalist divines. Even the dogma of the resurrection of the flesh passed for a mere figurative representation of the idea of immortality; and the eternity of future torments was pronounced to be a mere chimera.

* See Dollinger, Kirchengeschichte, pp. 393–4.

There is always the closest connexion between the doctrinal and the ethical system of any sect. In conformity with their frightful dualism, we see the ancient Gnostics alternate between the most extravagant asceticism and the wildest lust. The Arians, by denying the divinity of the Redeemer, had narrowed and choked up all the channels of grace, and were accordingly ever remarkable for a low tone of morality. The Reformers of the sixteenth century, with their doctrine of justification, swore eternal enmity to all the heroic virtues of Christianity, and effectually dried up that mighty stream of charity, which had fertilized and embellished our European soil, and covered it with countless institutions, formed to glorify God, and solace, sustain, and exalt humanity. The Rationalists, who so far outran the early Reformers in extravagance and blasphemy of teaching, outstripped them, too, in the licentiousness of their moral code; for what was more natural than that they, who had revived the principles of Paganism, should revive her morals also? Accordingly, the theologians, Doderlein and Caunabich, among other things, roundly assert, that fornication is blameless, and is not interdicted by the precepts of the Gospel.* Every branch of theological learning was subjected by degrees to the potent dissolvents of these subtle chemists; till at last, after the process of evaporation, a substance less Christian than Mohammedanism was found as the residuum.

These doctrines of unbelief, taught by the immense majority of the Protestant clergy, penetrated by degrees among all classes of the laity, and led to the general neglect of Divine service, to the perversion of youth in the establishments of education, to the desecration of the Sabbath, the fearful multiplication of divorce, and to general demoralization.

Yet a system so void, so absurd, so repugnant to Christian sentiment, could not long subsist without provoking a powerful reaction, especially among a people like the Germans, so remarkable for deep feeling and inquisitive intellect. This coarse and vulgar Rationalism, whose flourishing era was from the year 1790 to 1810, now met with vigorous opponents in the Theologians, Reinhard, Storr, Flatt, Kleuker, Tittman, and, more recently, Neander, Tholuck, Hengstenberg, and several others; who, in the various departments of dogmatic theology, exegesis, and Church history, have, with considerable learning and ability, striven to infuse more Christian principles into the minds of their fellow religionists. In the ranks of these more orthodox divines, however, it is vain to look for uniformity of doctrine among themselves, or concurrence with the formularies of the old Lutheran Church. The articles of that Church on original sin, on the atonement, on the imputation of Christ's righteousness, on the real presence in the Lord's Supper, and on the eternity of future torments, are in part rejected by some of their number. Schleiermacher, and after him Neander, have revived the heresy of Sabellius;

* See the facts stated in Dollinger's Constitution of Horting's Church History (in German,) p. 935. Landshut, 1828.

and Tholuck has declared the Trinity to be no fundamental article of the Christian religion, but a later invention of the schoolmen.* So we see those, who at Berlin pass for High Church divines, would at Oxford, and even at Cambridge, be looked upon as low, very low, Churchmen.

A small party, called "Old Lutherans," and headed by a fiery preacher named Claudius Harms, is the only one now existing which upholds in all its vigour, the Lutheran orthodoxy. It is in the province of Silesia, only, that these religionists appear to have taken deep root. They are strenuous opponents of the union between the Lutheran and Calvinistic Churches, brought about, in 1817, by the late King of Prusia, as well as to the new liturgy, which, in consequence of that union, the same monarch enforced on all the Protestant Churches in his dominions. Refusing to hold communion with the new mongrel Church, on which his Prussian majesty had bestowed the pompous epithet of "Evangelical," these old Lutherans resorted for worship to secret conventicles, which were often broken up by the military and police. Their ministers were sometimes thrown into prison, sometimes compelled to emigrate to America, and, on the whole, a very resolute contest was carried on by them with the Prussian government, until, on the accession to the throne of the present enlightened sovereign of that country, the men whom Luther, could he return to Germany, would alone recognize as his true spiritual sons, were admitted to the blessings of full religious toleration.

The late King of Prussia had long cherished the darling project of uniting the Lutheran and Calvinistic Churches. Looking at the matter with the eye of a soldier, he thought the junction of two such powerful bodies would present a bolder front to the Roman adversary; and he therefore seized the opportunity offered by the celebration of the tricentenary festival of the Reformation, to carry his scheme into execution. His majesty had also, during his stay at Vienna, 1814, been much impressed with the beauty, the majesty, and the touching holiness of the Catholic liturgy. He therefore conceived, that by the introduction of some of its forms and ceremonies into the Protestant service, that service would then possess greater attractions for its followers: the churches, in consequence, would be better attended; and a new barrier thus raised up against the progress of irreligion. This was the origin of the new liturgy he devised for what has since been called "the Evangelical Church."

The union between the Lutheran and Calvinistic Churches, begun in Prussia in the year 1817, was adopted in Rhenish Bavaria in 1819, in the kingdom of Wurtemberg in 1820, and in the Grand Duchy of Baden in 1821.

Yet the success of this royal work was more than problematical. The more violent Lutherans, as we have seen, refusing assent to the new ecclesiastical arrangements, seceded from the Established Church of Prussia, and held sep-

* See Dollinger, Ibid. p. 942.

arate conventicles. Even some of those, however, who adhered to the Evangelical Church, took exceptions to several forms and ceremonies introduced into the new liturgy, as being of "a too Popish character;" and thus, as regards public worship, the desired uniformity was but imperfectly attained. The wish, so creditable to the honest, but sadly misguided sovereign, who lately swayed the Prussian sceptre, to infuse, by an imitation of parts of the Catholic ceremonial, more dignity and unction into the public service of his own religious community, was still more fallacious. The Catholic understands the secret spring whence flows that unction—that sacred charm—that awe and majesty in his worship, which rivet the senses and win the hearts of all beholders. He knows that it is the great dogma of the Eucharistic sacrifice that gives life, and significancy, and importance, to all, even the minutest forms of his public liturgy.

But such an appreciation of things is impervious to the Protestant, and most of all to the Calvinist (for the late King of Prussia was by birth and education a Calvinist;) and, therefore, that a certain set of forms and ceremonies, when detached from their natural connexion, and separated from the doctrine that alone imparted to them meaning and efficacy, should not produce the same fruits in the Protestant as in the Catholic worship, was to him an incomprehensible mystery.

If from the consideration of worship we proceed to that of doctrine, we shall find that the "union" was attended with even far less happy results. "The Calvinists, in Germany at least," says Dr. Dollinger, "no longer attached importance to their founder's doctrine of absolute predestination; and the Lutherans had for the most part given up the old Lutheran doctrine of the real presence in the Eucharist, and had adopted the Zwinglian theory. The authority of the symbolical books was at an end; and therefore, as regarded dogmas, no important obstacle appeared in the way of the desired union. Hence, under the influence of the King of Prussia, the conjunction of the two communions, the Lutheran and the Calvinistic, was, in the year 1817, brought about without any difficulty. The differences of belief in regard to the Lord's Supper, that still prevailed among the people, might in the opinion of the theologians be still allowed to continue under the union. In the reception of the outward Eucharistic signs, every individual was allowed to think what he pleased. Thus, according to this new theory, signs are the thing essential, but what should be understood by those signs is a matter of no importance. The union was made to consist in the mere declaration, that the members were united; and the new community was decorated with the title of the *Evangelical Church*."* Thus in our times was brought about the union of two communities, differing on the most important and fundamental doctrines of Christianity—an union which, whenever proposed in the age of the Reformation, was stigmatized as an abomination by Luther and his early followers. As

* Handbuch der Kirchengeschichte, fortgesetzt von Dollinger, pp. 906–7.

the very principle and constitution of such an alliance presupposes religious indifference, so it is eminently calculated to confirm and diffuse it; and what the late King of Prussia and his counsellors devised as an instrument for checking the progress of irreligion, has conduced to its futher spread among all classes of the people.

But the principal element of hope in Protestant Germany is, undoubtedly, Pietism. The great reform, which, towards the close of the seventeenth century, Spener attempted, and to a certain extent brought about, in the Lutheran Church, has been ably described in the second volume of the work now translated. It was the aim of Spener to infuse into that Church more of the ethical element, in opposition to the dry and steril dogmatism of its symbolical books; to insist on the inward, moral, and spiritual regneration of man; and to reform discipline and morals in his own religious community. He was the first to undermine the authority of the Lutheran formularies; and thereby he unconsciously prepared the way for that great revolution of Rationalism, which, as we have seen, has shattered to pieces the fabric of Lutheran orthodoxy. In the eighteenth century, Spener's disciples united with those of Zinzendorf, and assumed ever more a sectarian character; but though discountenanced and reprobated by the orthodox Lutherans, they form, in the words of Moehler, "the true salt of their Church."

In the general shipwreck of Protestantism, visible in our time, this party appeared to many to offer the only plank of safety. And hence their numbers have been swelled, and their influence and importance vastly augmented, by the accession of the most able and learned Protestant theologians, who, in their war against Rationalism, have put forward the Pietists as the vanguard. This party, as now constituted, is united rather by a general conviction of the truth of Christianity and a sense of piety, than by any defined set of doctrines. The belief in a supernatural revelation, in the authenticity and inspiration of Holy Writ, and in the prophecies and miracles it relates, seems to be the only bond of union; for as to special dogmas there is much division of opinion;* and there are even some Pietists who call in question our Lord's divinity.

Like some of our own Methodists, they are distinguished for a more careful culture of the religious feelings, than the bulk of Protestants; they are assiduous in prayer and in Bible-reading, active in the dissemination of religious

* In the interesting German work I have already quoted, entitled "Protestantism in its Self-Dissolution," the divisions among the Pietist theologians are thus pointed out. "The union between the Protestant theology, and the belief of congregations, is purely illusive, and the clergy have for the most part become utterly unfit for their calling. How can they preach up to their parishoners a faith, which they do not themselves possess? And when even they have one, where is the bond of unity to keep them together? Does not Neander teach very differently from Tholuck? And Tholuck differently from Hengstenberg? And Hengstenberg differently from Krummacher? And Krummacher differently from Draseke? And Draseke differently from Harms? And Harms differently from Ullman? And Ullman differently from Lucke? And Lucke differently from Olshausen? And so forth. We are wont to speak of a Protestant Church; but where is it?"

tracts, and liberal in pecuniary contributions towards missionary objects; and though much less numerous than the Rationalists, they make up for that deficiency, by superiority of learning and talents, greater energy of zeal, and higher moral worth. Though, like the English sectaries with whom I have compared them, they often evince a bitter sectarian hostility to the Church; yet, like them, whenever they wish to excite a devotional feeling among their followers, they are obliged to have recourse to the works of our great divines and ascetical writers. The writings of Taulerus, the great mystic of the fifteenth century, the treatises of Thomas á Kempis, the Pensées of Pascal, and the sermons of Massillon, are held by them in great estimation. On the whole, in the desolate waste of German Protestantism, this religious party is like a rivulet, which, harsh, bitter, and brackish, though its waters often be, yet is cheering and refreshing to the eye of the Christian observer.

Yet among these new religionists the same phenomenon has occurred, which the history of heretical sects has so often exhibited, where religious enthusiasm degenerates after a time into the darkest, most fearful fanaticism, and an ill-directed asceticism sinks into the most undisguised sensuality.

In Kœnigsberg a fanatical sect sprang out of this pietistic movement, and which under the name of Muckers, held errors not unlike those of some ancient Gnostics, and perpetrated the most shameless mysteries. These scandalous scenes, in which together with others, two Lutheran pastors and several persons of rank were engaged, drew down a long judical investigation. In Saxony a fanatical pietistic party, headed by the pastor Stephen, was forced to emigrate to America, where after he had exercised over his followers the most unbounded despotism in spiritual and temporal matters, and abused his ecclesiastical authority to the gratification of his personal lusts, the religious community was broken up.

Swabia during the present century has brought forth several singular sects,* many members whereof, on emigrating to North America—that El Dorado of all false religious enthusiasts—have boldly proclaimed and carried out their monstrous opinions, preaching up, among other things, the community of goods and community of wives.†

* See Hase Kirchengeschichte, p. 520.

† In the year 1823, and in a part of German and Protestant Switzerland under the influence of the Swabian pietists, a scene of dreadful religious fanaticism occurred, which since the seventeenth century is perfectly unparalleled. The following account of it is taken from the Church History of a Protestant divine, Dr. Hase of Leipsick. "Margaret Peter," says he, "the daughter of a peasant at Wildenspuch, in the canton of Zurich, had by intercourse with the Herrn-hutters and with Madame de Krudener, been prepossessed with the idea, that she was exclusively charged with the spiritual salvation of the world. Her tone of spiritual authority and decisiveness caused the pious folks of the neighbourhood to revere her as a saint; and though she even fell into the crime of adultry, her faith in her own mission remained unshaken. In this feeling of her importance, she together with her disciples combated against Satan with carnal weapons; she caused her spiritual sisters to be slain; and pretending to have received a divine command to sacrifice Christ anew in her own person, she let herself with wonderful endurance be crucified, in order to redeem many thousand souls."—Hase, Kirchengeschichte, page 530.

Yet while the pseudo-mysticism of Protestantism had run into such fearful aberrations, Rationalism still pursued her destructive career. In the year 1834, a teacher of theology at Tubingen, Dr. Strauss, published a book entitled "Life of Jesus," which, written with considerable learning and ingenuity, and composed in a tone of dogmatic assurance and imperturbable phlegm, concentrated in one focus, and raised to the most intense degree of extravagance, all the monstrous hypotheses and blasphemous sophisms put forth by preceding Rationalists. Deeply sunk as religious feeling and principle are in Protestant Germany, yet it is gratifying to observe, that as the celebrated Catholic biblical scholar, Flug, observes, this work has encountered the most formidable opposition among Protestant theologians, and that not a single eminent individual of their number has entirely subscribed to its doctrines. Yet this infamous book, for which Rationalists of a less decided stamp had prepared the way, has wrought immense mischief, and precipitated many, especially among the Protestant laity, into the depths of total unbelief.*

Strauss, deprived of his place of private teacher of Protestant divinity in the University of Tubingen, was offered a few years ago, by the revolutionary government of Zurich in Switzerland, a theological chair; but an armed insurrection of the sounder portion of the Protestant population prevented this out-

* The theory of Strauss is as follows: without absolutely calling in question the existence of our Saviour, he asserts that the Gospels we now possess, were not composed before the close of the second century; and that the life, ministry, and miracles of Jesus Christ, as there recorded, were purely fictitious representations, traced according to that ideal of the Messiah prevalent among the Jews.

In reply to this monstrous theory, let a few observations suffice. In the first place, it supposes that the writings of all the Apostolic Fathers, contemporaries or immediate successors of the Apostles, and which contain such clear and numerous quotations from the Gospels, and other scriptures of the New Testament, were forgeries of the third century. Secondly, it supposes, that the writings of St. Justin Martyr, Irenæus, and others still more abounding in such quotations, were also forgeries of a like, or even later date. Thirdly, that the heretical literature of the former half of the second century, numerous fragments whereof survive in the pages of the early Fathers, and which furnishes such cogent, irrefragable, testimony in favour of the authenticity, the genuineness, and sometimes the Divine authority of the Four Gospels and other New Testament scriptures;—that this heretical literature, I say, was also an orthodox fabrication of the same period. Fourthly, that the work written against the Christian religion by the Pagan philosopher Celsus, about the year 176 of our era, which admits the miracles of our Divine Lord as matters of incontestable notoriety, and refers to the narratives of supernatual events, contained in the historical books of Christians, with such distinctness and accuracy, as to establish their identity with the Gospels we now possess;—that this work, I say, composed by an acute, but malignant enemy of our faith, was a Christian production of a subseqent age. Fifthly, that the Jewish Mishna, compiled in the second century of the Christian era, and which, while it seeks to ascribe to fantastic causes the miracles of Christ, unequivocally admits their reality; (miracles, be it observed, the knowledge whereof came down to the Jews of that age by a channel of tradition totally independent of Christians) that the Jewish Mishna was likewise a Christian fabrication. Sixthly, that not only did the whole Christian world at the close of the second age receive as authentic and divine, Scriptures which were spurious, but also believe them to have been in universal circulation for one hundred and fifty years before. Lastly, that the Christian Church antedated her own existence by a century and a half, and succeeded in enlisting in behalf of this imposture the unanimous assent not only of her own members, but of the hetrodox, the Jews, and the Gentiles.

Such are the preliminary difficulties that encounter Mr. Strauss; and when he has been clever enough to overcome these, his most arduous task remains; for the main evidences of Christianity would still remain unshaken.

rage on Christianity. In Halle, two years ago, a hundred and fifty students presented a petition to the government, that a professorship should be bestowed on this infidel. In Holstein, a party called "Philalethes," and in Berlin, another denominated "Freemen," have severally formed leagues to renounce all show of outward communion with any Christian Church whatsoever.

In the year 1841, a licentiate of Protestant theology at the university of Bonn, Bruno Bauer, published a work entitled, "Criticism on the Evangelical History of the Synoptics;" a work which in licentious impiety surpassed even that of Strauss. The pantheistic views of Hegel, insinuated in Strauss's book, are distinctly avowed by Bauer; the identity of the Divine and the human consciousness openly proclaimed—and the personal existence of God and the immortality of the human soul denied. The author then, absolutely and without restriction, rejects the authenticity and the credibility of the whole Gospel History.

The Prussian Government, naturally conceiving it most absurd and dangerous that a man holding such principles should be allowed to remain a teacher of divinity, proposed to the several Protestant theological faculties within its dominions the two following questions: "What point of view does the author of the above-mentioned work hold in regard to Christianity," and "whether the *licentia docendi* should be granted to him?" In reply to the two questions proposed, the several faculties of Berlin, Bonn, Halle, Breslau, Griefswalde, and Kœnigsberg, have published their opinions; and no documents that have ever appeared throw so clear and withal so fearful a light on the present state of German Protestantism. That Bauer's book is in *opposition* to Christianity is the opinion of the Faculty of Berlin with one exception, of the entire Faculty of Bonn, of that of Breslau with one exception, and of one half the members in the Faculties of Griefswalde and Kœnigsberg. That the work is *compatible with the essence of Christianity, though opposed only to its ecclesiastical developement*, is the opinion of Professor Marheincke of Berlin, Professor Middledorpf of Breslau, and one half the members in the Faculties of Griefswalde and Kœnigsberg. As to the second question, whether the *licentia docendi* should be granted to the author, the opposition to Bauer was not quite so strong as on the first question. The Faculty of Bonn, which passes for the most orthodox in Protestant Germany, made the disgraceful remark, that if Bauer were permitted to teach theology, there would be no hindrance to any member of the Evangelical Church inculcating the doctrines of invocation of saints and the papal supremacy! This, doubtless, would be a great misfortune! But a greater misfortune it is, the candid Protestant Christian will confess, to see a theological faculty, calling itself Christian, and *Evangelical* to boot, place doctrines held by the immense majority of Christians on the same level with the grossest Pantheism!!"*

* See "Gutachten der Evangelisch theologischen Facultæten der Preussichen Universitæten euber Bruno Bauer." Berlin, 1842.

Had the Prussian government proposed the aforesaid questions to some other Protestant faculty, like that of Teubingen for example, it would have found the majority of members probably pronounce a declaration in favour of Bauer's infamous book; for the majority are there pantheistic. These dreadful doctrines have obtained alarming currency among the junior members of the theological, as well as philosophical faculties at several Protestant universities.

Thus have I tracked the restless spirit of negation through all its labyrinths for the last hundred years. We have seen it first question the genuineness of certain passages and books of Scripture; next reject the theory of Divine inspiration; then deny the authenticity of several of the Apostolic Epistles, and even Gospels: and afterwards subvert, one after another, all the Christian dogmas that the elder Protestantism had retained; till at last it has reached the ultimate term of folly and wickedness, and proclaimed the essential identity of the Divine and the human consciousness.

As the old orthodox Lutherans gave way to the Rationalists of the school of Semler, and these again to the Rationalists represented by Wegscheider and Paulus, so are the latter now, by many of the rising generation, forsaken for the *Mythic* divines, as Strauss and his followers are denominated.

Melancholy as is the picture which has here been drawn of the state of religion in Protestant Germany, let not the reader suppose, that all hopes of a religious regeneration there are utterly extinct. The remarkable reaction, headed by her most distinguished spirits, in favour of more Christian views, he has already had occasion to observe. A far more favourable sign, is that never intermitting stream of conversions, that for the last forty years has set in towards the Catholic Church, and which every year sees flow on with a more rapid tide, and in a more expansive course.

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CATHOLICISM AND WARFARE.

It is the remark of Grotius, that, throughout the Middle Ages, the ecclesiastical and other writers, who compiled the summaries or digests of cases of conscience, used to treat of the laws, duties, and reasons of just warfare. At the Reformation, observes Digby, these ancient guides were of course abandoned; and from that epoch men seemed to think their consciences but little concerned in military questions. With some of the faults of his age and sect, Grotius possessed a clear judgment and sound heart, and was among the first to denounce the malpractices which the new learning had introduced. His book, in some measure a revival of the forgotten Catholic morality, was written, as he tells us, to stem the torrent of passion that was now beginning to flow in upon

Europe. Through the Christian world, to use his own words, he saw a shameless license of making war; for trifling causes, or for none, men arming for battles, where they shewed no reverence of laws, human or divine, but furiously plunged into every kind of wickedness, as though by public authority. In the ages of faith, on the contrary, the declaration of the confessor of Charles V was universally felt to be true, that, between Christians, there could be no war, so far justified as not to leave ground for scruples. Nor was this sentiment restricted to Christian belligerents in the application. The strange assertion, unworthy of the man who uttered it, and of the noble assembly which admitted it to be true,—that it has not been usual among the Mussulmans and the Hindus to observe the formalities required by the international laws of Christendom, and therefore England herself is as against those infidels, emancipated from their obligation,—would have been scouted in the Middle Ages with indignation and contempt. "God," says the *Arbre des Batailles*, in the reign of king Charles V of France, "God has made the goods of the earth for all human creatures indifferently, for the bad as well as the good. The sun is not hotter for one for than the other. The land of the miscreants produces as good corn as that of the Christians; and God has given them empires and kingdoms. But, if God has given them this, why should Christians deprive them of it?" The Crusades were no infringment of the maxim. They were undertaken, either for the recovery of Christian lands and redemption of Christian men oppressed by force, or for the invasion of the lands of such infidels, as were actually commencing aggressive measures against Christendom. But, in no case, were the ordinary laws of war set aside by the Crusaders, any more than by belligerents generally in the Middle Age. These maxims, very different from those urged by Lord Brougham in the Upper House, were publicly enforced before councils and senates. When Nicholas Uzano, in his place in the senate of Florence, spoke upon the question of the war with Lucca, he laid before his colleagues, not the miserable expediency of the war, but the need they had of political purity in that deliberation, the sinfulness of aggression for dominion's sake, the determination of their measures by the rule of God's will, the infamy of the disturbers of Christian peace, the sweetness of tranquility. His speech against the war may be read in the ninth book of the "Mores Catholici," at the close of the ninth chapter.

Wars were then begun by a careful examination into the justice of their causes. It is now the fashion, to make a virtue of obedience, after the most approved modern style of virtue-making. The military oath, it is supposed, or pretended to be supposed, is a sufficient protection from the consequences of crimes done in deference to the commander. We once heard a young Catholic gentleman of military tastes assert, that, were he a soldier, he should think it his duty to slay his bishop, or his own parents, were he so commanded by his lawful superior. Disobedience, he argued, would, in such a case, be a heinous sin; obedience was always better than sacrifice. This is the true cant of Pro-

testant ethics. The sense of duty is purposely obscured: old duties are obliterated; new ones conjured into existence;—the stringency of true duty relaxed, by the multiplicity of pretended obligations. Let those who reason with the young Catholic gentleman before mentioned, open the Penitential of Raban Maur. Some homicides had endeavoured to justify their own acts, in a similar manner, "as not being voluntary, because they were committed by order of their princes, and in conformity to the judgment of God. But," adds the Penitential, "they must consider, whether, in the eyes of God, they can be excused as innocent, who through avarice, which is the root of all evils, and for the favour of their temporal lords, despised the Lord everlasting, and, disregarding His commandments, not by accident, but with full intention, committed murder." "If a man die in battle for the Church, or in any just war," according to the Prior who wrote 'L'Arbre des Batailles,' "and is not otherwise in mortal sin, he is saved. But, if it be in an unjust quarrel, he is in the way of damnation, and goes to hell." That it should be just, three things are required by St. Thomas; the supreme authority of the state, a good cause, and a right intention in the combatant. Were the cause ever so just, says Dionysius, that suffices not, unless there be charity and a right intention; viz: the common good, the Divine pleasure, and the hope of heavenly remuneration. "Otherwise," he adds, the soldiers "would be in mortal sin." For this end he recommends them to go to confession before battle, with cordial contrition of heart, and then they may go securely to the fight. But even then, they must take care not to admit into their hearts, any hatred of those whom they meet there. They must not cease from the spiritual love of their enemies, whatever they may have done: otherwise, they will be fighting in mortal sin, and be eternally damned if they should be slain.* Thus Henry III of England, amid his many wars with St. Louis, king of France, never broke in upon the brotherly love that reigned between these followers of the Gospel. So far from the successes of St. Louis exasperating his rival,—"in any other matter," says a historian, "not regarding the point in debate, St. Louis was the great friend and adviser to whom he applied himself." It is still the theory of English legists, that nations ought to do to one another, in time of peace, all the good they can, and in time of war, as little harm as possible.† But in those days, it was also the practice of the nations. When William the Conqueror, says Orderic, lay before Chaumont in France with a great army, and endeavoured to take it by assault, the defenders "did not lose sight of the fear of the Lord, and the duty of humanity. They spared, with care and goodness, the persons of the assailants, and directed all the fury of their wrath against the horses of the enemy, whereof they killed above seven hundred; so that many knights, who had crossed the Epte gloriously, on foaming charges, were obliged to return on foot with their king." At a conference with his enemy,

* Mores Catholici, book ix. p. 289. † 4 Bl. Comm. p. 61.

Hélie, before the citadel of Mons, Gauliter, who defended that fortress, is recorded by the same writer to have told him: "We fear neither you nor your machines; we can hit you with our arrows and stones; because, being on this high tower, we are so much above you. *But, through fear of God, and through friendship for you, we spare you.*"*

We quote these examples, among a host of others collected in Mr. Digby's ninth book, as showing the tenacity with which the Catholic principle had possessed itself of the public mind. The same principle operated upon the sovereigns of Europe, to restrain them from engaging in any war that was not altogether inevitable. They remembered the beautiful maxim of St. Augustin, that peace should result from the will,—war only from necessity. To keep them in this safe path, they had a holy and enlightened Church ever present with them, for their admonition and control. When they strayed from it, (for even the Ages of Faith had their disturbers and unprincipled political chiefs,) the voice of prelates and holy abbots was raised to warn them of their error, and seldom raised in vain. Thus, when King Louis VII had actually convoked his army to the field against the duke of Normandy, without the deliberation that should have preceded the awful appeal to the God of Battles,—the great ecclesiastic Suger, no less renowned for his sanctity of life than for his statesmanship, interposed with firmness, until he brought back his sovereign to sounder and better counsels. "We earnestly entreat the royal majesty," wrote the illustrious abbot, "not to make war rashly, without first taking counsel from the archbishops and bishops, or the chief men of the state. Let there be delay, until you hear the advice of those who are sworn to advise and assist you with all their strength." The prince, says Vincent of Beauvais, ought to have peace with all foreign nation far and near; nor ever ought he to make war, *not even when they provoke it*, unless through necessity, and for some very arduous cause. He ought carefully to consider what are the evils of war,—what perils to the commonwealth,—what troubles of mind,—what oppressions of the poor,—what destruction of goods,—devastation of vines and corn,—conflagration of towns,—slaughter of men,—rancour and enmities in their train,—and the loss of souls innumerable. In conformity with those views says M. de Bonald,† the military service of nobles was on horseback,—defensive rather than offensive. Society endeavoured to preserve what was its own, not to extend it. Cavalry is peculiarly well-fitted for domestic defence, and peculiarly unfitted for aggressive expeditions. As soon as the Paganism of Rome had been revived in Europe under the names of the new learning, says Mr. Digby, the infantry of Rome, that invincible instrument of aggression, revived with it. Uncontrolled by religious principles, such a force is full of danger for mankind, as late events have sufficiently well proved. Every possible impediment to foreign expeditions was used by the legislators

* Orderic. lib. x. † Legislation Primitive, li. 4.

of the Middle Age. There were territorial exemptions, temporary exemptions, professional exemptions,—exemptions of sex, age, rank, employment, and devotion; many of these rendered men absolutely ineligible for military service. "Let clerks, monks, convertites, strangers, women, and those who belong to them or in their company, be in perpetual peace. Let flocks, herds, husbbandmen, dressers of vines and merchants, be always in peace, independently of what is called the Truce of God." Such were the precepts of tho Council of Rheims in the twelfth century. Other exemptions are enumerated in the 'Arbre des Batailles.' It is made the matter of Stephen Pasquier's boast in the sixteenth century,* that, while the old Gauls reckoned from one to two hundred thousand men in their armies, the kings of France, in his days, could sooner raise two hundred thousand men of learning, than thirty thousand men of arms. It was to this strong repugnance to war in any shape, and more especially to foreign war, that the solemnities which preceded the commencement of hostilities owed their origin. Ample notice was to be intimated to the enemy of all the terms on which peace might be maintained unbroken, and of all the laws which would be enforced against him in the event of refusal. This was the Declaration of War,—a ceremonial which is now lightly disregarded, by those who have lost its meaning.

When the cupidity or ambition of the sovereign blinded his judgment, and urged him to forget these wholesome restraints upon rashness, there was among the people of the Middle Age sufficient fortitude to resist the untoward impulse. In 1315, those of Champagne objected to their monarch, that he had not the right to lead them to war beyond their province. In the next century, those of England similarly upheld their ancient immunity from the maintaining their own king's foreign wars.† Even so late as 1655, and notwithstanding the ascendancy of Erastianism on the one hand, and Puritanism on the other, an event occurred to show that, even in England, the traditions of ages of faith were not wholly lost. In that year, England, without declaration of war, commenced hostilities against Spain by an expedition to St. Domingo and Jamaica. This was considered so unjustifiable, that several officers threw up their commissions, protesting that they would not serve in a cause that was unjust.‡ The Catholic religion has decided, that no kind of life is more flagitious than that of men, who fight merely for pay, without respect to the justice of the cause in which they fight. *Ibi fas, ubi plurima merces*, was not the doctrine of former days. The language of the Church would then have been considered quite good enough by diplomatists. Her practical maxims were adopted, as Mr. Digby observes, by rulers and statesmen, and by all writers, whose works were invested with a political and positive character.

On their side, the pontiffs of the Church knew that, by their office, they

* Recherches de la France, vol. i. c. 3. † Report of the E. I. Committee, &c. p. 86.
‡ Ibid. p. 61. Major Cartwright did the same in the first American war.

had undertaken to provide for the peace and tranquillity of the Churches, and were therefore bound to watch with anxiety, and to investigate, wherever there was known to be any matter of disturbance. In the reign of our lion-hearted Richard, it was thought a sufficient justification of the archbishop of Canterbury for his absence from his see, that he was occupied in making peace between his sovereign and the king of France. If peace was made at Runnimede between the king and barons, it was due to Archbishop Langton's intervention there. Hubert Walter, archbishop of Canterbury in king Richard's days, deserved to be styled "a bridle unto the king and obstacle of tyranny, and the peace and comfort of his people." When St. Hugh, bishop of Lincoln, was sent ambassador to treat of peace with Phillip Augustus, he astonished the most skilful diplomatists of the time with his talent in negociation. He had learned, in the solitude of the cloister, the noble art, which now enabled him to make peace between the kings. He died in London, in the midst of his labours to reconcile England with France, and procure peace, for the people of those countries. The battle of Tenchebrai would not have been fought, could the voice of the monks have found listeners. The hermit Vital, more ardent than the rest (says Orderic,) boldly forbade king Henry to come to extremities with his brother, duke Robert, "lest one should see revived the hateful crime of the sons of Œdipus." St. Lawrence, archbishop of Dublin, was more fortunate with one of that king's successors. The tributary king of Ireland had offended Henry the Second, and the archbishop hastened to London, to effect a peace. Henry rejecting his prayer, sailed for Normandy, whither the holy prelate followed him, to renew his intercessions. Mollified at length, the king consented. Returning from this mission of peace, the Saint had reached Eu, when he was seized with a mortal sickness, and he finished his glorious career in the convent of Our Lady in that city. During the wars of the English in France, the endeavours of the Sovereign Pontiff and his legates to bring the competitors to an accommodation, were incessant. Chateaubriand has beautifully observed, "How lovely it is to see those men of mercy following everwhere the men of blood, endeavouring to make them lay down their arms,—imploring before the battle, weeping after it,—always rejected, never weary, doves of peace, wandering from battle-field to battle-field with vultures."* The Cardinal de Périgord, the Papal legate, heroically but fruitlessly exerted himself to stop the battle of Poitiers. The truce that followed the battle of Cressi was due to the direct interference of the Pope himself. Afterwards, at two separate periods, the Cardinals d'Estouteville and Ursini were commissioned by the Holy See to make peace between the same parties: and the character of these legates agreed well with their office. The *Mores Catholici* abounds with such examples. Those who presided over the earthly destinies of the Church, knew well their mission, and were true to it. From

* Discours Hist. iv. 60.

the moment when, under St. Gregory the VII., the commonwealth of Christendom became consolidated, Europe, with rare exceptions, could, in each succeeding pontiff, point out a zealous peacemaker. "Albeit unworthy, we hold the place of Him on earth," said Innocent III, "who hateth discord." "We are chosen," said Nicholas I, in 861, "to that See, which is known to be a lover of justice, and kindness, and peace." "The Father of the World to come," said Martin I to the Sicilian king, "the Prince of Peace, who by His inscrutable condescension hath granted the vicarial office unto our humility, hath inspired us with the wish to diffuse with our whole strength, amongst the children of our Holy Mother the Church, the good of peace." Filled with the spirit of that mission, the pontiffs left no means untried, that promised its accomplishment. If the timid were encouraged, or the weak assisted, the obdurate were coerced by the two-edged sword of Peter,—that those whom their rebellion had scandalised might in their turn be edified by the rigour of the Church's justice.

How these holy pontiffs dealt with the transgressors and the violent, who delighted in unjust warfare, and would none of their reproof, we may learn from the rescript which pope Adrian addressed to the counts, and other faithful men, in the kingdoms of Charles and Lothaire: "Since, by a contention of this kind, it often happens, that there is shedding of blood, we judge it right to provide, lest such a wickedness should arrive in our times. Therefore, wishing peace, and not war,—for the Psalmist says to the Lord, 'Dissipa gentes quæ bella volunt,'—do you, if possible, make peace between them; but if you cannot, at least refrain from war:—dissipate battles. Otherwise, if any of you move against Carolomann, and by your means there should follow a shedding of the blood of the faithful, let him know, that not only shall he be bound with the ties of excommunication, but also consigned to associate with Satan in the chains of anathema." There was little chance of moving some princes to peaceful counsels, unless stunned by the distant thunders of the curse. "I am going to the king, after my fatiguing journey," said Peter of Blois in his letter to the bishop of Rochester, "and I have anything but rest to expect from him." But the frowns of the earthly sovereign had no terrors for this subject of the King of kings. A remarkable instance is mentioned by Cæsar of Heisterbach. An English bishop was recommended in his last hours to confess. On being urged a good deal about it, he at last said to his advisers, "You foolish men, do you think that I have deferred confession to this moment?" Being probably imbued, in part, with the impression that is now-a-days paramount, that religion has nothing to do with politics, they replied, "But your lordship was always occupied in the king's council." "But in no other sense," answered the holy man, "than as Christ himself appeared before Pilate." And, in fact, he had been in the habit of confessing daily. Happy those sovereigns who gave ear to such counsellors! Happy they who, with Henry VII of Germany, could call God to witness, in the presence of their

camps, that no glory of the worldly lust had led them forth to warfare! "If I look upwards," that sovereign might truly say, "I see my teacher, God; if downwards, his vicegerent, the Pope. By these guides I am led;—who is against me?"* The times have not improved, since these guides were given up, and in their place the balance of power, and the adjustments of nationality, and egotism, were substituted. There was a legatine ordinance, which England, Scotland, and Ireland, once thought it no shame to put in practice. Every year, on the day after the octave of Pentecost, there was throughout those three realms a great and solemn procession of the faithful, in which God was thanked for the return of tranquillity and comfort, and besought to make those blessings permanent amongst us. Have the times mended since those processions were laid aside?

These are times of isolation and mutual distrust. Political diplomacy, abandoning those grounds of peace which were laid by the hands of love in the Ages of Faith, have sought for them where they are not—in cupidity and self-interest. The pretended equilibrium of population and territory is the only adjustment of which the sovereigns of modern Europe,—those *arpenteurs de terre*, as the Comte de Mérode most happily termed them,—seem to consider themselves capable. They watch one another, says Mr. Digby, with a jealous eye,—having that kind of mutual esteem and confidence which exist among the lesser potentates, who upon the highway carry on a species of warfare, inferior perhaps to their own, but every whit as legitimate. To the old Catholic arguments in behalf of the interests of peace, humanity, and justice, their standing answer might be given in the words of Northumberland: "That were some love, but little policy." And why is this? It is because the bond of union which made of the nations of Europe one commonwealth, one Christendom, is no more! Religion has given way,—sectarianism has supplanted her. The moderns have embraced the old heathen doctrine of the nationality of creeds and rituals. Their so-called patriotism, says Mr. Digby, derives strength from their so-called religion, and the latter becomes as exclusive as the former. Hence the social state, which the ages of faith viewed only as the means of life, becomes to the moderns what it was to the Gentiles,—the end and aim thereof. The limits of territory are again, as in heathen times, the limits of religious obligation.† And, because the vernacular tongues of the northern races refused to sanction the revived imposture, a heathen nomenclature was imported along with it, to obtain a reception for it in the bewildered minds of the hearers. Thus, as Mr. Urquhart has remarked, the introduction into modern languages of the ambiguous Greek word "politics," is contemporaneous with the adoption of the ensnaring position that "churchmen have nothing to do with them." At the same time, the sense attached to it was the very reverse of the true value of the word in its original Greek.

* Mores Catholici, book ix. pp. 378–403. † Ibid. pp. 274–8.

The error, at its commencement, sought and found a foreign term to misapply it, and upon that misapplication it has continued hitherto to live. If by "politician" be meant citizen, and by "politics" the knowledge of public affairs, the position is heretical and untrue. But, if we are to understand the words in their received interpretation, as importing the sin of factiousness, then the position becomes a most ludicrous truism! "We thus give to ourselves a common term for right and wrong,—for duty and for sin,—and thereby extinguish sense."* This indeed has been the generic vice of the Reformation from first to last.

Would England unravel the meshes of her entanglements? Let her undo that Reformation! Let her put away from her the delusion which she calls her Church, and once more entrust herself to the guides in whom the emperor Henry has been heard to place his confidence,—God in heaven, and His chief pontiff here below. So long as she denies the competence of either tribunal to adjudicate against her, it were idle for her to expect their interference in her favour. So long as she remains without the circle of Christendom, forcing by her example, or by the force of gravitation, so many other powers of lesser magnitude and note to do the same, she cannot, with any semblance of justice, demand participation in the sweet influences which Christendom has to bestow. She cannot make outlaws of our religious at one moment, and ask a blessing for them at the next. If she would purchase Rome's protection, she must begin by recognising in Rome the right to protect. Let her unthread the rude eye of her long rebellion, if she would entitle herself to the renewal of that maternal care, with which the Holy See once blessed her infancy. Let her welcome home again her holy faith, too long, alas! discarded; and, with it, peace and happiness will hasten to her in company, to share that salutation. Let her, in the fervour of her contrition, seek out the Church she has so long persecuted, and fall before her feet, and restore her to the throne, whence heresy and tyranny combined to chase her. And, when that is done,—when that wholesome though tardy atonement is made for wrongs, of which the whole nation alike is now culpable before God and man,—the darkness which besets her destinies will have passed away for ever. Whatever the perils that await her, the restored Church of England, unlike the poor usurper of her greatness, that dares to assume her once glorious name, will not "stand by at the altar, at once spectator and sacrifice; without an eye to penetrate the mystery of events, and to dispel the gloom of coming night." As she was in the beginning, and will be evermore, such is the Church Catholic to-day. When England has the ears to hear, she has "the tongue to utter truths which shall breathe life again into this perishing empire." (p. 26.)

* Duty of the Church, &c. p. 8.

From the U. S. Catholic Magazine.

THE PHILADELPHIA ANTI-CATHOLIC RIOTS.*

Our readers will readily appreciate the feelings of mingled indignation, shame, and sorrow, which the topic before us, of necessity, awakens. Living in the American Union, in the middle of the nineteenth century, we cannot yield ourselves, without some bitterness and sadness of spirit, to theconv iction that we are to be thrown back upon the darkest days of heathenism, or the tender mercies of the Hun and Vandal. The Catholic population of this country have had some little experience, heretofore, in the matter of persecution. They have been accustomed to taunt, reproach, and insult, from those who make a trade of such things. They have learned to know how easily the most comprehensive schemes of Christian charity, can be made compatible with hatred and uncharitableness towards them and theirs. They have been shown that to despise a "Papist" is held by many, as equivalent to half the "armour of righteousness." They have been taught that patience, and tolerance and peace, upon their part, can give them no security for the enjoyment of their worship and faith unmolested. Hitherto, however, the demonstrations against them have been, for the most part, confined to windy denunciation, which has had, in some degree, the property of correcting itself. Now and then they have had a nunnery threatened or destroyed, in a moment of blind rage, or hasty fanaticism—but the spirit of religious heroism which prompted such achievements, has generally spent itself in a brief orgasm, and the sudden violence of mobs has yielded place to the deliberate injustice of legislatures. We confess, therefore, that the news of the Philadelphia riots came upon us like a sudden earthquake. In spite of the lesson which may still be read, upon the blackened walls of Mount Benedict, we had thought, that under the guaranties of the American constitution, even a Catholic might worship God without being shot for it, and build a church, without danger of its being burned, because of the sacrifice at its altar. We had believed that in the second city of the Union, populous, wealthy and educated—there was a civil government, with laws protecting life and property—with officers and means to render such protection sure. We had deemed it an impossible thing for a band of ruffians, during three days, to trample under foot things sacred to God and holy amongst men, with a population of two hundred and fifty thousand American freemen looking on, in silence or encouragement. It has been our fate, however, to learn from our new experience, the folly of our confidence and hope. We have lived to see persecution for opinion's sake triumph, with red hands, over the moral sense, and the physical force of a proud and

* "This communication," says the Editor of the U. S. Catholic Magazine, "is from a gentleman of high standing at the Baltimore bar, who, though not a member of the Catholic Church, has witnessed the recent violation of the laws with those mingled sentiments of sorrow and indignation which must have arisen in the breast of every true American."

intelligent community. The time has come, when freedom of conscience has been overwhelmed in the wreck of social order, and when there was no man, or body of men, in a great and populous city, to stand for the one, or raise a hand in defence of the other. Of such a state of things then—we must needs speak plainly, if at all. We have no disposition to transgress the limits which should strictly confine us—writing for a religious periodical—nor would we, by a single breath, contribute to fan the excitement which has spread so wildly. Our mission, however, is of truth, as well as of peace. If justice demands severity we must still be just.

With the origin of the riot on the 6th of May, we have no concern. With the offenders, be they Catholic or Protestant, we can have no sympathy. The right of our citizens peaceably to assemble, for lawful purposes, is one which no honest man would venture, and no ruffian must be permitted, to invade. On the other hand, that mode of assembling is not lawful, which will probably lead to a disturbance of the public peace. Let the law, then, punish the guilty, to the uttermost extent of its penalties. But the riot was no religious matter. What had taken, by midnight, the guise of an anti-catholic foray, had begun, in the afternoon, as a mere political quarrel. The cry—"to the nunnery!" was started in the midst of a conflict, with which the creed of the combatants had, in reality, no more connexion, than the fashion of their garments. The seeds of intolerance, so studiously and thickly planted in the public heart, by "no-popery" associations and sectarian cant, were, however, quickened, suddenly, into poisonous growth, by the heat of civil broil. Upon the ensuing morning, men were not wantiug, to turn the tide of popular violence into the channel of religious frenzy. We are told by a daily paper of the time, that, by some of the presses, were committed the absurdity and crime of calling on "Americans 'to arm—to arm'—'the bloody hand of the pope was upon them'—'the modern St. Bartholomew had commenced'—and the 'Irish Papists had risen to murder them.'" The mild and Christain counsel of the bishop of the diocese to his flock, "to follow peace and have charity"—was treated with brutal insult by the mob, who tore the placards containing it, with scoffiing, from the walls. An American banner, with a motto exciting indignation against the "Irish Papists," was paraded through the streets. In the afternoon of that same day, (May 7th) while fire and murder were desolating one portion of the city, and the madness of intolerance were bursting forth there, a public meeting was held in another part. Of that meeting, one Protestant clergyman was a prominent officer. By another individual of the same cloth, a string of resolutions was introduced, among which the following were conspicuous:

"*Resolved*, That we consider the Bible in the public schools as necessary for a faithful course of instruction therein, and we are determined to maintain it there, in despite of the efforts of naturalized and unnaturalized foreigners to eject it therefrom.

"*Resolved*, That this meeting believe that *the recently successful efforts of the*

friends of the Bible in the district of Kensington, was the inciting cause which resulted in the murderous scenes of the sixth instant."

What the Bible and the public schools had to do with the questions before that meeting, at such a time, it would not be easy to imagine—unless it were to press the anti-catholic prejudice to its wildest enormity, by recurring to the most inflammatory of its common-places of wrath. The object of the reference, may, however, be seen, readily, in the fact that, immediately upon the passage of the resolutions, the meeting adjourned "by acclamation," "to the scene of the riot," where they took part, no doubt, in encouraging "the friends of the Bible," to the most Christian possible use of torch and musket. At all events, blood and conflagration cursed the "scene" to which they repaired. Houses in ashes—women and children driven forth to the woods, naked and hungry—miserable men, burned in the ruins of their dwellings, or murdered at their blazing threshholds—or shot down, upon the other side, in the street—such were the fruits of the vineyard, in which these godly labourers toiled! Such were "the successful efforts of the friends of the Bible, in the district of Kensington!"

On the morning of May 8th, riot and death were again on the whirldwind. Two hours of the afternoon had not passed by, before the Catholic church of St. Michael was in ashes. The champions of religious freedom shouted as it burned, and the papers tell us, that "when *the cross* at the peak of the roof fell, they gave *three cheers*, and a drum and fife played the Boyne water." All through the town, the inhabitants found it necessary to protect themselves from violence, by writing on the doors, "No Popery here!" or some other evidence of their anti-catholic titles to immunity. In two hours more, a Catholic female seminary was in the dust. Before nightfall the ancient church of St. Augustine was blazing from foundation to summit—the mob still cheering, as the flame went up, and again shouting with exultation, when, from the topmost spire, the emblem of their Redeemer's passion fell, dishonoured at their feet! In that same spire, we learn, was the old clock, once belonging to the state house. It had told the hours while, in 1776, the Declaration of American independence grew into form and life beneath it. It had proclaimed the moment when that Declaration went forth, bearing the tidings of civil and religious emancipation. Alas! that it should have been fated to such a fall—that so precious a memorial of ancient honour should have perished, on American soil, among the desecrated shrines of Christian devotion! Beside the church of St. Augustine, was burned the dwelling of the parish priest—devoted, during the prevalence of the cholera, as the citizens of Philadelphia might have remembered, to the uses of a hospital for the victims of the pestilence. Little could it then have entered into the mind of its benevolent occupant—now no more—that the very building—his own home—which he dedicated to charity, and in which he ministered at the bed sides of his suffering brethren, alike Protestant and Catholic—would so soon and so disgracefully be surrendered to the torch

of persecution, in a land boasting of its Christianity! Not content with proving that "Papists" are intolerant, by shooting them and burning their churches, "the friends of the Bible" proceeded to a further and equally civilized demonstration. They conclusively established the hostility of the Catholic communion to education and learning, by burning, in a separate pile, the rare and priceless library belonging to the clergyman of St. Augustine's! The enlightened intelligence of an Omar must needs be added to the humanity of an Attila, before the "city of brotherly love" was satisfied with its title to renown for ever! These joint laurels, however, once woven—the work was done. There was glory enough. The city councils met. The city was put under martial law. The commanding officer of the soldiery ordered the mob to disperse in five minutes, and the terrible array, which, for three days, had held hundreds of thousands in awe, did, accordingly, in five minutes, disperse as directed. The entertainments being over, the curtain was dropped at discretion. The danger being past, every one straightway waxed valiant. There was marching and countermarching—with meetings and resolutions—general orders and proclamations. Indignation being quite too late, every one made it a matter of conscience to be indignant. Sheriffs and major-generals, governors, mayors, and all others in authority, were in a tempest of activity. Aide de camps cantered through the streets, bearing important tidings. Plumes, and music, and burnished arms, were in high requistion and gorgeous display. It grew most speedily to be a wonder, how, in so exemplary a community, such things could have happened, as murdering men and burning churches. Without question it would have been easy, before the week was out, to have mobbed any one, who might, audaciously, have been sceptical, as to the virtuous and tolerant character of the enlightened population of Philadelphia!

Our readers will perceive that we meddle with but a small part of the many things, which, on the days in question, made food for God's retribution. There is a sickening detail of outrages—of want and desolation—of graves robbed and dwellings plundered—the living made wretched and the dead defiled—a record which, we are happy, we need not open. We have referred, in brief, to what specially comes within our sphere. We propose to do nothing more, than offer the reflections, which the history we have given suggests to us.

Far be it from us to insinuate, for a moment, that the proceedings of the Philadelphia mob have met or can meet the approbation of Protestants generally, throughout the country, or in the city of the riots. That there are many men, to whom assassination and arson, when brought to bear on "papists," wear the livery of very pardonable offences, we must be blind not to know. But we believe that the mass of liberal men, let their tenets be what they may, concur with us, in abhorring a resort to the weapons of persecution. We have had occasion often, and our brethren in Philadelphia have particular occasion, now, to feel, how little a difference of creed can weigh, with true hearted men, against the dictates of humanity and the feelings of Christian

brotherhood. But we are free, nevertheless, to admit, that we cannot understand the apathy of the great mass of the Philadelphia population, without presupposing a most singular and disgraceful condition of public sentiment. One alternative only is left to us—and that, we are sorry to say, is a strong one—the inefficiency, and culpable, criminal inertness of the constituted authorities. Either public opinion had fallen to the level of the demoralization which stimulated the riots—or the proper officers of the law were too weak and unworthy, to be a nucleus for the elements of conservation. Between these two views rests the solution of the problem. We fear that it requires something from them both. Not all that the most feeble demonstrations on the part of the authorities could avail, to bring the laws into contempt, would have been sufficient to drive the citizens into silence and disreputable acquiescence, had not the poison of religious antipathy been widely and banefully at work.

We must concede, however, that the conduct of the public officers furnished, by its utter weakness and folly, an ample pretext, if not an apology for the course of the citiznes. We do not mean absolutely to impugn the motives of the individuals in authority, whether civil or military. But, so far as we can see, there is no choice left us, save between their unfitness for their places, or their unwillingness to assume the responsibilities which their duty imposed. Some of them—many no doubt—were prepared to execute their trust at all hazards. To such as these, the delay and imbecility of those, without whose authority they could not act, must have been deeply galling. They owe it to themselves, therefore, to vindicate their characters from the reproach of participating, willingly, in a dereliction of duty, without a parallel, even in the copious annals of municipal incapacity. A recurrence to two or three facts will satisfy any reasonable man, that the language which we use, strong as it may seem, does not go a line beyond the merits of the case. It will be remembered that the riots commenced on the afternoon of Monday, May 6th, and that, until the morning of Thursday, May 9th, there was no resort whatever to the decisive use of means demanded by the crisis. The military who refused on Monday to make their appearance, until provision should be made for their pay, did nevertheless waive the matter of compensation on the ensuing day, and—from that time until the termination of the tumults—they were under arms. But of what, save of ridicule, was their appearance productive? The cavalry charged up one street and down another—the mob making way for them to pass—cheering them in admirable glee, but never, for a moment, desisting from their work of slaughter and destruction. One detachment of infantry made warlike demonstrations upon the multitude, with muskets charged and bayonets fixed. The rioters dared them to the use of their weapons, and pressed upon their bayonets. The soldiery cried out, in sentimental sadness, "How can we shoot our brethren?" and the commanding officer stepped forward, with a gracious speech, begging the ruffians as "American citizens," to oblige him by stopping their ravages! All the time, however, death and the

flames were going on with their awful work. At St. Michael's the keys were given to an officer, stationed with his company for the protection of the church. Through the files of his men, and the very doors of which he was the keeper, *three* rioters, openly and boldly made their way into the building. There, in his presence and the view of his soldiers, a bonfire was made of the ornaments taken from the altar, and there, without a blow or a struggle upon his part, the whole edifice was given to the flames. Some of the reports state that this outrage was perpetrated, while the captain and his corps had *gone to their dinners!* If such be the truth, it certainly bears most reputable testimony to their capacity, vigilance, and digestion. But the fact, which, we confess, has given us more astonishment than all others put together, in the inquiry addressed by the sheriff and the mayor, on Thursday morning, to the attorney general. In the year of our Lord, one thousand eight hundred and forty-four, in the United States of Ameriea, after nearly three days of riot, bloodshed and conflagration—the laws in the dust and a mob triumphant—the civil authorities of a city, containing two hundred and fifty thousand inhabitants, address themselves to the law officer of the state, to know, whether they can use force in putting down the insurrection, and if so, how much! Since the offices of mayor and sheriff were invented, this is the first time, we believe, that so original an event has occurred. And the attorney general, in a long opinion, replies, that just as much force as is needful, may, he thinks, be used. He is aware that the "power has been sometimes questioned," but on the whole, he thinks that he would use all the force which might be "indispensably necessary!" We had thought, really, that the right of the law to vindicate itself had never been "questioned," by any one, sufficiently respectable, to be alluded to in an attorney general's opinion. Does not every man, who knows any thing of law or of the theory of government, know, as familiarly as his alphabet, the maxim, that allegiance and protection are correlative—the citizen rendering the one, being entitled to demand the other? Was it ever doubted, by any sane man, the law, securing rights, secures the means of their defence? Did any one ever suppose that public officers are sworn to preserve the public peace, and yet have no right to use the necessary means for doing so? Does not every tyro know, from the horn-books, that under our system there is a progressive recourse—as to the means of forcibly sustaing the laws against "domestic violence"—from the power of the country, which the sheriff has a right to summon, up to the whole army and navy and militia of the union, under executive control? By whom then have such things ever been "questioned"—and how can a public functionary be justified, in saying to a tumultuous population, that the very means, which he advises for the restoration of public tranquillity, have been subjects of dispute? We must repeat that we are lost in wonder at the whole affair—if, indeed, at this day, there be any thing strange enough for wonder.

There are many other matters upon which we might dwell—such for in-

stance as the endeavour to create an impression that the whole of the tumults had been the work of a few boys—and the proclamation, requesting parents and guardians to keep their dangerous juveniles at home! These things and a host of others, like them, would be fair themes for comment, did not the ridicule which they deserve appear too much like levity, for so serious and solemn an occasion. We write, our readers may well imagine, in no spirit of satire—in no mood of jest. We feel that our sorrow for the past, is tempered by anxiety for the future. To what extremities the excited passions—the burning prejudices—of bad or misguided men, may hereafter lead them, who can know? The feet which have once trampled upon religious freedom, with impunity, may endevour to keep themselves in the same path. Nothing is so contagious as the lust of license. But that the contagion must be stopped—that the violation of right must have an end—that the altars of God, and the hearths of men must not be polluted further—is, beyond all doubt, the conclusion, to which every free mind must come. There must be an end of these things, once and forever. And how are we to arrive at it? The question is a very grave one, but it must be answered, and that too, satisfactorily. The present state of things cannot last—for human patience has limits, though persecution may have none.

For our own part, we have no hesitation in saying that the remote and substantial cause of the outrages at which we have shuddered, is very palpable to us. A little prudence, a little sense, a littly charity, would very readily remove it. Every one knows the character of the warfare which is waged against the Catholic faith, by those individuals and presses, whose interest, or amusement, or ambition, brings them into the field of controversy. While the members of the Catholic communion, under the teachings of their church, endeavour to go on in peace—criminating no one—molesting no man in his worship—tearing down no pulpits nor schools—meddling with no man's relations to his God, but only endeavouring to discharge their duties, as citizens and Christians—they are accused on every side, of holding doctrines unfavourable to the perpetuation of our free institutions—conspiring with the pope and his emissaries, to prostrate this fair Republic! In vain they point to the best fields of the revolution, where the blood of their fathers flowed as profusely, as any that made red the soil of freedom. In vain they point to the standard of religious toleration, first, in the known world, planted upon the shores of the Catholic colony of Maryland. In vain they direct attention to the very constitution of their church, which makes its highest offices accessible, equally, to the humble and the lofty. All in vain they challenge the designation of a single case, wherein they have done otherwise than uphold, with their capacity as public servants and their means as private men, the warfare of this people, and the integrity of the laws and the constitution. Their literary institutions —their seminaries of learning—their establishemnts of public charity—are all before the world, (those that are left of them,) and they invite and have invited

public scrutiny, to show in what, they have fallen from their duty to advance, according to their means, the cause of intelligence, humanity and peace. To arguments such as these, there is but one mode of reply. The pope—St. Bartholomew—and the Spanish inquisition, are the premises—the Bible is brought in by way of illustration; "idolatry and mummery" furnish the rhetoric, and that "popery must be suppressed!" is the sapient conclusion. Prejudice, such as these things beget, is instilled from childhood. Men are taught, that, if they admit "papists" to be Christians, they are in the extreme of liberality—and they are followed, forever, by the suggestion, that their "liberties" are in danger of being kidnapped, bodily, wherever a cassock or a cross may appear. There should, we most seriously urge, be an end put to such modes of argumentation. They are disgraceful to the intellect of the guides and the guided; they do discredit to the hearts of both. Let us suppose the case were altered. Let one single Catholic periodical denounce any Protestant denomination, as hostile to public freedom. Let one single Catholic mob tear down a meeting house—or burn a bible society's office—or drive a Protestant minister, with his wife and children, from the ruins of his dwelling—and where would the matter find an end? Would it last three days, in triumph, do our readers think? Or would public functionaries require three days and a legal consultation, to know whether it would be lawful, by force, to put it down? Alas! alas! the questions are too easily answered. Can then misrepresentation and uncharitableness—murder and arson—be sins or crimes more heinous, on the one side than on the other? And is it not time for public intelligence and the spirit of enlightened toleration, to put an end to such things altogether, by discountenancing the efforts of bigotry, and denouncing those who resort to them? We appeal to men of sense—we speak, not as Catholics, but as men. We appeal to them as citizens of a common country, to rectify a condition of public sentiment, which is unjust, unreasonable and oppressive—which has cost blood and treasure heretofore, and which may be, if it grows, far more costly hereafter. We speak neither in anger, nor with a thought of returning evil for evil—but, most solemnly we press our views upon every man, who has the good of his country and his kind at heart, and who believes in the justice of God. Left upon the dishonoured walls of the church of St. Augustine—still visible amid the traces of flame and pollution—are the warning words, "THE LORD SEETH!" When, on the Sunday following the riots of which we have spoken, the bells of the Catholic temples were silent—no throng of worshippers at their gates—no voice of prayer beneath their arches—no incense rising before their altars with songs of praise—those solemn words must have stricken with humiliation and awe, the heart of every ingenuous man, upon whose sight they fell! Would that the consciousness of an omnipotent presence, seeing all things and judging heart and thought, may have its influence, in saving our country from that terrible catastrophe, which must ensue, when the people shall forget, that liberty dies with law—*despotism commences* with license!

From the Banner of the Cross.

SECTARISM IN AMERICA.*

The *Banner of the Cross* (an Episcopalian paper, published in Philadelphia) in reviewing a work of Rev. Thomas Wm. Marshall, a clergyman of the Church of England, lately republished in New York, says: "Mr. Marshall gives us a "startling development of the modern religious systems" on the Continent, in England, and America. His argument is supplied by the actual history of those religious bodies which have been severed from the Apostolical Succession, to call attention to which is the main object of his pages; and it is ground which has before been almost entirely untrodden. He justly observes that, "the present condition of the various Protestant communities of Christendom,—of which the original organization was a human device, and therefore, defective,—is perhaps the most extraordinary and appalling subject of contemplation to the thoughtful mind, which our own or any other age of the Church supplies." And we sincerely and solemnly hope that not a few of our dissenting, and (as we cannot but consider them) erring, brethren, will be brought to consider seriously the developement of their own principles, when they find that "in every land throughout the world, and under every modification of external circumstances" in which the primitive and Episcopal system of the Church has been departed from—the substituted polity "has declined with greater or less rapidity, but by an unfailing law of retrogression, to one or other form of unbelief or apostacy; and is at this moment in close alliance, in every quarter of the globe, with the God-denying heresy of Socinus." The chapter alluded to is wholly a practical one, dealing with facts rather than principles; and certainly the visible tendencies and historical developments of their principles is a test from which dissenters ought not to shrink:—"ye shall know them by their fruits." Matt. vii. 16. Mr. Marshall faithfully points attention to the visible results of Dissent in Germany, Switzerland, France, England, Scotland, Ireland, Holland, Sweden, Denmark, Prussia, Russia, United States of America, &c. It is to the existing religious condition of our own country that the limits of this article will oblige us to confine ourselves.

"It is in America," says our author, "if in any country in the world, that the principles of non-episcopal Protestantism may be said to have had fair play. . . . The facts connected with the history of sectarianism in America present a picture of confusion, heresy, and impiety, of which no words can exaggerate the hideous features. Shocking as are the accounts already given of the progress of error in other lands, they are altogether exceeded and surpassed in this case. And so early did the real character of this theology begin to show itself in this country, that we are able to trace some of its worst

* From a newly published work of Rev. Thomas Wm. Marshall, a clergyman of the Established Church of England, who seems to have a befitting horror for all sects—except his own.

and most evil results to the very persons who first introduced it. It was in New England, as it is well known, that the Puritans who fled out of their own land from impatience of godly discipline and wholesome restraint,—or, as they phrased it, from abhorrence of 'religious persecution,' and in order to enjoy the 'right of conscience,'—first sought and found a refuge. . . . If we go on to inquire into the present condition of the vast body of the descendants of those Puritans who first settled in New England, it appears from the unsuspicious statement of one who is described to me as 'an eminent Congregational minister and a friend of Dr. Taylor'—the author of what is called the 'New Haven Theology,'—that 'of all the Congregational ministers of New England, there are not probably, at this day, twenty-five who believe the doctrine of the Nicene Creed.' . . .

"We may begin with the sect of the Baptists, said to be 'the prevailing denomination' in the United States, and numbering at the present time nearly *four millions* of adherents. The Baptist ministry in this country, as we learn from Benedict, the Baptist historian, originated in the following manner. Roger Williams, a *presbyterian* member, adopted Baptist sentiments, and urged them upon others, till he persuaded several men to embrace them. They formed themselves into a church, chose him for their minister, and two other men for deacons. Having advanced thus far, the founders of this 'church' appear to have got into a difficulty; and the way by which they escaped from what certainly threatened to be fatal embarrassment to their infant community, is worthy of notice. 'None of them,' continues their historian, 'had ever been immersed. So the deacons baptised Williams, and ordained him, and then he baptised the deacons and the others. He afterwards formed other Churches, and ordained ministers; that order has descended down, and branched out into a variety of denominations.' . . . That such a history should be true, might seem absolutely impossible to persons unacquainted with the nature of the modern religions; yet such was indeed the origin of a community of Christians now numbering nearly four millions!

"The 'Episcopal Methodists,' the next sect to be noticed, are said to include about two millions. Their origin is thus described: 'About fifty years ago, Coke persuaded Wesley, then past eighty years old, to constitute him superintendent of the Methodists in America. In a private chamber of a public house at Bristol in England, with but a few individuals present, [Another Nag's Head affair.—Ed. Cab.] he laid his hands upon Coke, and invoked a blessing upon him, as he was in the habit of doing with his preachers. Coke came to this country, called himself Bishop, *ordained others*, and spread the order extensive in our land. After he had done this, Mr. Wesley wrote him a letter of severe reproof, told him that he never pretended to be a Bishop himself, nor intended to make him a Bishop, and charged him with pride and presumption in assuming the title. Coke appears to have been so moved by this letter, and by his own sense of propriety, as to propose that he and his united brother bishops

would come and be ordained by our Bishops. But our Bishops required that, in that case, all their clergy should be ordained again; this they would not promise; and so the negotiation ended.' And now, says an American writer, 'the Methodists are numerous in all parts of the country. They have more than *three thousand* travelling preachers, who are under the superintendence of six bishops,' and 'their numbers are increasing.' Such is the statement of one of the most trustworthy writers of their own land, [Rev. H. Caswall, now of England;] and thus this vast body of religionists traces its origin to a pseudo-bishop, severely rebuked for his pride and folly by the very man from whom alone he professed to derive his orders, admonished by that person that he himself neither possessed nor pretended to communicate any such authority, and a witness against his own sin in having sued at the hands of others for that very office to which he thus acknowledged himself to have no claim.

"Of the origin of Presbyterianism and Congregationalism, both systems being mainly referible to the old Puritans, it is not necessary to speak particularly. We may proceed, therefore, at once, to give some account of the *working* of these sects, as well as of the other two just noticed." In describing the working of *Presbyterianism*, Mr. Marshall avails himself of the testimony of one who had seen its practical operation in all its parts in a pastoral life for ten years in the United States, having been in both the Congregational and Presbyterian ministry; and who had been a distinguished member of the General Assembly, Moderator, and otherwise competent to speak from intimate personal knowledge. "The *great diversity*," says this gentleman now a clergyman of the Church, "and not unfrequent extravagagance of *creeds*, introduced into the Presbyterian and Congregational connexions, is a sad, and, for any thing I can see, an irremediable evil. . . . *The diversity cannot, I think, be less than some hundred*; and each one is shaped, with minute exactness, according to the theological model of the head that formed it—as a Hopkinsian, as a new-Light, as a moderate or high Calvinist, as an Old or a New-school man. . . . At one time I have been pleased, at another amused, at another astonished, at another mortified. *One can hardly go from one town to another, although he is in the same denomination, without finding a different creed.* . . . I have myself organized some ten to fifteen churches, giving them creeds drawn up by my own hand, which varied from each other, according as, by more thinking on the subject, I supposed I could improve their forms." He then shows the tendency of Presbyterianism to maintain unity of another sort:—"Churches are divided; Presbyteries are divided; Synods are divided; the General Assembly is divided; and the whole denomination is in violent agitation, and conflict with itself. . . It seems to be appearent that the Presbyterian organization has in it the germ of perpetual strife, the essential elements of collision; and the uniform result, as actually developed, is no disappointment, but a fulfilment of its tendencies." Since he thus wrote (in 1836,) a prediction which he elsewhere makes, has been brought to pass—the extensive schism of 1838, when

the General Assembly divided into two sects, of about equal strength, each of which declares itself to be *the* General Assembly! Mr. Marshall proceeds:

"The New-School Presbyterians are now thought to be the most numerous of these sects; 'and they,' as I am informed by an eminent American clergyman, writing in the year 1841, 'together with the Congregationalists of New England deny the doctrine of the eternal generation of the Son of God.' The development of Presbyterianism in New England appears indeed to have reached a climax. 'The more intelligent class of New Englanders,' says another American writer, 'have become tired and disgusted with the shadows and metaphysics of religion,' (alluding to the theological systems of the various sectarian teachers;) 'they have seen their practical tendency to run into Unitarianism, Universalism, or, what is perhaps still more common, into infidelity.' . . . . . .

"The Baptist sects, although far the most numerous of all, are said to have but little influence on the mass of society, 'on account of their divisions and their uneducated ministry.' They are divided into numerous parties, including the old Calvinistic Baptists, the Free-will, the Seventh-day, the Sixth-principle, the Christian, (who altogether deny the proper divinity of our Lord,) and the Campbellites Baptists. The latter sect was founded some years ago by a preacher named Campbell, who began to introduce among them the Socinian heresy. To aid in its dissemination, he recommended an *improved* version of the New Testament. He has been eminently successful in drawing away whole congregations from the old Baptists, and it is thought that 'the Campellites' are now the more numerous of the two, in the Western States. The most prominent Campbellite preacher in the Southern country was formerly a Presbyterian Elder. The latest improvement upon the Baptist heresy is Mormonism.

"A schism took place in the Methodist denomination in the year 1830; the separating body who styled themselves Methodist Protestants, going out upon the principle that the laity ought to be admitted to share in the government of ecclesiastical affairs.* . . . . . I am informed, upon the highest American authority, that 'the great body of Methodist, following Dr. Adam Clarke, have departed from the true doctrine of the Trinity.'† Their method of keeping up the religious excitement which belongs to their system deserves notice. 'Their camp-meetings,' says Mr. Caswall, often present the most extraordinary spectacles of enthusiasm. Sermons and exhortations succeed each other

* Other schisms in this sect have since taken place, and even since Mr. Marshall's book was first published; while another grand explosion seems ready at this moment to burst upon them, and the whole denomination will, in all probability be broken into numberless fragments in a very few years.

† Mr. Marshall evidently means the CATHOLIC doctrine of the Trinity, which was not held by Dr. Clarke. Many Methodists, particularly of their preachers, have adopted the learned commentator's opinion on "the eternal Sonship," without being aware that in following him they "depart from the true doctrine of the Trinity."

in quick succession; the most lively hymns are sung, perhaps for an hour together. The people become powerfully excited; they shout "Glory" and "Amen;" they scream, jump, roar, and clap their hands, and even fall into swoons, convulsions, and death-like trances. And all this is supposed by many to be the immediate work of the divine Spirit!' It is to these monstrous extravagances, among other causes, that the spread of infidel opinions is often ascribed, even by American writers. Their effects appear to be of a very fearful character; and we can only hope that we ourselves are looking on at a safe distance from the wild revels of which this republic of sectaries is the theatre."

After showing that "the sect of Quakers has progressed according to the same law which marks the course of all the rest," and giving fearful statements of "the spread of Socinianism in general," Mr. Marshall continues:—

"A few words in the last place, upon Universalism, another of those monstrous forms of error which the religion of 'the Bible and the Bible only' has generated in America. This strange creed maintains that neither temporal nor eternal death are consequences of sin; it denies that the death of Christ was properly an atonement; it denies the supreme divinity of our Lord, the distinct personality and divinity of the Holy Spirit, and the doctrine of the Trinity. In a word, it denies almost every article of the Christian faith. And to this deadly heresy, as to almost every other, Presbyterianism, in its various forms, appears to have been the stepping-stone. The founder of Universalism was John Murray a Wesleyan preacher. Its leading advocates have been Elnathan Winchester, a popular preacher of the Baptist sect; Dr. Joseph Huntingdon, pastor of a Calvinistic church in Connecticut; and, latterly, Mr. Balfour, who, bred in the Scottish Kirk, next became an Independent, or Congregationalist, then a Baptist, and at last a Universalist. The tenets of this sect, which are perpetually fluctuating, are too absurd and blasphemous to be noticed in detail; and yet—such is the incredible religious state of America—the advocates of this prepostrous heresy are, in their own estimation, the *fifth*, if not the *fourth* in order, in point of *numbers*, *respectability*, *and talent*, among the denominations of the land; among the greatest reading people in the Union; having no less than nineteen or twenty periodicals, issuing every month at least 100,000 sheets, to 25 or 30,000 subscribers, among at least thrice that number of regular readers.'"

"Such are a few facts, chosen out of a multitude of similar ones, in illustration of the development of sectarian doctrines and systems in America. And fearful as the religious condition which they indicate, we cannot even hope that things are at the worst . . . . . And in the case of America, as has been already observed, the development of these principles may the more certainly be regarded as a token of their real nature, from the circumstance that they have there been professed from the first without check or restriction of any kind, and is indeed their advocates boast, have been beyond the reach

of those influences which in other lands might have impeded their natural growth.* . . . . . And now—that we may come to a conclusion—if any, seriously reviewing the evidence which has here been adduced, should deem that that system of religion which we have been considering,—a system which, beginning by the suppression of one truth, ends, in every case, by the denial of all,—is in fact the most awful presage of the coming Anti-christ which the world has yet seen,—at least he would seem to have some reason for the thought . . . . . There is something so appalling in the facts which it has been reserved to us for the first time to contemplate, and which seem to indicate, so plainly the approach of that final contest between the Church and the Enemy, of which Holy Scripture speaks, that we cannot but hope that at least some few of our brethren may learn at length to understand their true position, and be led to seek shelter within the Ark of God from the torrents which are beginning to pour themselves on every side. Hitherto hath the Lord 'covered the deep, and restrained the floods thereof;' but even now the storm which shall strew the earth with wrecks is rising, and gathers blackness day by day: already there are around us the tokens at least of that final apostacy towards which the world is gradually tending, and of which our Lord has warned all men in the awful words, 'When the Son of Man cometh, shall He find faith on the earth.'"

* In this portion of the chapter, Mr. Marshall has the subjoined note, to show that under ALL circumstances, the real tendencies of modern religious systems are the same—schism in any country, declining, by an unfailing law, to heresy, blasphemy and unbelief. "An English Socinian, reviewing the progress of his own sentiments in different parts of the world, and expressing his confident expectation of a yet more general diffusion of them amongst the various sects of these latter days, speaks as follows of the false heresy which he professes:—'It is the form towards which I believe Christianity to be tending in all sects. It will grow up imperceptibly in the bosom of various sects as it did formerly in this country under the cover of Presbyterianism; as it has more lately in the Calvinistic Church of Geneva, and amonst the Independents in America; first prompting a modification of the hereditary creed, and destroying the power before the name of orthodoxy, till some unforseen occurrence shall call for an explicit declaration of opinion; when Christians of very different denominations will be astonished to find how nearly, in their real and inward convictions, they were agreed.'"

BEATITUDE.

"How great glory and joy will it be, to be admitted to see God, to be honoured so as to be made partaker with Christ the Lord thy God, of salvation and eternal light, to salute Abraham and Isaac and Jacob and all the patriarchs, and prophets, and apostles, and martyrs, to enjoy the delights of immortality with the just and friends of God in the kingdom of heaven, to receive there what neither the eye has seen, nor the ear heard, nor the heart conceived."—*St. Cyprian* Ep. lviii.

We insert the following sermon for the double motive, 1st, of inculcating the virtue of charity towards enemies in circumstances when the feelings of the Catholic community have been so grievously outraged; and 2ndly, of placing on record an irrefragable proof that the scenes of murder, arson, and sacrilege which have been recently enacted in the second city of the Union may be traced to their remote but true origin—the formation of a Protestant Association in that city in 1842. The excitement consequent on this event gave occasion to the discourse we present to our readers.

CHARITY TOWARDS ENEMIES.*

"To no man rendering evil for evil."—Rom. xii. 17.

It is our duty, beloved brethren, not merely to announce the sublime mysteries of Revelation, which must be believed, but likewise to inculcate the practice of every virtue. Among the practical duties of the Christian, the patient endurance of injuries is one of the most difficult, and which serves to show forth, most clearly, the divine origin of our Religion. The Apostle, addressing the Christians at Rome, living among their heathen fellow-citizens, exhorted them to cultivate peace, and practise every social duty towards all; and, as far as depended on them, both individually and collectively, to preserve the social relations with all, by the practice of every kind office: "If it be possible, as much as in you, having peace with all men." He urged them to this line of conduct, not from a principle of mere expediency, but with a view to please God, whose will it is, and, at the same time, to promote his glory among men, that the unbelievers themselves might know and feel the blessed influences of religion: "Providing good things, not only in the sight of God, but, also, in the sight of all men." In the spirit of the Apostle I this day address you, brethren, to point out the course which you should pursue, severally, towards invividuals who may assume a hostile attitude in your regard; and, as a body, towards all men, even the declared enemies of the faith: "To no man rendering evil for evil." "Be not overcome by evil, but overcome evil by good." (Rom. xii. 21.)

The first obligation of the Christian is, not to render evil for evil. One of the strongest feelings of nature is the desire of revenge. When an injury has been inflicted, our heart burns to retaliate; our self-love suggests, that impunity will embolden the aggressor to new and more wanton assaults: and that self respect demands the vindication of our rights. A sense of what we owe to society strengthens this first impulse, and we flatter ourselves that the public interest requires that we should punish the delinquent. Yet the voice of religion forbids the least indulgence of revenge: "Not revenging yourselves,

* Substance of a Sermon preached by Bishop Kenrick of Philadelphia in the Cathedral of that city, on the third Sunday after Epiphany, 1842.

my dearly beloved, but give place unto wrath, for it is written; '*Revenge to me, and I will repay, saith the Lord.*'" (Rom. xii. 19.) In no case is revenge allowed to man,—the public authority exercising, in this respect, divine justice —the magistrate, as minister of God, bearing the sword not in vain, may punish offenders: for the earthly tribunal is the representative and depository of divine power, for the maintenance of social order: but in no case can an individual usurp this authority. Aggression may be resisted; but the wrong being once perpetrated, the arm of the sufferer is arrested, and the right of punishment reserved to God, or to those who, by the wise ordinance of his providence, exhibit on earth the faint image of his avenging justice. Lest crime should follow crime, and blood flow at the instinct of passion, even he whose hands were stained with the blood of a brother, was not abandoned to the vengeance of the assassin. When it is necessary, or allowable, to seek the punishment of a crime at the hands of the public officer, we are strictly bound by the Christian law, to pardon, from our heart, the offender. Difficult, as it undoubtedly is, to divest ourselves of personal feeling and vindictive sentiments, in prosecuting, before the public tribunals, injuries inflicted on us, the duty is clear, and the penalty of failure in compliance with it is the rigorous execution of divine justice on ourselves. From our hearts we must pardon our enemies. How can this be? By the grace of Jusus Christ; by considering who it is that gives the command, and the claims He has on our obedience; by contemplating Him praying for his persecutors, as they passed by his cross, mocking him in death. We might be ready to pardon a penitent enemy: we might accept, with condescending kindness, the first expression of regret for the offence: we might pardon him, in the confidence that our generosity would ensure his future good behaviour:—Brethren, this is not enough:—Look to the model presented to you on the mountain:—Raise your eyes to the bleeding victim of Calvary: "Father, forgive them, for they know not what they do." We must pardon them, even whilst they continue to insult us; we must forgive, even in the certain anticipation of new injuries. Every instinct of revenge must be restrained by the controlling power of religion, and we must totally abstain even from all desire of vengeance.

Is this, beloved brethren, the whole of our duty? The Christian law enjoins on us to return injuries by acts of kindness; and to oppose to the perversity of our enemies, active and efficient beneficence. "Be not overcome by evil, but overcome evil by good." This is particularly obligatory in circumstances wherein our enemy especially needs our assistance. It is the perfection of charity cheerfully to bestow favours on enemies, even when they do not need them, and to labour to subdue their hostile feelings by unsolicited kind offices. The perfect Christian rejoices at an occasion presented to him of rendering a service to one who has maliciously injured him: and even when he is persuaded that no gratitude will ever be felt, or manifested, and the kind act will entirely escape observation, he does it cheerfully, to please God, and

imitate his universal beneficence. But every one is strictly bound to perform those acts of mercy whereof the enemy may stand in absolute need. "If thy enemy be hungry, give him to eat: if he thirst, give him drink." (Rom. xii. 20.) In the hour of his necessity, his injuries must be forgotten; or remembered only to give a more elevated motive to our beneficence than the mere relief of suffering humanity. Although he has injured you, he is a creature of God, stamped with the image of his Creator; he has been ransomed by the precious blood of Christ, he is a fellow man, a brother, an aspirant after the glory of heaven. You are bound to love him, not for his own qualities, but because God, to whom you owe obedience and love, commands you to love him, as bearing the divine image; you must love him, because Jesus Christ has loved him, and has delivered Himself up for him. You owe him sympathy in suffering, and relief in distress. But this is more than nature can endure. What! not only to pardon, but to benefit; not merely to abstain from retaliation, but to confer favours. Yes, brethren; has God limited his pardon to you to the mere removal of the penalties of your sins? Has he not multiplied his gifts to win your love, and bind you with new ties of grateful affection to his service?—But you must at least, make your enemy sensible of his past injustice; you must require of him some humiliation, some expression of regret; you must make him feel how much he is at your mercy. There is no such condition put by your Divine Master to the exercise of charity. The inspired Apostle only refers to the want which the enemy suffers, and tells you to relieve it. But if you wish to triumph over your prostrate foe, you still may be gratified. Relieve him freely, unconditionally, generously, and his heart will be touched—his hostility will yield to your kindness—a feeling of gratitude will force itself upon him—a flame of charity will be lighted up in his heart, and he will weep for having been unjust to one so generous and so charitable: "Doing this thou shalt heap coals of fire upon his head." (Rom. xii, 20.)

Brethren, these duties of charity are to be performed not only to your personal enemies, but to the declared enemies of Religion. Some will say;—I can forgive all, provided my religion be not touched: but I cannot master my feelings when its ministers are slandered, its tenets caricatured, its mysteries blasphemed. Who can bear to listen to the impious assailant of the Church of Christ? O!brethren, you know not of what spirit you are—you know not the meek, patient, kind spirit of your Divine Master: "Love your enemies; do good to them that hate you; bless them that curse you; and pray for them that persecute and calumniate you." (Matt. v. 44.) In these exciting times, when so formidable an array is made against the Church, I deem it particularly necessary to inculcate these divine maxims. It might appear that a combination, like that which has just been formed, calls for some corresponding effort. The imputations cast upon us of holding sanguinary principles, might prompt us to deal in recrimination. But God forbid that we should trust in the arm of flesh; and use weapons like those employed against us! Whatever may come, let us be true

to the divine principles of our Holy Faith, and the ultimate triumph of Religion is secure. If these deluded men can succeed in disturbing the peace of society, by their combined attack on their unoffending fellow-citizens, worshipping God according to the dictates of their conscience, let no portion of the blame rest with us. Resist them, not by unveiling their designs, but by the practice of meekness, patience, and unbounded charity, You must forgive even the midnight incendiary who applies the torch to the unprotected mansion of meek virgins; you must pardon even the assassin who fancies he renders God service when he points the poinard at your breast:—you must pardon the wild enthusiast—the wanton calumniator—the bold aggressor—and, even in the face of an enemy, recognize a brother.

Our divine faith has nothing to fear:—our holy Church will ride triumphant on the billows by which she is threatened to be overwhelmed. If you, brethren, be tranquil, patient, charitable, all is safe. Exercise an untiring patience, an active and constant love towards all, not excepting the most ardent enemies of Religion. In all the relations of life, be forbearing, be kind, be beneficent. Care not so much to repel the charges made against our faith by arguments, as by multiplied acts of kindness and charity. If the enemy of Religion be hungry, give him to eat; if he be thirsty, give him to drink. Practise charity towards all, without distinction of sect; seize eagerly on every opportunity of doing good to all: "If it be possible, as much as is in you, have peace with all men." Should the delusion of others, acting under the influence of zeal, not according to knowledge, render this impossible, still render not evil for evil, but overcome evil by good. Whilst they may fancy they do God and the country service in pointing you out as enemies to the Constitution and Laws, do you sustain the characters of peaceable and good citizens. Let your study be to cherish purity of morals; to worship God in spirit and in truth; and to pray earnestly and perseveringly for the enemies of the faith. If such be your conduct, I do not despair of seeing the modern Sauls subdued by the power of grace, and changed into Heralds of the Cross. Pray for them incessantly:—"Father forgive them, for they know not what they do."

COUNT MONTALEMBERT.

The most absorbing topic of discussion in France at the present moment is the struggle between the Church and the University, aided as the latter is by the Government of Louis Philippe. The former is battling for the liberty of teaching promised by the Charter, and the latter contending for the perpetuation of an odious monopoly, under cover of which the partizans of infidelity seek to diffuse their desolating and destructive principles. The young noble-

man whose name stands at the head of this article has acquired for himself immortal honor by the manly effort he lately made in the Chamber of Peers, to resist the passage of a law by which the monopoly above referred to is sought to be confirmed. We can only give the conclusion of his eloquent appeal:—

When a recourse to new laws is proposed, and that with reference to an institution so universal as Catholicism, it is right—nay, it is necessary—to look around.

Fix your eyes for one instant on what has passed in the world during the last fifteen years, and say on which side are the persecutors and where are the oppressors?

In Sweden, is it Catholicism that condemns a citizen guilty of having desired to return to the faith that his country professed for seven centuries? Is it Catholicism that condemns him to banishment and the confiscation of his property?

In Switzerland, is it Catholicism that violates the federal compact, in order to destroy the abbeys, and says, in language worthy of the college of France, *that it is necessary to harness the monks to the cannons?*

In Russia, is it Catholicism that has destroyed a nation, and that tears from them by little and little, with what remains of life, the faith of their fathers? No: it is a schismatic power that has exercised before you, and better than you, the monopoly of teaching by the State. It is Russia that cut the throat of Catholic Poland.

In Prussia, is it Catholicism which does violence to conscience; which imprisoned an aged man, and set the Banks of the Rhine in a blaze? No: it was a Protestant King, in the land of rationalism, that carried off a Catholic prelate guilty of unwillingness to grant the blessing of the Church to unions that conscience reproves.

In England—that oppressed nation that longs to burst its chains—are they Catholics who are enchained, robbed, insulted? No: it is a Parliamentary Church, a State religion, a Church in the State. This it is that has trampled under foot the Catholics of Ireland, and has prepared for the English nation the most fearful dangers. On all sides the Catholics are the oppressed, and on no side do they oppress.

And the only country in which—since the revolution of 1789—the Catholics have had, not the highest, but the prepondering voice, safe from the Gallican and Jansenist spirit, Belgium, is also the only country in which liberty for all has been proclaimed, loyally applied, and nobly guaranteed.

But, in amends, if on all sides Catholicism is persecuted, nowhere is she persecuted with impunity. See how, in Prussia, the heroic resistance of the Archbishop of Cologne shook the Prussian power to its foundations. The last king of that country has not carried off the victory, notwithstanding the astuteness of his diplomatists, and the zeal of his administrators and his generals of

cavalry: he was conquered, I dare to say it, by the resistance of the imprisoned old man who saved the rights of conscience and the sanctity of marriage.

In Russia, what opposes to the Imperial power an indomitable resistance? What prevents its marching securely to the accomplishment of its ambitious designs? Is it not Catholicism, that nothing can ever uproot from the martyred heart of generous Poland? Is it not the Pope, who alone among the sovereigns of the world has the courage to protest against the abuses of this power and the iniquity of this despotism?

And in Spain, behold this man, whom the Marquis of Boissy last year described as an executioner, but whom I confine myself to calling the persecutor of the Church. His also was one of those Governments that are not to be opposed. He had exiled and imprisoned the bishops, and spoiled the Church of the last wrecks of its splendour. He had done more, and I recommend this trait to the canonists of the Council of State and the Court of Cassation, he had conceived the plan of interdicting the exercise of the sacerdotal function to every priest who could not present a certificate verifying the correctness of his political opinions. Well, I saw this man in the last days of his splendour. He was believed to be all powerful; he had expelled his benefactress; shot his rivals; he was sustained by England; he was playing with France. Such was the state in which I saw him; he was thought more powerful than ever. All at once a slight cloud formed in the horizon, this cloud soon transformed itself into a formidable tempest.

This man, who had overcome at once both courage and good sense, let fall his sword, and the intelligence which had happily guided him up to that point abandoned him; and I do not mean to insult misfortune when I say that he fell without honour and without glory. What, then, did the Church do? In the midst of the derision of philosophy and liberalism, the aged Pontiff who reigns at Rome, who directs our consciences, and troubles them when need is, ordained a jubilee—that is to say, that from all parts the weapon which never will be mastered shook in our hands—the sword of prayer is pointed towards heaven, and from the Ganges to the Danube all Catholics prayed; the devout old woman of Paris, and the devout old woman of New-York, said to God, in the language of David, "Arise, and judge thy cause." The cause has been judged, the persecutor of the Church has fallen; and this day the bishops, whom he had expelled, whom he had banished, whom he had spoiled, are returning one by one in triumph, and amid public acclamation resume the seats from which he had precipitated them.

Do not think, gentlemen, that I present this to you as a miracle; it is but the most natural consequence of our faith, the most ordinary lesson of our history.

And whither has this dethroned Duke of Victory turned his steps? To England. And what has he found there? Ah, it is here that the justice of God is manifested. Yes, the free, the powerful, the invincible England sees

her greatness menaced, her power compromised, her incredible prosperity neutralized, in consequence of her attempts against the Catholic Church and people. In the very bosom of Anglicanism, of the despoiling aristocracy, a powerful party is found, and increases every day; a party that is called there as here an ecclesiastical party, which claims for their phantom of a church the liberty, the authority, and the property of which the Catholics were despoiled.

What do I say? Hear it, gentlemen, they even demand the re-establishment of the monastic orders as the only remedy for this daily increasing misery of a people who have been robbed of Catholic faith and charity.

While the organ of the pretended Conservatives in France threatens Cardinal Bonald with the suppression of the salaries granted to the clergy, the *Times*, the organ of the English Conservatives, exhorts the English Government to endow liberally the Catholic clergy of Ireland, in the same view both for one and the other, because they hope to enslave the Church, the one by spoiling, the other by enriching it. And yet Ireland stands up beside England to demand an account of three centuries of oppression exercised against Catholics. Every day the danger increases; no one can predict how it will end. But what is already palpable is, that there are certain spoilations, for which there is no prescription; certain iniquities for which there is no pardon—the spoilations and iniquities inflicted on the Church.

In vain does the wave of ages, of the oblivion of all human prosperities, appear to have covered the rock; the moment of reflux comes sooner or later, and the rock appears again unshaken and sound.

Do you believe, gentlemen, that this grand spectacle of the justice of the Lord can be without influence upon us? We who, during eighteen centuries, formed the most vast fraternity of the universe? Do you believe that we are become insensible to the lessons which our brethren of foreign nations give us? And when you yourselves throw down the barriers that separate us from the waters; when railroads and steam annihilate distances; when what was said yesterday in Dublin, or at Brussels, is printed to-day in Paris, and goes to-morrow to carry courage and hope into the remotest presbytery of France—do you think that we shall remain deaf and blind, and that the Catholic fibre will not vibrate with a growing energy in our hearts?

In this France, accustomed to give birth to none but men of heart and spirit, shall we alone—we Catholics, consent to be weak and cowardly? Do we know ourselves to be so bastardised, degenerated from our fathers, that we must abdicate our reason, and give it into the hands of rationalism? deliver up our consciences to the University, our dignity and our liberty into the hands of those legists whose hatred of the liberty of the Church is equalled only by their profound ignorance of its rights and dogmas? What! because we are of those who are confessed, is it to be thought that we shall rise from the feet of our priests quite disposed to hold out our hands to the hands of an anti-constitutional legality? What! because the sentiments of faith reigns in our hearts, is it to be

thought that honour and courage have perished there? Ah! be undeceived. Men say to you, "Be-implacable." Very well! Be it so; do all that you will, and all that you can, the Church answers you by the lips of Tertullian and the gentle Fenelon. *We are not to be feared by you, but we do not fear you*; and I will add, in the name of Catholic laymen, like myself, the Catholics of the 19th century, that among a free people, we will not be helots. We are the successors of the martyrs, and we do not tremble before the successors of Julian the Apostate. We are the sons of the Crusaders, and we will not retreat before the offspring of Voltaire.

From the (Philadelphia) Spirit of the Times of May 12.

THOUGHTS FOR THE PEOPLE.

All was ~~quite~~ in our city yesterday. It was a strange thing, however, to see the Military promenading our streets on the Sabbath, but still stranger to feel that there presence was necessary to the maintenance of the public peace! Into all the churches, as the chiming bells pealed out their solemn tones, poured crowd after crowd of citizens to give thanks, perhaps, to the Deity for their safety. Into *all* the churches, we should have said, *excepting*—the Roman Catholic. They stood desolate, silent and untenanted. In obedience to the orders of the Bishop they were not opened for public worship. The solitary tread of the sentinel, or the clank of the musket, was the only sound that disturbed *their* solitary repose.

And this was a Sabbath picture of the "City of Brotherly Love!" This was a picture of the "Quaker" city! Could William Penn have risen from his grave and looked at such a scene; could he have gazed on the bristling bayonets that offended the quiet eye in almost every direction; could he have told that this pomp and panoply of war were necessary to secure the liberty of religious opinion; that here, on this very spot where he had planted the Christian banner, which he had made the asylum of the persecuted for opinion's sake, and had peculiarly consecrated to Religious Freedom; could he have been told that *here* all this exhibition of military force was required simply to enable men to exercise one of the inalienable privileges of humanity, to worship God according to the dictates of their own consciences, what that great and good man would have said we leave the reader to imagine. He could not have credited the evidence of his senses. He could not have believed his descendants so monstrously degenerated. He could not have dreamed for a moment that the people of his own Christian city would ever practise that bigotted intolerance to escape from which he himself abandoned his country, his kindred and his home, and as an undying monument of his abhorrence of which he founded the community in which we live.

We say it with a mingled indignation and regret, that Philadelphia is unutterably and irremediably disgraced. Her high pretentions to christianity and morality may well become a mockery and a by-word of reproach in the mouths of the million. To think that she, above all others, should so forget her high character! To think that she should be the first to trample, not only on the principles of Republicanism, but the first principles of Christianity itself. To think that she should be formost in spurning the example of the great Head of the Christian Church, and while in the very act, with her lips, of vowing to cherish and obey His divine precepts, with her bloody hands violating them in the most awful and sacrilegious manner!

We have all read of such religious proscriptions in Russia, in Turkey, &c. but who amongst us has not perused them with the utmost horror? We have held Town Meetings to sympathise with the persecuted Jews when tyranny thousands of miles off, had robbed them of their rights as human beings. We have wept over the miseries of the Greek Church, when its members were hunted from their places of worship by the bayonet, and their flight-path was lighted up by the blaze of their homes. But who was ever maniac enough to dream of such impious outrages here? Who ever dreamed that the red stripe of the American flag would become crimson with the blood of slaughtered victims to religious phrenzy? Who ever dreamed that in this Christian age—this age of reason, intelligence and laws—that an imputed insult to our National banner could be held by public opinion a sufficient apology for bathing that banner in human gore? Who ever was mad enough to dream that the City of '*Penn*' would exceed even the illiterate and fanatic Pagan in these massacres for religion and while extolling with becoming zeal the Holy Bible in mighty congregation gathered in the squares, would absolutely countenance a mob engaged not only in the assassination of Bible worshippers, but in the destruction of the Bible itself by huge bonfires in our public streets?

We grow sick of such unmitigated hypocrisy. We shudder when we think that all these hideous outrages were perpetrated in the name of a God whose eye as he beholds them, pierces through the thin disguise that envelopes their gross turpitude, and reads the impious hearts of those who thus mock at his infinite wisdom and justice!

Look at the crumbled ruins of Kensington, and at the blackened bones of the slaughtered that lie mixed up with the still smoking cinders. Look at what is left of the frowning walls of St. Augustine, upon one of which, though begrimed by smoke, is still visible the ominous words "THE LORD SEETH" as if addressed to the smitten conscience of every beholder. Look at the famishing ones driven forth by the spoilers, and now wandering houseless and homeless, suffering for their faith. Look at the Catholic Clergy walking our streets in disguise fearful of recognition. Look at the vultures tearing open the graves of the dead at St. Michael's or breaking the silent tomb-stones in demoniac rage. Look at these things, and if you have the courage, say—a

this was done in the Republic of America! This was done by men who boasted that they were Natives of the "Land of Liberty!" This was done in the name of the Bible! This was done to glorify the Flag of the Union!

Say this if you dare, all who love Human Freedom! Say this if you dare, all who can truly boast of being not Americans by *birth* only, but Americans by Nature! Say this if ye dare, all who are really Christians! Let us talk no more of bigotted Spain—of lawless France—of intolerant England. Let us prate no more of our own country, nor speak of her religious *Liberty*, lest the burning falsehood blister our tongues in its utterance. Religious Liberty! forsooth, where is it? If you are an Atheist, and deny a God, it is well. If you are a Hebrew and deny our Saviour, it is also well. If you are a Musselman and adore Mahomet, it is equally well. The unmolested possession of your opinion is guaranteed to you in Philadelphia. But if you are a brother Christian, differing with us in biblical interpretations, fly for your life—abandon your home—forsake your altars—we descendants of Wm. Penn have but the faggot and the musket for such terrible unbelievers. Our presses shall call you unfitted to share in the blessings of freedom; and our people, in the name of the Bible and the American Flag, shall drive you forth by the flame and the sword lest your presence should contaminate their righteousness!

Alas! this is a contemplation for a Sabbath in Philadelphia. Who feels not ashamed that it is true? Who would not give worlds to wipe off the foul blot from the disgraced name of our city, occasioned by a few misled and maniacal leaders? Who knows not that the fiery stain will stick to our people, as did the poisoned shirt to Nessus, hugging to its death their social reputation? And all this, too, at a moment when, after so much trial, Pennsylvania has shaken off the obloquy consequent upon her financial embarrassments. Having taken so much pains to stand erect before the world in her honesty, to be again made the pointed at of nations—the contemned of every liberal and enlightened spirit!

MARYLAND AND MASSACHUSETTS PILGRIMS.

Maryland was not only the colony of conscience, but the rock of civil and religious freedom. In this branch of her history she stands alone; or if approached, only as the pale moonbeams faintly reflect the glowing and original splendour of the sun. She first proclamed, with the trumpet-tongued power of truth, that He alone, who is the author, is the judge of conscience—if afterwards the moral music of this noble sentiment was heard from other parts, it was but the echo of the great original. Calvert was the very soul of toleration. The ocean even could not quench, the fire of persecution could not consume, his charity: in the one it was washed to whiteness, in the other

refind like the gold of the furnace. Beautiful and precious was the result. From the moment when his pen traced the words of the charter, "God's holy and true religion shall receive no detriment," until the revolution of the year 1689 had *reformed* the proprietary government, religion enlisted no power stronger than persuasion. Men are so strangely inconsistent that the endurance of evil too often creates the desire to inflict evil. Slaves clothed in power become the most remorseless tyrants; and the reason of this remark applies with peculiar force to those who are either subjects or sovereigns in polemics. It required extraordinary wisdom to perceive, and singular virtue to avoid this danger. In these days, when every school boy reads the lessons of wisdom which are written in the dangers and oppression of his ancestors, it is not easy to judge of the temptations of those who lived two centuries since, or to estimate the merit of those who, at that remote time, resisted those temptations. Our habits of thought induce us, probably, to judge too harshly of the former, and to withhold from the latter some portion of the praise which is their due. In Maryland and Massachusetts we may contrast that liberality in the one and intolerance in the other, which drew a line of marked difference in the early history of these colonies. While to the former we accord only the honour which is her right, let us restrain our indignation of the latter by reflecting on the ignorance of many of the people, the inexperience of their situation, the sudden assumption of unaccustomed power, and above all, the fact that even from her cruelty, intolerance and bigotry, there finally sprung, as from the rank soil which breeds beautiful flowers, much which has contributed to the general stock of national prosperity. Nor is it fair to judge of the past by the present, any more than to expect the same results from that which is attempted in the doubtful twilight as that which is effected in the open day. It would be the unjust sentence of an *ex post facto* law. In Maryland we have a right to expect a knowledge and a liberality superior to that elsewhere found, for the policy of her founder was such that ill weeds could scarcely grow in the garden which he planted. The several proprietors pursued different plans in the settlement of their respective districts. Whatever discordance of views may have existed at the time, the observation of posterity shows that Baltimore was the wisest. Loyd, in the age of Cromwell, remarks on the subject, that "Judge Popham and Sir George Calvert agreed not more unanimously in the public design of planting them in the private way of it. The first was for extirpating heathens; he sent away the lewdest, this the soberest people; the one was for a present profit, the other for a reasonable expectation (it being in the case of planting countries as in that of planting woods; you must account to lose almost twenty years' profit and expect your recompense in the end, it being necessary the province should first find herself and then enrich you.) The Judge was for many governors, the secretary for few, and concerned merchants but unconcerned gentlemen. The one granted liberties without any restraint, the other with great caution. The first set up a

common stock out of which the island should be provided for in proportions, the second left every one to provide for himself." Civil and religious freedom go hand and hand, and in no country can one long exist without a correspondent portion of the other. The evidence of the religious freedom of Maryland is written in her constitution, developed in her statutes, and proclaimed by her officers. The oath of her governor was "that he would not by himself or another directly or indirectly trouble, molest or discountenance any person professing to believe in Jesus Christ, for or in respect of religion; that he would make no difference of persons in conferring offices, favours or rewards for or in respect of religion, but merely as they should be found faithful, and well deserving and endowed with moral virtues and abilities: that his aim should be public unity, and that if any person or officer should molest any person professing to believe in Jesus Christ on account of his religion, he would protect the person molested and punish the offender. Such was the oath of a Catholic lawgiver of the seventeeth century; Catholic not by a headstrong adherence to any exclusive form of homage to the Deity; but Catholic in the universal extent of the political benefits which he conferred on those whose political destinies were in his hand. The Assembly soon followed in the same path, and have left us in the act of 1643 a noble and eloquent assertion and vindication of the rights of conscience. After reciting that "the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence to those commonwealths where it hath been practised, and the better to preserve mutual love and unity among the inhabitants, provides that no person or persons whatsoever within this province, professing to believe in Jesus Christ, shall from henceforth be anywise troubled, molested or discountenanced for or in respect of his or her religion, nor in the free exercise thereof within this province, nor any way compelled to the belief or exercise of any other religion against his or her consent, so they be not unfaithful to the lord proprietary, or molest or conspire against the civil government established, or to be established, in this province under him or his heirs. And any person presuming contrary to this act and the true intent and meaning thereof, directly, or indirectly, either in person or estate, wilfully to disturb, wrong, trouble or molest any person whatever within this province, shall pay treble damages to the party so wronged and molested, and also forfeit twenty shillings sterling for every such offence." I quote the law at length that there may be no denial or mistake. Naked beauty, the majesty of freedom in the soul which breathes through every line of this statute needs no rhetorical adornment.

To this day there is not, in any nation under heaven, a more ample and perfect vindication of the inherent rights of men and Christians.

It has been said with respect to the authority of great names, that it should be remembered that "he alone deserves to have any weight or influence with posterity, who has shown himself superior to the particular and predominant error of *his own* times; who, like the peak of Teneriffe, has hailed the intel-

lectual sun, before its beams have reached the horizon of common minds; who, standing like Socrates on the apex of wisdom, has removed from his eyes all film of earthly dross, and has foreseen a purer law, a nobler system, and a brighter order of things; in short a promised land! which, like Moses on the summit of Pisgah, he is permitted to survey and anticipate for others, without himself reaping the full fruition of his hopes." Thus was it with the Christian heroes who gave birth to Maryland. In all the darkness of superstition; in all the fury of persecution; in all the conflicts of ambition; in all the despotism of intolerance, they washed themselves in the laver of virtue, and thus purified, laid their bodies and their souls on the altar of freedom! From their sacrifices have sprung our blessings—from their courage our security—to them we owe a debt of gratitude which taking away cannot diminish, which time cannot release, for it is the debt of children to their fathers, the debt of life and all that liberty without which the glory of a freeman becomes the burthen of a slave. What brilliant contrast this far-reaching wisdom presents to the short-sighted folly which some of the other colonies exhibited. Look, for a moment, at Massachusetts. So soon as the Salem colony was settled, Mr. Higginson drew up their "solemn league and covenant"—the high-sounding name by which a handful of bigots proclaimed the blindness of their fanaticism. Their laws soon struck every semblance of popular liberty from their government, for they provided civil disabilities and punishments founded on religious dogmas. No man could have a share in the administration of the government, or give his voice in any election, unless he was a member of their Church, which they declared infallible, while it was deemed blasphemous to ascribe such quality to the Universal Church. Church membership was dependant on a certain ardour of imagination which could discourse in parables, and a warmth of feeling and self-love which involved the notion of a special inspiration; on *grace* and *gifts*, as they called the wild phantasies of heated brains. The possession of those qualities in those who severally desired admittance to the Church, was decided, after examination of their faith and morals, by *the elders*, whose arbitrary decision was conclusive in the matter. Thus erecting in wilds which freedom was to people and cultivate, that inquisitorial power which was so much dreaded in Europe, and subjecting those who recently were turbulent for liberty to the absolute power of a more than Venitian oligarchy. Slaves in their internal government, they were always disaffected to the authority of the crown. Their opposition was not that which stimulates great minds by noble means to glorious ends, but it was the factious contention of men who cherished the morbid excrescences of religion and politics, as the vulgar always gloat over the impossible and disgusting. They cut the red cross of the loyal colours as a relique of anti-christian superstition, and the people disputed concerning the lawfulness of the cross in the banner. Serious treatises were written on the subject and the train bands were divided; some refusing to follow the colours that they might

not do honour to an idol; while others submitted lest they should be thought wanting in their allegiance.

A compromise was finally accomplished, the cross being retained in the banners of ships and castles, but omitted in the colours of the train bands. "Lynch law" is not of modern invention, nor has it been improved by modern mobs. It may be found in all the enormity of its most revolting character in the acts of the pilgrims. In 1654 Mary Fisher and other Quakers arrived in Massachusetts and soon made several converts. Without trial by the mere volition of a town-meeting, they were imprisoned and their books destroyed. The court passed sentence of banishment on them all, though there was then no law for the punishment of Quakers—a deficiency which was soon supplied by the act of 1655 and its supplement. These laws, those against Anabaptists, the Jesuits, and heresy and error combined, form a code providing for every possible variance of belief from the orthodox standard, and provide a series of pains and penalties against, not only the heterodox themselves, but their friends and all who should stand to them, in their distress, the common succors of humanity. They were directed against both sexes, and embraced any species of punishment, from the slightest even to the loss of life, graduated and regulated with the nicest ingenuity.

In a few years the Baptists were banished, the Episcopalians put down, the Presbyterians routed, the Quakers hanged, and the poor Catholics confined to that province which was the *common refuge of all.* It was indeed the citadel of refuge! strong in the immortal truths, reverenced with more than political homage that independence of thought and freedom of worship are the natural rights of man truths struck from other codes of morals—rights trampled on by these who gloried in their shame. The prudence and liberality of Maryland illustrated the consoling doctrine that true rectitude is true policy; that virtue alone is the moral banker that honours every honest draft; for that colony acquired what the folly and bigotry of others, operating on the same principles though on different subjects, had discarded. Mankind then beheld a scene new and uncommon. Several colonies composed of men driven from Europe by the intolerance of the state, and immediately legislating on ecclesiastical government; each but one, playing the tyrant to all the others; weighing the soul and its sentiments in their varying balances and insisting on an exact conformity with their several standards. It is a striking and, rightly considered, an instructive spectacle, to behold the Puritains persecuting their brethren in New England; the Episcopalians retorting the same severity on the Puritans in Virginia; and the Catholics, against whom all others were combined, forming in Maryland a sanctuary where all might worship and none might oppress, and where (in the language of Graham) even *Protestants sought refuge from protestant persecution.* Differing in every other point, hating each other with a bitterness which we can hardly comprehend, they were firmly united in that sweet labour of love, the unrelenting and barbarious per-

secution of those who refused to abandon the altars at which their fathers had worshipped. Even Rhode Island, the only other settlement in which the principle of toleration was at all recognised, for Pensylvania was not then settled, excluded Catholics from participating in the political rights that were enjoyed by the rest of the community. Penn did for Pennsyleania what Baltimore did for Maryland. We live on a soil, like that of Maryland, hallowed by the virtues of our sires. But while in the reckoning of honour we demand for our honest but not simple, our peaceful but not cowardly Quakers, a vast credit, let us ever recollect that the truth and justice which gave a severe and simple beauty to their acts, existed in the sister colony before the broad-brims shadowed our land with their refreshing shade. The disciple is not greater than his master, and we depart from the humility of our good old fashioned forefathers whenever we claim for them that which their honesty would prevent their claiming for themselves.

The blessing which Maryland extended to all whose distress required her sympathy, availed not her sons when the proprietary influence was subdued. The popular fiction known as "the Popish plot" formed a pretext for imposing additional restraints on English Catholics and founded a national jubilee of falsehood. The influence of those restraints and falsehoods was felt across the Atlantic. The seeds of disaffection were planted on the soil of Maryland, and after alternate fears and hopes, the mild tones of Catholic love and toleration were at length drowned in the hoarse brawlings of a "glorious Reformation" to bitterness and proscription. A viper warmed to life and strength first used its reviving energies to destroy its saviour. Mr. McMahon, the accurate and elegant historian, notices the oblivion in which the process of revolution is shrouded. It cannot be presumed that there were wanting choice spirits who would venture all for the preservation of the original system of government; but "villainy that is vigilant will be an overmatch for virtue if she slumber on her post." This maxim may explain why here there was another added to the long list of bad causes, which have triumphed over good; another evidence that the partisans of the former, knownig that their cause will do nothing for them, will do every thing for their cause; while the friends of the latter are too apt to expect every thing from their cause and to do nothing for themselves. In 1692 the Assembly, acting under the crown, which had violently assumed the government, passed an act by which all *Protestant* dissenters were declared to be entitled to the full benefit of the act of toleration, passed at the commencement of William and Mary's reign by the English parliament. "But this grace was strictly withheld (says Graham) from the Roman Catholic; and the Protestants who thus enacted toleration to themselves, with the most impudent injustice and unchristian cruelty, denied it to the men by whose toleration they themselves had been permitted to gain an establishment in the province. Sanctioned by the authority and instructed by the example of the British government, the Legislature proceeded, by the most ty-

rannical persecution of the Catholics, to fortify and disgrace the Protestant ascendency. Not only were these unfortunate victims of conscience excluded from all participation in political privileges, but they were debarred from the exercise of their worship and the advantages of education. By an act passed in the year 1704 and renewed in the year 1715, it was provided that any Catholic priest attempting to convert a Protestant, should be punished with fine and imprisonment; and that the celebration of mass, or the education of youth by a papist, should be punished by transportation of the offending priest or teacher to England, that he might there undergo the penalties which the English statutes inflicted on such actions. Thus in their eagerness to deprive others of their liberty, the Protestants of Maryland truly subverted their own pretention to independent legislation."—*Stokes.*

The following communication of a respected correspondant, contains reflections which deserve attention from the enquirer after "*the right ways of the Lord.*"

THE ENQUIRER AFTER TRUTH.

I have often endeavoured to imagine to myself, in my day-dreams, the feelings of an individual, who, placed upon this earth, at a mature age, blessed with that share of understanding which we style *common sense*, and divested of all prejudice, should find himself called upon to direct his attention towards the great end of his creation and the future beyond the grave. Suppose him convinced fully of the existence of one Great Being, to whom he owes his own origin and to whom he is accountable for all his actions: he has read the necessity of a God in the bright works of creation, traced Him in the glowing firmament and recognised Him in the providence exercised towards every living being. Nay, he is aware that God has spoken to man, that he has revealed the nature of His divinity, so far as the wants of men required, and promulgated a law for the government of his creatures. Tracing up the fulfilment of the prophecies, this man has at length reached a new dispensation, in which that law is brought to its perfection and a spiritual kingdom is established, which is to endure to the end of ages.

In the course of such an investigation, it would seem that the mind of such an individual must be deeply impressed with one great fact, one conviction must prevail over all, and that impression, that conviction must be the immediate *law of God* towards a creature who had rebelled against him, who had refused him his obedience and fallen from that happy state in which he had been originally placed. And how much deeper will that impression become, when he contemplates the boundless mercy which brought a God to earth, clothed him

in the infirmities of our poor weak nature, and prompted him to pay our forfeit with his own blood, and to open to us the eternal gates which had been barred against us.

Hence, such an individual cannot go astray in the conclusion that the spiritual kingdom which a God made man has established upon earth, is a *kingdom of charity*, and that *charity* must be the characteristic of a those who acknowledge His dominion, and that to discover the institution which He has left us we must adopt *charity* as the leading star.

And here it is that our investigator will find occasion for all his sincerity, uprightness of intention, strength of nerve, and perseverance. He looks around him through the wide universe, and he discovers numberless societies, all claiming to be that spiritual kingdom of which he is in search: differing widely in doctrine and in practice, they all pretend to the same origin, to labour for the same end, and to be guided by the same hand. Does he, however, discover the characteristic *charity* uniting all these various societies in one holy brotherhood? Does no earthly interest, no unholy envy mar that principle which the divine Saviour had laid down as distinguishing his followers? Alas! he is forced to turn his sickened gaze from the contemplation of the jarring interests, local dissensions, and petty bickerings which, not only hold one society aloof from, and in ambitious contrast with another, but which, uniting with an inborn principle of division, tear from time to time, each of those societies into new fragments.

He must not, however, lose courage at this spectacle. Let him pursue his researches, and perhaps, this very confusion, at which he turns pale, may lead him to the object which he so earnestly seeks. He must inquire whether there be no principle of union to which these opposing fragments may be recalled; whether there be no rallying point at which, forgetting all their animosities, they may collect in force and throw the *cloak of charity* over their divisions. And here he will discover that there is one vast society, commensurate with every clime and every age, which not only claims, but also *proves* its origin in the Divine Founder of christianity; which not only claims, but also *proves* a continued succession of teachers, from the beginning; and he will further discover that wherever the faith of this society is in question, it is enough to quell, for the moment, all the dissensions, heart-burnings and bickerings of all the other various societies which he has been contemplating, and to unite them in one vast and bitter war against their older brother. And here, in this unholy confederacy, charity seems no longer a virtue. Nothing is too black in calumny, nothing too distorted in misrepresentation, nothing too atrocious in violence to be used for the destruction of the oldest and first of churches. Happily, in the midst of this confusion, our investigating individual thinks of turning his eyes towards the object of this general vituperation; and he sees written upon her elevated brow which appears bright above the storm: "*Blessed are they who suffer persecution for justice's sake.*" He beholds

her temples wrapped in flames, her holy of holies desecrated, her ministers persecuted and defamed, her asylums of piety and charity torn down, and, according to the weak thoughts of men, all her hopes destroyed. But the voice of *charity* resounds from her yet standing altars, her yet surviving retreats: "*Father, forgive them, for they know not what they do.*" "*Lord, lay not this sin to their charge.*"

And can our traveller be at a loss to know where his search should cease. If God be charity, if his kingdom be a kingdom of charity, if charity be the characteristic of his followers, we should think he had reached that point where he might exclaim: *Hæc requies mea in sæculum sæculi.*

BERNARD.

RELIGIOUS INTELLIGENCE.

St. Louis.—Towards the close of May a new Female Academy was opened in this city, on Sixth street near Pine. This establishment is conducted by the Religious Sisters of the Order of the Visitation of the B. V. M., founded at Annecy in Savoi, by St. Francis de Sales and St. Joanna Frances Fremiot de Chantal, in 1610. This Order was solemnly confirmed by Pope Paul V. Its principal objects are the sanctification of its members and the education of youth.

The "Ladies of the Sacred Heart" have re-opened their Academy for the education of young ladies, in St. Charles, on the Missouri river about 20 miles above this city. Owing to particular circumstances, this institution was closed last year.

The new College of St. Vincent of Paul has been opened at Cape Girardeau, Mo.: it has been erected by the Priests of the Mission, or Lazarists. It is a large and beautiful building, situated on an eminence in one of the most healthy parts of the State, and commanding a full view of the mighty "Father of Waters." It is to replace the well known institution of St. Mary's college at the Barrens; which latter has been converted into the Elementary Ecclesiastical Seminary of the Diocese.

During the course of last month about four hundred persons have recived the Sacrament of Confirmation in the various churches of this city, at the hands of the Rt. Rev. Bishop of this See: Among these were a great number of adults and converts to the Faith.

On the 21st of June, the Feast of St. Aloysius Gonsaga, the Patron of youth, was celebrated with great solemnity in the church of St. Francis Xavier in this city. At half past four o'clock A. M. the beautiful chiming of the bells of that church announced the glories of the "Apostle of youth." At an early

hour about three hundred and fifty persons received the Holy Communion, among whom were upwards of two hundred children of both sexes. At seven o'clock a very large number received the Sacrament of Confirmation at the hands of the Bishop. Before nine o'clock, when the bells tolled for High-Mass the Catholic youths of St. Louis, with innocence and hilarity painted on their countenances, flocked from every avenue and ally to the church of St. Francis Xavier. The pewholders kindly retired to the galleries and side-aisles of the church leaving their places to the hundreds of children, that came forward with a holy enthusiasm to honour their Patron, and pour forth their humble prayers before the Altar of the benevolent Redeemer, who invites little children to come to Him. The number of children present was estimated at twelve hundred. The solemn High-Mass was celebrated by the Very Rev. Provincial of the Society of Jesus in Missouri, assisted by Deacon and Sub-Deacon; and after the Gospel, the Bishop delivered the panegyric of the Saint. Deep were the impressions, the Rt. Rev. Prelate made on the minds of the children, when he unfolded the virtues and pourtrayed the innocence of the "Angelic youth." After Mass about a thousand children of the Catholic day-schools of the city formed themselves into a procession, headed by their respective teachers. The train to the length of nearly half a mile, preceeded by an appropriate banner, paraded through the principal streets, and at noon retired,—the girls to the female Orphan Asylum on Broadway—the boys to the country residence of Martin Thomas Esq., to partake of "the good things of this world," abundantly prepared for them by the liberality of the friends of religion and education. The afternoon was spent in innocent rejoicings. At six o'clock P. M. the children again marched in files to the church of St Francis Xavier, to assist at the Benediction of the Most Holy Sacrament, to renew their manifestations of honour to the Patron of youth, and to thank Him who is wonderful in his Saints.

Illinois.—On the 2nd of May, the corner stone of a new Church was solemnly laid by the Rev. J. Cotting, S. J., with permission of the Bishop, at Highland, Madison co., of this State. It is to be dedicated to Almighty God under the invocation of St. James; is destined to be of brick, 60 feet in length and 40 feet in bredth.

Wisconsin Territory.—The history of Catholicity is identified with the history of this Territory. Up to the year 1825 the only places of note were *Green Bay*, on Lake Michigan, and *Prarie du Chien*, on the Mississippi: the spot of the former was first explored by the Jesuit, Marquette, and that of the latter by the Franciscan, Hennepin. In the 1st volume of this periodical we gave a short outline of the settlements of Green Bay and its environs; we now intend to do so of Prarie du Chien. The French Government, as early as 1675, erected a military post near the mouth of the Wisconsin river, which caused several French families to settle in its neighbourhood forming the nucleus of the village of Prairie du Chien (Dog-prairie.) In

this village with its post, together with Canada and the greater portion of Illinois, was ceded to the British Crown, and the Indian title to the lands was annulled by Governor Patrick Sinclair, by the treaty of Mackinaw, in 1781. Shortly after, in 1786, it was ceded by England to the United States, and remained in peaceful possession of the latter till the year 1812; at which time the newly erected fort, called *Fort Crawford*, together with the village, was taken by force of arms by the British, and remained in their hands until the peace of 1815, between England and the United States, was definitely concluded. At an early date a log church, under the invocation of the Archangel Gabriel, was erected in this town, which lately has been replaced by a beautiful brick building, perhaps the largest church in the Territory.

TENNESSEE.—Extracts of a letter from *Nashville*, dated June the 8th 1844, to the Editor of the *Catholic Advocate*: Dear Sir—Feeling assured that every thing in any wise connected with the advancement of our holy religion, especially in this beautiful, and until lately neglected, portion of the great vineyard, will prove acceptable to you and to the readers of your valuable journal, I hasten to lay before you some account of an event long to be cherished in fond remembrance by the Catholics of Nashville, and, indeed, of the diocese of Tennessee at large. So frequent of late have such occurrences become in different quarters of the Union, that an announcement of laying the corner stone of a Catholic church, has ceased, with the *public* generally, to attract more than a passing interest: but to the sincere and reflective Catholic wherever in our country he may be, whether in the immediate locality, or widely separated from it—upon the banks of the St. Lawrence, or of the great "father of waters"—in the savannas of the south, or the prairies of the west, each fresh record of this kind not only affords a proof of the triumphant energy and perpetual durability of his time-tried religion, but it serves to remind him of the words of the Saviour, "and other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." And to the fond father and mother whose journeyings have so often cast them where no light from the sanctuary could fall upon their path, how sweet and consoling the reflection that their offspring, with so many opportunities multiplying around them, will not be made to hunger and thirst as they often have after the bread of life and the fountain of living waters. On Thursday, the 6th inst., it fell to my lot as a sojourner in the south, to witness the ceremony of laying the corner-stone of the new Cathedral of St. Mary's on the fine lot recently purchased, on the corner of Summer and Cedar streets, and within a hundred yards or so of the projected Capitol, on Campbell's hill. The weather was delightfully fair, and at an early hour, a very large concourse of persons, comprising ladies and gentlemen of all denominations, and of the highest worth and respectability, had assembled on the ground. A platform was erected on an opposite side of the street, immediately in front of the residence of Maj. Graham, Ex. Comptroller of the State, a very worthy

gentleman of the Presbyterian persuasion, who kindly offered his house and its ample accommodations, for the use of the clergy and others. The ceremony was commenced by an address from the Rev. John Maguire, whose masterly treatment of his subject, kept the assembled multitude in profound attention for nearly an hour. At the conclusion of the discourse, the Right Rev. Dr. Miles, in the rich attire of his pontifical rank, preceded by the several clergymen, seminarists, and acolytes, walked in procession around the building invoking the blessing of God upon the temple to be erected to the honour and glory of His name

The novelty and imposing character of the ceremony elicited the greatest interest and attention; and it gives me pleasure to be able to state, that had the assemblage been composed wholly of members of our own communion, they could scarcely have observed more respect and decorum. Indeed, from the kind, liberal and enlightened feelings manifested by all denominations of Christians in this city towards each other, in all their intercourse, it can without any figure of speech or scruple of conscience, be truly denominated the "city of brotherly love." When you have learned that of the sum subscribed towards the erection of the new cathedral, by far the greater portion comes from Protestants, you will believe with me that the event which I have feebly recorded, is in many respects, one "long to be cherished in fond remembrance by the Catholics of Nashville." To the zeal, piety, and gentlemanly courtesy of the Rt. Rev. Dr. Miles, and the clergymen of his diocese, this state of things is entirely, under God, attributable. Cheered by his counsels and stimulated by his example, the counsels of age and experience, and the example of long years spent in the faithful performance of the duties of his ministry; the latter, principally young gentlemen, have gone forth full of promise and hope, to carry the manna of salvation and the oil of consolation, to the suffering and exposed members of the fold, in the scattered places of the land. May their blessed exertions be met, as they in a great measue have, by the corresponding operations of their spiritual childred: may they be rewarded, in seeing the seed which they sow shooting up, and ripening into life eternal.

It is designed to make the new church, in point of architectural beauty, not only a credit, but an ornament to the city. Its dimensions are 112 feet in length, 60 in width, with a spire of about 100 feet in height.

I intended to give you a detailed account of the other missions of the diocese, but the length to which this communication has already extended forbids me. I shall briefly observe that the Rev. Mr. Schacht is now building a very neat Gothic church in Clarksville, some twenty or thirty miles from this place. The site is an eligible one, in the centre of the town, and commanding a fine view of the river. Another one is being built in Humphrey county, on a tract of land purchased by the Bishop, where a great many Catholic families have already settled. In Franklin, 17 miles from this, a lot of ground, opposite the Episcopal church, has been purchased by two respectable members of the church, *at their private expense.* Here, too, a church will be erected ere long.

The Bishop returned a few weeks ago from a visitation through the eastern division of the State. At Jonesborough, 300 miles distant, he confirmed two of the family of Col. Eakin. He was highly edified by the piety and zeal of these new members of the church. The Rev. Mr. Howard has been stationed in this section of the diocese, as its pioneer missionary. The number of Catholics though not large, is respectable. And what will add to the arduousness of his mission, is, that they are scattered over twenty or thirty counties of the State. He carries with him to the mountains ardent zeal, and unaffected piety. Nor must I forget to mention the flourishing condition of St. Mary's Female Academy. This institution commenced, as you are aware, in the autumn of 1842, and is under the direction of seven Sisters of Charity. As the best proof of its prosperity, and of the high estimation in which it is held by the public, I need only mention that the number of pupils is eighty, and rapidly increasing. The course of instruction is extensive, embracing all the branches calculated to adorn, strengthen and beautify the female mind. Their success is richly merited.

Mississippi.—New churches have been lately erected at *Biloxi*, in Jackson county, and at *Pass Christian*, in Hancock county in this State. At Yazoo City the choice of 4 or 5 lots has been offered to the Bishop of Natchez, and a subscription of more than $4000 raised for the purpose of erecting a Catholic church.

Cincinnati.—We learn from the *Catholic Telegraph* that the Fathers of the Society of Jesus, the St. Aloysian (German Catholic) Male Orphan Society, and the "Sisters of Our Lady" of that city, have all made recent purchases of valuable mansions and lots for the purpose of extending their respective fields of usefulness.

New Orleans.—We learn from a late number of the *Propagateur Catholique*, that the Supreme Court of Louisiana, has decided against the Trustees of the New Orleans Cathedral, in the suit for damages against Bishop Blanc. The bishop has issued a very interesting Pastoral Letter to the clergy and laity of the diocese, which, it is hoped, will be instrumental in establishing again that peace and harmony in the church of Louisiana, which have been so wantonly disturbed by a band of misguided Trustees.

Charleston.—A Fair was lately held in this city, in behalf of the Sisters of Mercy, the nett proceeds of which amounted to $3705 61. A noble specimen of the liberality of the South.

Philadelphia.—On the 31st of May, the sacred order of deaconship was conferred by the Bishop, in the Cathedral, on Rev. William Harnett, O. S. A., and Rev. James Forbes.

On Trinity Sunday, Rev. James Forbes, Rev. Hugh Lane, and Rev. Hugh Brady, received the sacred order of Priesthood in the Cathedral. Very Rev. John Timon, Visitor of the Congregation of the Mission, preached on the occasion, and officiated as Archdeacon.—*Cath. Herald.*

Baltimore.—According to the *U. S. Catholic Magazine*, the Trustees c the St. Patrick's Church of that city have set a noble example and given proc of their truly Catholic spirit, by transferring the title of the church's propert to the Most Rev. Archbishop, who solemly consecrated the edifice on the 1i of May, according to the form prescribed in the Roman Pontifical.

Chicago.—The first Ordination in this new diocese took place in the cath dral of this city, shortly after the arrival of the Rt. Rev. Bishop—Messr Bernard McGorick and P. McMahon were ordained Priests towards the clos of March.

New-York.—The materials for a large Catholic church are now bein delivered on Batavia street near Union (Buffalo.) The edifice is to be eight feet wide by one hundred and eighty-two feet long, with a school-house an parsonage connected therewith, forty by eighty feet long. The title of it wi be vested in Bishop Hughes, the officiating head of the church in this diocese The land has been gratuitously given by Mr. James Milnor.—*Buf. Com. Ad*

Canada.—We learn from the *Melanges Religieux* of Montreal, the followin consoling facts. M. Pettipierre, minister of a subdivision of the sect calle Evangelicals, after several private conferences with Rev. Mr. Coulmont, Pa ish Priest of Saulzior, being convinced of the truth of the Catholic religio resolved to embrace it, and succeeded in pursuading 170 of his brethren t unite with him in this happy change. Very Rev. M. Phillippe, the Vic General, was deputed by the Archbishop to bring the matter to a conclusio and having came to Saulzior on the 19th of April, had a private interview wit M. Pettipierre. On the following day a conference of two hours length w held in presence of the persons wishing to make the change, at the close which they expressed their desire to make their abjuration on the next da Sunday. Accordingly, after Vespers, the Vicar General addressed them preparatory exhortation, and by his permission, M. Pettipierre also made the a short address, and then in the name of all, with their concurrence, made t solemn abjuration. They subsequently received the sacrament of penance ar the Eucharist, and left Saulzior, some for Avesnes-lez-Aubert, others f Solesmes, in both which places the Archbishop is to administer the sacrame of confirmation. Glory to God on High.—*Cath. Herald.*

Italy.—*Rome.*—On the 26th of January, the cause of the beatification the venerable servant of God, *Louis Marie Grignon de Montfort*, was place for the first time, in presence of his Holiness. This venerable man closed h saintly career of life during the course of the last century, and was the fou der of the "Congregation of Missionaries of the Holy Ghost," and of the I stitute of the "Sisters of Wisdom."

Parma.—Maria Louisa, the Archduches of Parma, by a decree of the 20 of March last, has re-established the Order of Jesuits in her States, and a thorized the opening of a Jesuit college at Parma.

ENGLAND.—Let us only consider a few of the numerous churches and chapels that have been erected within the last ten years in the proper style, or that are now erecting. The first place must be given to St. George's glorious church, London, which is a perfect revival of an ancient parochial church; then comes St. Barnabas's, Nottingham, which in many respects will be superior to the former; next must be ranked St. Gile's, Cheadle, which though smaller than the two preceding, will excel them in magnificence of detail. St. Mary's, Derby, and St. Chads, Birmingham, ought perhaps, to be mentioned next, but I will take no particular order. St. John's Chapel, Alton; St. Alban's, Macclesfield; St. Oswald's Liverpool; St. Wilfred's, Manchester; a new church erecting in Newcastle; St. Mary's, Dudley; convents of the Sisters of Mercy in Birmingham and Liverpool; St. Bede's, Masbro; Jesus Chapel, Pomfret; Church of the Blessed Sacrament, Coventry; St. Mary's, Stackton-on-Tees; St. Mary's, Warwick Bridge; St. Ann's, Keighley; St. Mary's, Southport; St. Andrew's, Cambridge; a collegiate chapel in Northampton; St. Mary's, Lynn, Norfolk; St. Mary's, Uttoxeter; St. Bernard's Abbey, Leicestershire; Kenilworth Church.—*Orthodox Journal.*

IRELAND.—The foundation stone of a new college, under the invocation of St. Patrick, was laid by Dr. Harold, Provincial of the Dominicans in Ireland, at *Esker*; and at *Kells* a new convent was opened by the zealous and pious pastor of the place, Rev. Mr. McEvoy.

SPAIN.—The image of the Blessed Virgin of Mount-Serrat, before which St. Ignatius conceived the first design of the Society of Jesus, has been restored to that celebrated Sanctuary by order of Queen Christina, on passing through Barcelona. We hope that this may be a presage of the restoration of that Society to this unhappy country, which after many severe trials and chastisements seems to be fast returning to the peaceful paths of order and religion.

GERMANY.—The rulers of Germany seem to rival each other as respects the interests of the church:

The King of *Bavaria* has given a donation of 160,000 florins (about $75,000) from his private purse, for the restoration of the old and celebrated cathedral of Spire. The King of *Prussia* has yielded to the desires of the Catholics of Munster, in Westphalia, and assigned a church for the use of the Catholic soldiers of the garrison, and made provision for the support of the chaplain, to be appointed by the Bishop. The Grand Duke of *Baden* has authorized the Archbishop of Friburg to introduce the "Sisters of Charity" for the poor and the sick into the Duchy.

TURKEY.—*Constantinople.*—There are at present in this capital of the Turkish Empire fifteen "Sisters of Charity" connected with the motherhouse of Paris. They have upwards of five hundred children under their charge, composed of Christians, Jews, Americans, Greeks and Musulmen. About 20,000 poor and sick of all sects and nations have found relief from their charities,

and a great number of christians have been bought by them from Turki oppression and set at liberty.

AFRICA.—*Egypt.*—Mehemet Ali has given the French Lazarists a va tract of land, and abundant materials for the erection of a College. The sam Zealous Missionaries have commenced to see their efforts crowned in *Abys sinia*: New churches have been lately erected at Sennaar, Kartour and Go dar. Two Abyssinian priests were converted to Catholicity, and more we expected to follow soon. The only real opposition our Faith meets now Abyssinia is from the part of the despot Abouna, who styles himself Arc bishop of Abyssinia, and has reached the twentieth year of his age.

ASIA.—Missionaries are almost daily pouring into Asia from Europe quest of souls and martyrdom. Six priests left Nantes on the 14th of Jan ary for Siam and Malaisia, and three embarked for China. In Rome the R Isidore Cajetan Naronha, a native of Goa and descended from an ancient a illustrious family of Bramins, who were among the first converts of St. Fran Xavier, was ordained priest on the 2d of February. He celebrated his fi Mass in the church of the 'Jesus,' at the altar of St. Frances Xavier, t apostle of his country, and in an especial manner of his own family, who ha ever since remained steadfast and devoted in the faith. May God in his goo ness grant that this new labourer, when returned to his native land, be inst mental in bringing back to the fold of Christ the thousands of christia involved in the Portuguese schism of Goa!

OBITUARY.

Died at Rome on 19th April in the 88th year of his age, Cardinal BARTHO OMEW PACCA, born at Benevento on 25th December 1756. He was proclaim Cardinal by Pius VII., in the Consistory of 23d February 1801. His servi and sufferings in the cause of the Chnrch are well known, he having acco panied the Pontiff into captivity. His memoirs of that period, published so years ago, and his discourse on the actual state of the Catholic religion, del ed last year, are full of interest.

APPROBATION.

THE CATHOLIC CABINET is published with my approbation, and appe to me calculated to promote the interests of the Catholic Religion in t Diocese.

† PETER RICHARD, *Bishop of St. Louis.*

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

VOL. 2. ST. LOUIS: AUGUST, 1844. No. 4.

THE REV. ROMAIN WEINZOEPFLEN.

1. *Trial of Romain Weinzœpflen, Catholic priest at Evansville, Vanderburgh County, Indiana, on a charge of rape preferred by Mrs. Anna Maria Schmoll; held at Princeton, State of Indiana, Gibson Circuit Court, March Term,* 1844, *on a change of* VENUE *from the Vanderburgh Circuit. Reported by* A. E. DRAPIER, *printer, stenographer, &c.* Louisville. W. N. Haldeman and B. J. Webb: 1844.—1. vol. 12mo. pp. 210.

2. *Report of the Trial and Conviction of Romain Weinzœpflen, a Roman Catholic priest, for rape committed upan the person of Mrs. Anna Maria Schmoll, while at confession, in the Catholic Church at Evansville, Indiana*—1844: Pamphlet: 12mo. pp. 80.

Here we have two distinct Reports of a very important and exciting trial; both of them, too, drawn up by Protestants, and both widely circulated in the community. For two years public expectation has been kept on tiptoe in regard to the final issue of this trial: men have discussed the merits of the case on both sides; and have decided according to their respective prejudices or their appreciation of the evidence. We can scarcely hope by any thing that we may say to alter the opinion of any one; and yet we intend to uphold, in one brief paper, the views which struck us, on a careful perusal of all the evidence as spread out in both Reports. And we trust to do this with fairness and impartiality.

Little need be said, on the relative merits or accuracy of the Reports. Their very appearance and title-pages bespeak their respective characters. No one can even glance at them, without coming to the conclusion, that one is a full and impartial, the other, *exparte* and garbled—or at least a violently prejudiced, statement. The one is a "trial for a charge preferred;" the other "a trial and conviction for a rape committed," &c: the one contains all the evidences and speeches on both sides, the other wholly omits one of the most important speeches for the defence—that of Mr. Dixon: the one gives us, in

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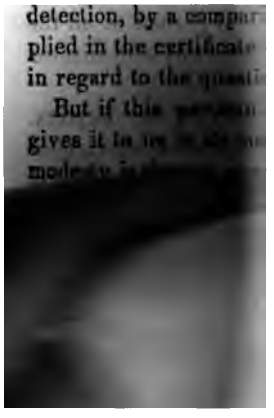

There is yet another circumstance attending the Report of the Chandlers, which proves that it is a mere catch-penny affair. On the two lids of the cover are found two portraits: the one of M. Weinzœpflen; the other of Mrs. Schmoll. These pictures were no doubt designed to allure and captivate the licentious. And yet, we humbly think, that no modest person can view those two faces, without at once deciding, which is stamped with virtue, and which disgraced with vice. The face of M. Weinzœpflen denotes calmness, resignation, humility, purity of heart and purpose: that of Mrs. Schmoll, boldness, impudence. We defy any one to look on the face of the latter, and to say, or even to think for a moment, that she was a person to faint at the very shadow of evil. A big, gross, German woman, weighing 150 pounds, with a broad face, coarse features, and an eye which seems never to have batted, with a cool, unfaltering purpose, denoted in the expressing of the eye and lips and forehead;—the whole features bespeaking rather the bold and reckless and practised profligate, than the meek, and humble, and virtuous christian female. Whoever knows any thing of phrenology, or even physiognomy will come to these conclusions; which are still further strengthened by the evidence of eye-witnesses, who noticed the appearance and demeanour of both at the trial.

But we do not mean to confine our notice to the relative characters of the two Reports; we will endeavour to lay before our readers the merits of the case itself. In this, however, we must be brief; nor will it be necessary to be long. Most persons have already perused the accounts of the trial, and have formed their opinion for themselves. And the matter is familiar to the whole community. We will range whatever we may have to say on the subject under two heads: and, for the sake of brevity and clearness, we will confine ourselves to a summary answer of those two questions:

1st. Had the Rev. Mr. Weinzœpflen a fair and impartial trial?

2nd. Was he guilty or innocent of the charge preferred against him?

1st. Had the Rev. Mr. Weinzœpflen a fair and impartial trial?

We answer unhesitatingly in the negative; and we proceed to give the reasons which sustain us in our answer. We may, however, remark, that in quoting the evidence &c., we will follow Mr. Drapier's Report. We do this, both because we believe it to be the more ample, satisfactory, and impartial, and because, as far at least as the record itself goes, there will be found no material discrepancy between it and the other Report.

The first thing required for a fair and impartial trial of any one, is impartiality and freedom from prejudice on the part of the community among whom he is to be judged. This we think all will grant. It is impossible for a man to have a fair and impartial trial in a community which has already prejudged his cause. Now this latter was precisely the position of Mr. Weinzœpflen. He had to be judged by men deeply prejudiced against his person and his Religion. He had to be tried by a community, which, for two years, had been lashed into a maddening fury against him by appeals from the press, wrought

with misrepresentations and malice. Public judgment had been forestalled. The Evansville Journal, conducted by at least one of the Chandlers, had pursued him with an almost fiendish hatred; it had ceaselessly belched forth its foul and envenomed slanders on a community already inclined to swallow with avidity every thing against the Catholic church and its priesthood.

In vain did Mr. Weinzœpflen endeavour to stay the iniquitous course of this Journal: in vain did he entreat the editor not to forestall public opinion: in vain did he address to him a mild, expostulating letter, from which the following is an extract: "Without asking why you have done so much to prejudice my cause, for I heartily forgive whatever has been said or done in the heat of excitement by all concerned, permit me, however, to beg you in my unprotected position to abstain as far as possible from any expression of opinion upon the case, and to observe your admirable position, that 'as journalists we should not attempt to prejudice public opinion in advance.'"*

All would not do. The Journal had resolved to pander to popular prejudice, and to continue shooting with its deadly shafts. With its inflammatory appeals, under such captions as "unparallelled outrage! Great excitement in Evansville:" &c. &c., it had already poisoned the public mind, and lashed it into fury: and it continued to pursue its reckless and fiendish course. The editor even took occasion from the mild expostulation of the injured priest, to add insult to indignity and injustice: he had the boldness to brand with falsehood the statement of Mr. Weinzœpflen, that, in the preliminary trial, he and his counsel had been prevented by mob violence from being heard!

And yet this was a simple statement of fact, known to every man, woman, and child in Evansville!! Did not the mob break into the Court-house, and threaten the priest and his defenders with violence? Were not the legal proceedings stopped short by the clamor and threats of Schmoll and his party of ruffians? Was it not with the greatest difficulty that Mr. Weinzœpflen himself was protected, chiefly by the noble valour of his Irish friends, from the violence of the mob? And was he not compelled to conceal himself, and to escape on foot—his horse had been previously abstracted—in disguise, and in the dead hour of night? And yet, forsooth, there was no violence, no mob taking law into its own hands!!

Shortly after this scene of violence, the press of Evansville issued a most filthy and violent pamphlet, concocted probably by the Chandlers, but published in the name of Martin Schmoll, and entitled "A full and circumstancial account of the outrage, &c."† This was throwing oil on the flame. It was scattering poison and death through the community. A very fiend would have blushed at the horrid obscenity and reckless malice of this libellous publication! And yet the community of Evansville received it with favour!!

* Supplementary matter p. 4 NOTE. Read the whole letter, which embodies the true Christian spirit.

† Supplementary Matter, p. 6–7.

Under all these circumstances, could Mr. Weinzœpflen expect a fair or impartial trial in Evansville? Could he pass through all this "pitch and not be defiled?" Could he, even with a conscience as white as snow and the immaculate purity of an angel, expect to be acquitted by a jury empannelled in Evansville? Could he look for this, especially when his bitterest enemy, the editor of the Evansville Journal, a young lawyer of some ability, appeared as a volunteer on the side of the prosecution? And when, pursuing his victim with a relentless and almost fiendish hatred, he resolved to pour forth on him in open court all the vials of that wrath, which he had been replenishing for more than a year, as editor of the Journal? It is really difficult to account for the *zeal* of this young man!

And yet, under all these unfavourable circumstances, so great was the intrinsic worthlessness of the evidence, that the good priest could not be convicted even by a jury wholly Protestant! There was a difference of opinion among the jury, and the trial was postponed. And this took place in Evansville, the theatre of an excitement so unparallelled, and of a prejudice so general and violent! With every advantage on their side, the prosecution failed to convict before a Protestant jury, when every means had been taken to prejudice? The independence of one among the jurors, Charles Harrington, prevented a verdict. He could not be induced to sacrifice his conscientious convictions of the priest's innocence to any amount of prejudice, no matter how overwhelming. Honour to his integrity and independence of character!

The prejudice which had invaded the public mind was not confined to Evansville: it extended to all the adjoining counties. The poisonous pamphlet of Schmoll, and the virulent articles of the Evansville Journal were scattered far and wide, breathing a pestilence through the land. And when a change of *venue* was obtained, and the trial transferred to the neighbouring county of Gibson, there were the same prejudices still to be encountered there as at Evansville; and there was this additional disadvantage, that, in Gibson county, the parties were unknown. Already had a reaction commenced at Evansville; already had many of the people, despite their prejudices against the Catholic Religion and priesthood, begun to see through the malice which had prompted the prosecution, and the depravity of the wretch who had accused the priest. And though this reaction was not so great as it is at present; yet it is the opinion of many, that Mr. Weinzœpflen would have been acquitted, had his second trial occurred at Evansville. However, the change was made; and the issue is known: poor Mr. Weinzœpflen has been placed with criminals in the State Penitentiary, at hard labour for five year!

The question recurs: had he a fair trial at Princeton, Gibson County? From what has been always said, the reader may easily infer the amount of popular prejudice he had there to encounter; and he may also gather how very difficult it was to find an impartial jury.

This difficulty was greatly increased by the strange course pursued by Judge

Embry, the presiding Judge of the Circuit. We would not willingly detract from his honour's reputation, if he have any; nor do we pretend to be judge of legal technicalities. We would not take the responsibility of pronouncing that Judge Embry transgressed the positive requirements of law: but we do think, that he at least strained the law to its very utmost rigour against the priest, and that he violated its spirit, if not its letter. The counsel for the accused took exceptions against many of his decisions; and many intelligent persons, who were present at both trials, accused him of the most open partiality. This impression is confirmed by the printed account of the Trial.

We will give a few specifications. The judge was well aware of the strong prejudice prevailing in the community against the accused; and he should certainly have opposed no legal obstacle to the selection of an impartial and unprejudiced jury. And yet he did persist, in spite of all argument and entreaty on the part of the priest's counsel, in opposing such a bar.

Mr. Dixon, one of the counsel for the defendant asked a Mr. King, who had been summoned as a juryman, the following question: "are you sure that you have formed no prejudice in your mind with reference to the whole matter?"* The judge interposed, and would not suffer the question to be answered; and he repeated the same prohibition frequently afterwards; though it must appear manifest, that no man is fit to be a juror, who is not free from all prejudice. The common law of England, the Constitution of the United States, and that of all the States, grant to the accused the *right* to be tried by an *impartial* jury of his country. Now how can a jury be impartial, if its members be deeply prejudiced in the premises to be tried?

In over ruling the motion of the counsel for the defendant, his honour laid down the following singular principles: "the doctrine on this subject is, that, if the juror has such a fixed will against the defendant, that it cannot be changed by evidence, the challenge ought to be sustained; but if his opinion *might* be changed, it is proper that he should be retained!"† With a jury thus constituted, what man could hope for a fair and impartial trial, under circumstances of so great excitement?

But his honour went still further. Mr. Dixon asked another man, Mr. Hollis, about to be placed on the pannel: "have you then formed your opinion, without hearing any of the circumstances? "The judge again interposed, and undertook himself to catechize Mr. Hollis, whom he allowed to be retained, after he had extracted from him the opinion, that "he *could* render an impartial verdict in the case!"‡

Again, when the counsel on both sides were deliberating on the propriety of retaining a Mr. Riley as a juror, his honour thus summarily settled the business,

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* Trial p. 6. † Ibid. ‡ Ibid. p. 7.

The Court. "Have you fixed your opinion *strongly* upon what you have heard?"

Mr. Riley. "I can't say that I have."

The Court. "Take your seat, Sir."*

But it was not only in the important preliminary of empannelling the jury, but also in the course of the trial itself, that the judge's partiality was manifested—at least in the opinion of many intelligent persons. Though M. Weinzœpflen was tried before a Protestant jury grossly ignorant of, and deeply prejudiced against the Catholic doctrine; and though this popular ignorance of prejudice deeply affected the defendant; yet his Honour would allow of no evidence setting forth correctly the doctrine and practice of the Catholic Church on the subject of Confession. And yet without this, the jury was wholly incompetent to decide on a crime alleged to have been committed at the confessional.

Not only this, but his Honour permitted the counsel for the prosecution to misstate and greivously to misrepresent the Catholic doctrine on this very subject of Confession; while the tongues of the counsel for the defence were tied up by legal technicalities. Messrs. Blythe, Chandler, and Lockhart, might abuse the Catholic Church *ad libitum*; but wo to Messrs. Jones, Pitcher, and Dixon, if they attempted even feebly to repel these gross slanders, or to state correctly the Catholic doctrine!

Whoever will read the whole Report of the trial with attention, will be convinced of all this. The glaring iniquity of such a course was but thinly veiled by the decision of the judge, who would allow nothing to be read from any standard writer, Catholic or Protestant, on either side. False assertion could be made without reading it from any standard book expressly written "to expose popery;" and his Honour allowed the counsel for the prosecution to read false statements as to the doctrines of Catholicity from Blackstone; while the counsel for the accused were allowed to read nothing to rebut the foul asperions thrown out by the other side.

If this course was legal, we ask, was it fair and equitable? Was it right to allow the prejudices of the jurors against the accused to be thus fanned into a blaze? Was it right to permit Mr. Chandler to quote ribaldrous poetry from the French infidel Rousseau, to slander the Catholic priesthood on the subject of confession? Was it right to permit a trial, obscure enough in its very nature, to become still more gross, by foul anecdotes striking, like poisoned arrows, at the character of the Catholic priesthood? Was it right, in a word, to suffer almost every thing to be said against the Catholic Religion, and almost nothing in its defence? Whoever will read the trial, cannot fail to perceive, that malicious assertion and foul insinuation were the chief staples of the prosecution.

* Trial p. 8.

The counsel for the defendant were fully aware of this. They felt that the chief difficulty of their position lay in the deep and abiding prejudice existing against the accused; and in the efforts—alas! too successful!—made by the lawyers for the prosecution to rivet this prejudice still more. They felt, that the defendant might be sure of an acquittal if they could but induce the jury to weigh the evidence without prejudice: but they trembled lest this should not be realized! Let us hear what one of them—Mr. Pitcher, whose reported speech we consider the ablest* made at the trial, says on this branch of the subject.

"I have been a long time in the practice of the law. And not unfrequently have I found myself in a situation very similar to that in which I am now placed; when all I had to fear for my client was the power of popular prejudice. It has not unfrequently been the case, that I have found myself surrounded by a people manifesting an unconquerable disposition to overwhelm my client, to gratify the demands of a community maddened by the odium which unfounded rumor had attached to his cause; but in most instances the lapse of time has disabused the public mind, and justice has been impartially dispensed. Not so I fear in this case. Already the matter in the discussion of which we are now engaged has passed the ordeal of a judicial tribunal, but under circumstances of extraordinary public excitement. Six months have since passed over us, and now we find the public mind a little more calm, to be sure, but still extensively and fearfully excited:—never have I been so appalled by the terrors of popular prejudice, as on the present occasion. All the horrors of a Catholic Inquisition, and all the abominations which Protestants have been taught to attribute to Catholics, have not only been summoned to the aid of this prosecution here, but have been industriously circulated throughout this whole community; and you, gentlemen, (of the jury) cannot but recollect how the tears stole down your cheeks, while Mr. Chandler was recounting to you matters as foreign to this case, as the politics of another world. Divorce this case from the Romish (!) Church, and no such unwaranted means of prosecution would be listened to by you, or *tolerated by this honourable Court.* Gentlemen seem to forget, that the defendant is an humble Catholic priest, and suppose him rather to be, what they so industriously represent him, a very fiend of hell. Divest this defendant of his sacerdotal robes; tear from his shoulders the surplice and the toga, and clothe him in the habiliment of a cobler; and we might safely submit his case to you, upon the naked testimony of the prosecutrix herself, without one word of comment."†

This passage occurrs at the beginning of his able speech. In the conclu-

* From those who were present, we have learned, that Mr. Dixon's speech was considered the most able; but imperfectly reported as it is, it appears to be even the most feeble effort that was made for the defence. For this however, Mr. Drapier is not to be blamed, nor perhaps Mr. Dixon.

† Trial, p. 114–5.

sion he reverts to the same subject,—the vital importance of which he deeply felt,—in the following strain:

"Gentlemen, I can conceive of no situation more appalling to rational hope, than that of a Catholic priest on his trial by a Protestant jury, upon a charge involving the character of his church. *I know that the whole Protestant world is clamorously demanding the condemnation of my client*, and I know that you must be more than mortal, if you can rise above its influence. Gentlemen, I beseech you, for the love of justice, as well as of Religion, *as it should be*, to forget for a moment that the defendant is any thing more than Romain Weinzœpflen, and I shall confidently submit his case on its merits."*

Mr. Dixon, another of the defendant's counsel, has the following strong and significant passage.

"Gentlemen, I say this freely, that in the whole course of my law practice; (and I have been many years before the courts in Indiana, and in my own State, Kentucky, and many times retained in criminal cases,) *I never before have seen a criminal prosecuted with so much bitterness*, as has been exhibited in the case before you."†

It was truly an appalling situation for poor Mr. Weinzœpflen to be judged under such circumstances. A stranger unacquainted with the language and manners of the country; a minister of Religion "every where spoken against;" tried, too, by a Protestant jury, with Protestant counsel on both sides, and before a Protestant judge, who took little pains to conceal his prejudice; it would have been almost a miracle indeed, if he had been acquitted! The insatiate Moloch of popular prejudice could be appeased in no other way than by his condemnation. What mattered it, whether he was innocent or guilty? Did he not *deserve* punishment as a foreigner who had *dared* come to this *free* (!) country,—to expose himself to toil, privation, and reproach, in order to devote himself to the ministry in an odious Religion?

Were not the Penitentiaries—even that of Indiana—filled with Protestant preachers; and could such an occasion as this, for disgracing a Catholic priest, be permitted to slip? Such an opportunity had *never* been offered before in the whole Union; another might never offer again! Away with him, then, was the *inward* cry;—as had been the *outward* cry of the Jews against the Blessed Saviour;—"crucify him! crucify him!!"

To show that we are doing the jury no injustice in this, let us put a parallel case. Suppose a Protestant preacher to be tried, on a grave offence, before a Catholic judge, with none but Catholic counsel, with a jury pannel from which every Protestant name had been stricken off, and the members of which could not even be asked, "have you any prejudice in the case?"—Suppose all this; and then tell us, whether you think the preacher would be likely to get justice under such circumstances? You would answer emphatically, No! And

* Trial, p. 131. † Ibid. p. 100

should such a case occur even once, we would never hear the end of it. The cry, "the Inquisition, the bloody Inquisition, the Pope of Rome is upon us," &c., would be re-echoed from one end of this Union to the other! It would be taken up by press and pulpit, and would make "no-popery" capital for half a century! And yet, we all profess a Religion, the cardinal maxim of which is: "do unto others, as you would wish others under similar circumstance to do unto you!" When will we all learn and practise this heavenly maxim?

2nd. But we must now briefly examine the merits of the case itself, and attempt to answer the question; was M. Weinzœpflen guilty or innocent of the charge alleged against him? We might almost decide it from what has been already said: but we will give a brief analysis of the evidence, to prove that there is not even the shadow of a doubt as to the priest's entire innocence.

And firstly; the whole story of Mrs. Schmoll was improbable, aye, morally impossible, on the very face of it. The following undisputed and indisputable facts will place this in the clarest light.

The heinous crime was said by the prosecutrix to have been committed in an open Church, in the heart of a populous town, the inhabitants of which were on the alert and bitterly prejudiced against Catholicity. "There was a family residing within forty feet of the Church on one side, several others across a street sixty feet in width, in front, and one family on the other side of the Church, and within twenty five feet of the very spot . . . . . A single cry of distress, no louder than the ordinary conversation of some men, would have alarmed the latter (Mr. Norcross') family. Yet they heard nothing of the matter for two days after."*

Again; it was the eve of Ascension day, a great festival, when penitents were in the habit of flocking to the Church, to prepare for Communion on the following day: and it is on evidence, that many more penitents were expected at the *very hour* the crime is said to have been committed! The door looked out on the open street, filled with people returning to their homes at that hour—near sunset—and there were two large windows, without blinds or curtains on the side of the Church next to the confessional. And after all was over, the priest left the Church, and took his supper at the house of Mr. Henrich, while it was still broad day light!

When Mrs. Schmoll returned to her house, little more than a hundred yards from the Church, her suspicious and brutal husband, interrogated and examined her, and yet he himself bears open testimony in court that he saw nothing in her clothing or appearance to justify his suspicions. And this, though he was a prejudieed Lutheran, who bitterly hated both the Religion and the person of Mr. Weinzœpflen! And this, though his wife afterwards bore testimony in court, that her bonnet was broken both before and behind,—in which, however, her husband flatly contradicted her.

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* The Speech of Mr. Jones. Trial p. 64.

And it is also on proof, that this same bonnet was worn by the younger sister of Mrs. Schmoll, who, on the next morning, went to Church, *with the approbation of her immaculate sister*, to go to confession to the very monster who, if her subsequent story was true, had treated her most brutally!

Again; she, the immaculate Mrs. Schmoll, went the very next day, to receive communion from the hands of the very man, whom she was pleased *afterwards* to paint as a monster of impurity! *Can* any one believe all this? Is it in human nature to believe a story so inconsistent, and so miserably concocted? Even supposing that Mr. Weinzœpflen was the fiend he was represented to be, would he have exposed himself to *certain* detection under the circumstances just stated? Would he not have sought some more suitable, and less public place, for the perpetration of his crime? Was he a fool, as well as a monster? Even supposing, against *all* evidence, that he had no conscience and no regard for sacred vows plighted to heaven, would he have been thus reckless of his own character and of that of his Church? *Credat Judæus Apella!* Not even a Jew would or *could* believe this!

But this is not all nor yet one half. The base charge was not preferred for nearly twenty four hours after the time of the alleged crime; and then under such circumstances, and with such self-contradictions in the main, and, in fact, *only* witness, as clearly proved a fabrication from beginning to end. This we shall soon prove; but before we do so, let us see the circumstances under which the accusation was made.

Mrs. Schmoll told her husband of the affair only a day after it was said to have happened. The priest was still in the town, tranquilly discharging the duties of his ministry. And yet the anger of that outraged husband slumbered on during another evening and night? He made no search for the monster, and executed no vengeance, though all accounts concur in representing him as a violent and brutal man!

And when, on the next morning, he called on the priest, was it to chastise him, or even to vent his fury on his head? No, not all! He merely called on him in the way of business, and coolly demand a certificate which he had given him three days before, by which he had *voluntarily* bound himself not to molest his wife in the practice of her religion, and in the Catholic education of her children! The priest gave up the bond, and asked the motive for this sudden change of purpose. Schmoll then coolly told him the whole occurrence; and the priest raised his hands and eyes to heaven and exclaimed: "had I done this, I would be the worst man in the world!"

Mr. Weinzœpflen then proffered to accompany Schmoll to his own house to confront his wife, and to see whether she *dared* repeat the same charge to his face. The outraged husband tamely assented to the proposition, and conducted the alleged monster to the bed-side of his injured wife! There, in a threatning tone, he asks her to repeat the story: She confronts the priest, but cannot do it, she begs him to repeat it, and assures him that she will endorse it or set

him right, if he err! He does so, and she concurs! The priest again repeats his solemn asseveration of innocence, and assures the husband, that his wife must have lost her mind. He offers to go with him to see Mr. Long, her father, and the Bishop of Vincennes, to have the whole matter sifted to the bottom.

Schmoll assents to all this: but the priest had not gone more than six or eight miles from Evansville, when the hue and cry was raised, and he was brought back a prisoner. He was arrested while at the house of a Mr. Fitzwilliams, whither it was known he had gone to baptize a child. Instead of meditating an escape, he was quietly engaged in the ordinary duties of his ministry. And it is remarkable, that when the Constable arrived, he was engaged in prayer, saying his office. Thus was he arrested, like his Divine Master, while in prayer and holy meditation; and, like his Divine Master too, he was condemned, by a hue and cry, and almost without even the shadow of evidence!

Now, we put it to all the candid; *can* any then believe that the conduct of Mr. Weinzœpflen was that of a guilty, or that that of Schmoll was that of an injured, man? *Can* any one believe, for a moment, that Mr. Weinzœpflen would have remained in Evansville for nearly two days after the alleged crime; that he would have gone fearlessly to the house of Schmoll; that he would have continued quietly discharging his duties, as though nothing had happened; had he been conscious of guilt? It is absurd; it is utterly impossible; no one *can* believe it for a moment. Had he been guilty, he could have crossed the river into Kentucky in five minutes, and been free from all danger of pursuit. Had he been guilty, he could, during the two years which elapsed between the time of the imputed crime and that of his final trial, have made his escape to Europe, or whether he would. The small amount of bail would not have prevented him from doing so. But no. He *knew* that he was innocent and he would not tarnish his fame nor that of his Church by flying. He was willing to be a victim, and if need was, to be immolated, like his Divine Redeemer, for truth and innocency! And he has been thus immolated:—immolated too, without one murmur escaping his lips. "Like a lamb he was led to the slaughter." And even now, as we shall see, he repines not at his hard lot, but prays for his very persecutors!

But yet these are not all, nor, perhaps, the strongest facts embodied in the evidence. The rules of evidence laid down by Lord Hale and the law-writers generally, for the case of rape, are as follows:

"It is true, rape is a most detestable crime, and therefore ought severely and impartially to be punished with death; but it must be remembered, that it is an accusation *easily made and hard to be proved, and harder to be defended by the party accused be he ever so innocent* . . . . . The party ravished may give evidence upon oath, and in law is a competent witness; but the credibility of her testimony, and how far she is to be believed, must be left to the jury, and is more or less credible, according to the circumstances of the fact that concu

in that testimony. For instance, if the witness be of good fame; if she presently discovered the offence, and made pursuit after the offender; showed circumstances and signs of the offence, whereof many are of that nature, that women only are the most proper inspectors. If the place wherein the fact was done were remote from people, inhabitants or passengers; if the offender fled for it; these and the like, are *concurring* evidences to give greater probability to her testimony, when proved by others as well as herself.

"But on the other side, if she concealed the injury for any considerable time after she had an opportunity to complain; if the place where the fact was supposed to be committed were near to inhabitants, or common recourse or passage of passengers, and she made no outcry, when the fact was supposed to be done, when and where it is probable she might be heared by others; these and the like circumstances carry a strong presumption that her testimoney is false or feigned."*

Now, it is clearly manifest from the whole testimony, that NOT ONE of those concurring circumstances, "which give greater probability to the testimony of the accuser," existed in the case in question; and that EVERY ONE of those other circumstances, "which carry a strong presumption that her testimony is false or feigned," did exist. Of this there cannot be the *smallest* doubt.

Mrs. Schmoll, besides not being of "good fame," as we shall presently show, did *not* presently discover the offence, nor make pursuit after the offender,"—she waited nearly a day before she discovered the offence, and even then she dissuaded her husband from making pursuit of the offender: "She showed *no* circumstances nor signs of the offence," though her husband asked her, and made a suspicious examination which resulted in his detecting nothing: "the place wherein the fact was (said to be) done was *not* remote from people, inhabitants or passengers;—on the contrary, it was in the very midst of them all, and in the heart of a large and bustling town: "and the offender did *not* fly for it;"—he remained quietly in Evansville, and was arrested while discharging his regular ministerial duties!

On the contrary, "she *concealed* the injury for a considerable time,"—for nearly twenty four hours: "the place where the fact was supposed to be committed *was* near to inhabitants, and common recourse and passage of passengers:" and "she made no outcry, when the fact was supposed to be done, and where it was probable she might have been heard by others." Therefore, her testimony should *not* have been received by any impartial man!

To explain why Mrs. Schmoll made no outcry, the counsel for the prosecution supposed, that she had fainted away, and was unable to cry out! And this was her story!! And this was believed by the jury!!! Only think of it. The refined, the delicate, the nervous Mrs. Schmoll, who weighed 150 pounds, and who sat up before a Court-house full of men at three different times, and

* Starkie p. 699. Cited by Dixon Trial &c. p. 107-8.

without any prompting, without any faltering in her speech, without a blush on her cheek, told over, time and again, in all its disgusting details, her obscene story; the refined Mrs. Schmoll, who at the conclusion of the final trial, went on at such a rate at a public tavern in Evansville, as to excite the disgust, and to raise a blush on the hard cheeks of a crowd of men present; the refined Dutch *frau*, who has since proved too bad even for her brutal husband, who has felt compelled to separate from her; this refined lady (!!) fainted away at the first shadow of evil!!!

She was dead:—stone dead; and came to life again just in time to bear evidence to a fact which,—she told Mrs. Good and Mrs. Bruner, Protestant women living in her house at the time,—happened while she was dead!!! And an *enlightened* jury of the nineteenth century believed all this!! O tempora! O Mores! Why, this is worse than the case of the Jews bringing sleeping witnesses to prove that our Saviours body was stolen from the Sepulchre! True, she found out *afterwards*, that it was not proper she should be dead quite so soon; but the testimony of those two Protestants witnesses convicted her of falsehood in this; as the testimony of others did in many other important particulars.

Never, since the world began, was there a case in which a rape was committed without resistance. This was abundantly proved by the counsel for the defence, from books of medical jurisprudence. As Mr. Pitcher well remarked: "nature has given to woman the power of defending herself in such emergencies; and if she never fight under other circumstances, she will show her potency when her honour is assailed: the blood rushes to her face, instead of chilling around her heart; and the meekest of the sex becomes as strong and as fierce as a tigress in defence of that treasure without which she sinks from the lofty elevation which she occupies in her purity, and becomes the most loathsome of natural objects."*

And then the moral character of this woman, whose oath sent a minister of God to a loathsome prison:—surely *her* character should have been above reproach; she should have been "of good fame," as Lord Hale requires. Was she so. Alas! *tout au contraire*; she was the very reverse. A stranger in Evansville, she had no character at all; and elsewhere, where she had lived longest in this country, as at Cincinnati, her character was more than suspicious.

We have been assured by persons at the trial in Evansville last fall, that the honourable judge excluded all testimony which went to prove the character of Mrs. Schmoll before she came to Evansville;—and she had been in Evansville but a few months before the alleged occurrence which gave rise to the prosecution. If he did so, we humbly think, that he did very unjustly; and if in taking this course, he did but expound the law, then the Lord deliver us from the tender mercies or justice of the law as expounded in Hoosier-land.

* Trial, pp. 120-1.

At the final trial, the counsel for the defence agreed with those of the prosecution,—very unwisely we believe—that nothing should be said about her character in the evidence on either side.—The friends of Mr. Weinzœpflen had ample reason to believe, that a verdict in his favour could be obtained without allusion to her previous character; so absurd and contradictory was her evidence, on the very face of it! But they greatly miscalculated. Still we doubt whether they would have succeeded better, even had they proved the character of Mrs. Schmoll as dark as midnight. The decree had gone forth for the sacrifice of the priest; prejudice clamoured for his disgrace; and the jury did but float with the turbid torrent of passion!

Another reason why the counsel for the defence did not think proper to adduce any evidence to show the bad character of the prosecutrix, was the fact, that the opposite party had a regular mob of about one hundred and thirty witnesses ready from Evansville to swear, or to fight for her character! These knew little or nothing about her; and therefore might swear, that they knew nothing against her character! At this rate, the testimony of the whole world might be alleged to prove the character of the veriest villain who ever escaped unhung! But would the testimony of the whole world, in this case, save the villain from the gallows, if five or six good witnesses could be brought on the other side, to prove his guilt? We think not; we *know*—not.

Mrs. Schmoll had been in the United States for four years; and depositions taken in Cincinnati, where she had resided longest, clearly established her general bad character. Those of Mr. and Mrs. Winter, of Mr. and Mrs. Willet, of M'Ganter and of others, conclusively proved, that, while there, she had been notorious as a thief, a common liar, a toper, as one who would never gainsay what she had once said true or false. And as a woman, whose chastity was not as pure "as the icicle which hangs in Dian's temple."* Was this a woman "of good fame?" Was she one, whose breath should send a minister of God to a felon's prison?

Much more we might have said about the merits of the case, and the character of the evidence; but we have abstained on purpose from many details much too loathsome for our pages. We could not bring ourselves to sully their whiteness with obscenity, even for the purpose of vindicating persecuted innocence; especially as the vindication can be made triumphant enough, without alluding in greater detail to those abominations. But we must still say a few words on the many variations and self-contradictions of the prosecutrix; and on the discrepancies, aye, contradictions, between her testimony and that of others far more deserving of credit.

Mr. Dixon, in his speech for the defence, thus sums up the contradictions of Mrs. Schmoll;—and we omit, by reason of their obscenity, three or four of the strongest instances he alleges. Never did a witness vary more in her

* See these depositions in "the Supplementary Matter"—p. 17, seqq.

testimony, or more palpably contradict herself. And yet her testimony was believed! And it sent a good man to the penitentiary!!

"Gentlemen, you all recollect that this prosecutrix, upon her first examination here, proceeded, without leading question or interrogatory of any sort, to swear solemnly, that "while she had her book open, and was reading her prayer (in the confessional) the priest took her &c." Now let us attend to what she said on her former examination the day after: for I understood her then to testify very differently. The next day, she says that "she had committed her prayer to memory, and was saying it without the book, when the priest took her &c." She also swears now, as she did *not* swear the day before, that she read this prayer from the book! But this case is with her to reconcile. She had slept on the former testimony, and probably reflected and reasoned something in this way: how can I reconcile the fact that I was reading the prayer in the confessional with my statement, that it was so dark at the time I could not see to read? I will swear again, therefore, that I have stated nothing about reading in the confessional! Hence arises a most palpable and direct self-contradiction! As well as a contradiction of our own senses! . . . . . .

"Well, another; and there is a lie between the prosecutrix and Schmoll in this. After she partook of the Sacrament, she swears she 'told Schmoll without his asking her.' Schmoll swears, that 'she came home from Sacrament about twelve o'clock, and, *upon his asking her*, she told him &c'—she swears he did *not* ask her, and he swears he *did*!

"Still, another. The prosecutrix swears, that, at the time of the supposed affair in the church, 'she had on her bonnet, and it was broken both before and behind.' Schmoll swears that it 'was broken before only;' that he examined, and found in it no other break!

"Again, gentlemen, I ask, which of these witnesses is to be believed? Or, because the State's counsel are pleased so to speak, are these things to be regarded as mere straws? Well, if it is nothing more than a mere straw for a woman to swear a lie that she may take away the liberty of a man, I have no instruction at all in morals!

"Again, this prosecutrix says, that 'when she recovered from her fainting, the priest was not supporting nor holding her at all;' but Mrs. Good and Mrs. Bruner both swear she told them, that, 'when she come to herself, the priest held her by the arm.'

"And again: after supper, on the evening of her confession, the prosecutrix swears that 'she retired to her bed *first*; and that Mr. Schmoll came afterwards.' But Schmoll swears, that 'he went to bed *first*, and then she came.' How, then, is it possible, that, on testimony thus contradictory and contradicted, the guilt of this man can be proved beyond any reasonable doubt?"

Or rather, we would ask, whether, on testimony thus glaringly self-contradictory, there can be any doubt of the innocence of the priest, and of the base-

ness of the woman? If the young Daniel confounded the two old letchers who falsely accused the virtuous Susannah, by simply proving a discrepancy in their testimony as to the tree under which the crime was alleged to have been committed, will not the falseness of this woman's charge be proved from the hundred and one discrepancies in her own testimony and that of her husband? Will her testimony be received, when it is known that she told *very* different stories at the three differt times she appeared to testify in public; and again totally different ones to Mrs. Good, Mrs. Bruner, to her husband, and to others? When she thus shaped her evidence to suit circumstances, what reliance can be placed on it?

But yet again: she stated more than once, that she remained in the confessional to say her penance after confession! Now every Catholic knows how *very* absurd this is. Penitents invariably retire after confession to make room for others; and they perform their penance in the church or at home.

Moreover, to make absurdity still more absurd, she assigned as a reason why, notwithstanding the rape, she went to communion the next day, that, had she not done so, she thought that she would have been lost eternally!!

Great God! What a conjunction of absurdity, impiety, stupid, or affected ignorance, and outrageous sacrilege in all this? In the condition of soul which she confessed publicly, she went to receive communion at the hands of the sacrilegious monster, whom she represented Mr. Weinzœpflen to be;—and all this, for fear of losing her soul eternally!! What are we to think of the jury which greedily swallowed all this absurdity?

Nor let it be said, that her mind was confused, that she was weighed down by sorrow and affliction, and that she was forgetful. She was indeed remarkably forgetful at times. She could never be made to remember twenty things which she had told Schmoll, Mrs. Good, Mrs. Bruner, and others. Her stereotype answer to all inconvenient questions put by the counsel for the defence, was "I don't remember!" And yet *some* things she did remember very well. Had there been any truth in her whole story, she never *could* have forgotten any thing: the smallest circumstances would have been indelibly ingraved in her mind. The only solution for the mass of inextricable difficulties which her whole testimony presents, is the simple fact, that the story was an ill-contrived fabrication from beginning to end. No sensible or candid man *can* come to any other conclusion.

But we are asked, what motive she could have had for this base calumny? God only can fathom hearts. The heart of man, and much more that of woman, is an inscrutable labyrinth. From a careful examination of the evidence, we are of the opinion, that she was gradually drawn into her base story by the vexatious importunities of her suspicious and brutal husband; that, in the endeavour to allay his suspicions, she went on, from one story to another, until she finally became inextricably involved in the meshes of falsehood; and that she finally thought, she had no means of escape, but in criminating the priest

Her husband, without entirely crediting her story, might have thought to frighten the priest, to extort money, or to gain some other end. And we think his parley with Mr. Weinzœpflen, and his whole conduct, will justify this hypothesis. Had he really believed the priest guilty, he would not have acted as he did: at least no other husband breathing would have so acted. And the result confirms the conclusion, when he found that he had gained nothing by his menaces against Mr. Weinzœpflen, he abandoned his wife and child to their fate! She was too bad even for him!

But the woman may have had another motive. She was a bad Catholic; was not a regular communicant; and had recently incurred the disgrace of her family and church by running away from her parents and marrying Schmoll before a magistrate. She keenly felt her disgrace; and to re-instate herself, wished to go to communion publicly. She told Mathias Stahlhofer, the sexton of the church, as much as this. She stated to him, "that she would prefer going to confession privately, so that if he (the priest) sent her away, it might not be known;—that she would be ashamed to death if sent away;—that if he did not give her absolution, she, in substance, threatened she would have her revenge &c."*

And she had spoken still more plainly to Catherine Henrich, whom she had assured shortly before the eve of Ascension day, that if, as her father feared, she did not get absolution, "she would, as the language in German is, *break every thing down*, that she would do injury to the priest or the church;—that she was a bad girl and would do any thing;—that . . . . . if she ever told a lie, she would stick to it &c."†

Yet one more circumstance in this fatal affair, and we are done. In her testimony she had made her prayer-book a kind of tutelary angel which was always with her;—before, at the time of, after the alleged crime. She had played all manner of fantastic tricks with that same prayer-book. She had taken it into the confessional, and she had *not* taken it; she had prayed out of it, and she had *not* prayed out of it; she had found it on the bench by her side, after the alleged outrage, and she had *not* found it &c. &c. But one thing is certain. With all her fainting and falling down stone dead; with all her agitation and nerves; after all the horrors of that scene; she coolly went to seek that same prayer-book, and carried it home with her.

We are done; though we have not said half of which might have been said on the subject. Much we have omitted on purpose, because we could not sully our paper with obscenity. Mr. Weinzœpflen is in a felon's prison; and his persecutors are at large, exalting over his disgrace. But who is there that would not prefer his condition to theirs? Who is there that would not prefer to suffer imprisonment, innocent, than to be at large, guilty? Who would

* See his sworn deposition—Supplement p. 10. † Ibid.

not rather be in the place of Mr. Weinzœpflen in the State penitentiary at Jeffersonville, than occupy the editorial chair of the Chandlers at Evansville?

One thing is certain: there is a just God in heaven—let the persecutors of Mr. Weinzœpflen look to it! He is patient, because he is eternal: He has an eternity to reward His friends, and an eternity to punish His enemies!

Persecution never can put down the Church of Christ, nor crush truth or innocence. Our enemies may burn our Churches, burn our libraries, burn our schools, rob our graves, in the East; and they may imprision our priests, in the West! All will do them no good. We will thrive by persecution. The blood of martyrs will still prove a fertile seed! Our Church will rise, phœnix-like, from her ashes; our slandered clergy will come out brighter from the fiery ordeal: truth and innocency—we repeat it—cannot be crushed by persecution or slander!

What are Catholics to do in this crises of affliction? Are they to seek revenge, or feel angry? God forbid! Like Christ, they are to forgive and to pray for their enemies. Let them pray, pray, pray, more even for their persecutors than for their friends; for the former need prayer more than the latter. Let them, in one word, imitate the good and innocent Mr. Weinzœpflen, who in the penitentiary does little but pray for his enemies!* Not one murmur escapes his lips: not one harsh word against those who have injured him; his meek and forgiving spirit has won the hearts of his keepers and of all who see him: they, as well as the lawyers who pleaded for him, all believe him innocent: and the day is not distant, when even his bitterest enemies will know it and feel ashamed! P. F.

* See his letter from the prison—Suppl. p. 57-8.

THE REFORMATION.

D'Aubigne's "History of the Great Reformation in Germany and Switzerland," Reviewed; or the Reformation in Germany Examined, in its Instruments, Causes, and Manner, and in its influence on Religion, Government, Literature, and General Civilization. By M. J. Spalding, D. D. Baltimore:—John Murphy.

No source of error teems with more serious and enduring results, than the abuse of language. Once connect an idea or a fact with an expression that presents it in a false light, and let the fraud be sanctioned by the authority of custom; and it will be found an almost hopeless effort to strip the idea or fact of the dress which conceals its real character. The word, reformation, in its

original acceptation denoted—not simply a change, but a change for the better; and the word, reformer, indicated—not a mere changer, but one who effected a change for the better. And yet the most deplorable schism that is recorded in the annals of the church, the most marked departure from the principles on which she was constituted by her Divine Founder, and the most undeniable deterioration in the morals of that portion of christendom which was effected by the change alluded to;—all are expressed in ordinary usage by the word Reformation; and the men by whom this change for the worse was effected—the turpitude of whose lives is no less a matter of history than the pernicious doctrines they advocated—have been dubbed "Reformers."

Various and contradictory are the histories which have been written in latter days of the great religious revolution of the sixteenth century. Its apologists and panegyrists have regarded it either as the work of God, or—if they have condescended to recognize its human character, they have proclaimed it to have been a giant stride in the way of improvement and perfectibility. But fortunately for the cause of truth, history has not always been written under the influence of party spirit; and there have been found men who to the encomiastic praises of friends have opposed the stubborn evidence of facts, derived from the unsuspicious evidence of other but less prudent advocates of the Reformation, and consigned in the writings of those who gave it birth.

The prudent inquirer after truth may here feel the difficulty of forming a correct idea of an event so variously represented, and may very naturally conclude, that if the apologists of the reformation are to be listened to with caution, its adversaries cannot escape the suspicion of being influenced by opposite feelings, no less detrimental to the impartiality of the historian. We at once admit the reasonableness of the principle which suggests their doubt; but we deny its application to the class of writers opposed to the Reformation to whom we have above alluded.

It must be admitted that however liable to suspicion may be the testimony of friends the concessions of an opposite tendency which they make, the facts which they acknowledge, and the conclusions which a rigid and unsparing logic must derive from the premises they lay down—are so many titles to confidence in the writer who, in the examination of this distorted event, confines himself to such authorities, and does little more than make the Reformation condemn itself. Such an appreciation of the Reformation we find in the work the title of which we have placed at the head of this article. Its author, the Rev. Dr. Spalding, has almost in every instance,—certainly in relation to every important fact connected with the Reformation, selected the materials of his most interesting volume from the writings of the apologists of that event, and not unfrequently from the very lips of the reformers themselves.

This most opportune contribution to our theological literature is divided into four parts. In the first of which the author examines the character of the Reformers. The causes and manner of the Reformation are investigated in the

second part; while the influence of that event on religion and society is calmly discussed in the third and fourth division of the work.

The character of the reformers is intimately connected with the character of the reformation. Nothing is more true than that we must not identify religion with the conduct of its ordinary ministers; but nothing is more certain than that God when he raises up men as extraordinary heralds of the truth gives to their mission the sanction which is derived from holiness of life. In the former case, of the ministers of religion in ordinary circumstances, the principle laid down by our Divine Saviour in regard of the Jewish priests finds its full and legitimate application: "The Scribes and Pharisees sit on the chair of Moses: what they say do ye; but their works do ye not." In the case of those sent by God in extraordinary circumstances, as the immediate messengers of his will, every principle justifies us in expecting to find in them men whose lips have been purified by the living fire of the sanctuary. No one can deny that to reform the Church, which is supposed to have wandered from the high-way of truth into the bye-paths of error; to have purified her from the moral corruption which is attributed—not so much to the frailty of her members, as to the vicious institutions she is said to have adopted and interwoven in her system; in a word that the repristination of christianity would be—were it possible—one of the extraordinary occasions on which those who would come to perform the good work should be permitted to retain as little as possible of human imperfection in their conduct. Was such the character of the reformers? The first part of Dr. Spalding's work will enable the candid enquirer to give the true answer to this question. The most prominent among the reformers, the parent of the reformation, Martin Luther, was a man whose character is as far as might appear possible removed from the idea we have a right to find realized in an extraordinary envoy from heaven. The most charitable conclusion we can draw from a consideration of his eventful career is, that he laboured under a species of monomania—hatred of the Pope—and that under the influence of this disease he believed in all the hallucinations of his powerful but erratic intellect. Follow him from the moment he publicly denounced the Pope as Anti-christ,—that very Pope whom on several occasions even after he commenced his career of reformer, he had recognized as the Vice-gerent of Christ—until almost his last breath when he prayed for a few days longer of life, in order that he might be able "to stigmatize before the whole world this Roman beast," and you will find this hatred to Rome the main-spring of all his actions. A characteristic anecdote will shew that we do no injustice to Luther in thus describing his feelings towards the Roman Pontiff. Rising from the last supper table at which he sat, and while exhibiting to his afflicted friends the too certain indications of his approaching death, he made an effort to express in one line the ruling principle of his life—

"Pestis eram vivens, moriens mors ero tua, Papa."

("In life I was thy pest; in death, O Pope, I shall be thy death.")

This, we are aware, is taken by his friends as a manifestation of his hatred for error; but Luther cannot be supposed to have had more zeal than the Apostles of Christ, neither can what is nick-named Popery be reckoned worse than Paganism; and yet we would vainly seek for any thing in the actions of Christ's first envoys to justify the conduct and language of the German monk. We abstain from dwelling on the uncertainty which he himself manifested as to the truth of the doctrines he stood forward to promulgate, nor shall we dwell on the changes in doctrine he actually made or threatened to make, when he found it necessary to awe his deluded followers into submission, nor of the utter disregard for truth which he manifested by declaring with regard to communion under one kind, that if a council should ordain the administration of the sacrament in both kinds, he would take it in one kind only, or not at all. All these are facts provable by the very words of the reformer himself; and it is for those who venerate him as a heaven-sent messenger, or who esteem him as a rough but uncompromising champion of truth, to reconcile them with the grounds on which Luther is reverentially regarded by them. Neither shall we do more than allude to the morality of the Arch-Reformer. The double violation of solemn vows made to God involved in his marriage with the nun, Catharine Bore, may appear an act of heroic virtue in the eyes of his admirers; although it seems more than probable that St. Paul (1. Tim. v. 12.) would have passed a different judgment on those acts of, as he has been called, this second Apostle of the nations. But how can his panegyrists contrive to close their ears to the licentiousness of his language in the pulpit before a mixed and excited congregation;—modern no-popery preachers when they have such matters to treat of, with wonderful regard for public morals, admonish ladies to keep away from the Church!—How can they turn over the leaves of his voluminous correspondence, and especially how can they pass over the disgusting obscenity of his "Table Talk" which, as reported in original and authentic—not expurgated editions, has some of the foulest indecencies that ever escaped the lips of libertinism. Verily we must be pardoned if we refuse to recognize in the German Reformer any higher character than that of a bold and brutal innovator.

In the words of Dr. Spalding, "it would be very easy to shew that the other reformers were not a whit better than Luther." But we are spared the disgust of passing them separately in review by the following masterly and condensed portraiture of them, sketched by an artist of consummate skill and entire impartiality. "The historian, Hume, has truly characterized the reformers as 'fanatics and bigots;' but with no less justice might he have added, that they were (with one exception *perhaps*)* the coarsest hypocrites:† men, who, while professing the most high-flown sanctity in their writings, were in

* Melanchton.
† Bucer admits the justice of this reproach. Epist. ad Calvin.

their conduct, brutal, selfish and unrestrainable; who, though pretending, in matters of faith, to adopt reason as their guide, were in all things else, the slaves of the most vulgar superstition; and who, with the boasted right of judgment forever on their lips, passed their lives in a course of mutual recrimination and persecution; and transmitted the same warfare as an heir-loom to their descendants. Yet, 'these be thy Gods' O Protestantism!—these the coarse idols which heresy has set up in the niches of the saints and fathers of old, and whose names, like those of all former such idols, are worn like brands upon the foreheads of their worshippers."*

The causes and manner of the reformation, will be found as irreconcilable with its claims to—we will not say a heaven-inspired,—but even a tolerably respectable intellectual movement. Whether it had its immediate cause in the zeal of Luther against the extravagancies attributed to Friar Tetzel; or whether it sprung from a rivalship between the two orders to which these men belonged, we care not to enquire. That it did not originate in a pure desire to reform any abuses that may have existed in the Church, we look on as proved by the character of the so-called reformers, and by their own re-iterated avowals, that the morals of those who adhered to them had not been improved by the change. In the age that witnessed the unhappy schism, miscalled the reformation, there were, indeed, true reformers. There were indeed men, who, called by the spirit of God to the practice of sublime virtue, were moved by the impulses of the same Spirit to spend and be spent in recalling degenerate christians to the practice of the Gospel virtues. Such men were Charles Borromeo, Ignatius of Loyola, and others whom the church has placed in the calendar of the saints. These men exhibited in their own lives the virtues, which they inculcated to others. These true reformers did not think it necessary in order to restore to the Spouse of Christ the beauty of holiness reflected in her children, to hold her up to them as one who had violated her first faith. To remove whatever rubbish the lapse of ages and the vicissitudes of society may have accumulated in the house of God, they did not deem it necessary to demolish its walls and reconstruct the edifice. And yet they reformed the Church—not in her faith, the incorruptible purity of which is guaranteed by the words of Christ—but in the morals of her children; and this real reformation is a fact attested by Protestant, no less than by Catholic, writers. When, then, the apologists of the reformation amuse their readers by the recital of the abuses which prevailed in the Church prior to the reformation, they should in all candour, accompany the statement by the avowal that *their* reformation reformed nothing, and that the Catholic church which always proscribed such abuses—no matter where found—succeeded in removing them, without departing one iota from the principle of reverence to established authority, so inseparable from every system that is made to last.

* "Travels of an Irish Gentleman," &c. p. 200-1. Doyle, New-York, 1835.

By what means was this change, miscalled "Reformation," effected? Frederick, styled 'the Great,' of Prussia has said that it was produced by a love of plunder in England, a love of novelty in France, and a love of women in Germany. It would be nearer to the truth to say that these causes combined to produce the change in the different countries above enumerated, although we do not deny that in regard to each there was one or other of the above motives more prominently active. Thus in England, as every tyro in history knows, Henry VIII. was led into the toils of schism, by his unhallowed passion for one of the maids of his virtuous consort.

> "'Twas love that taught our monarch to be wise,
> And Gospel-light first beamed from Boleyn's eyes."—GREG.

But we believe that had not the church property held out so strong an inducement to cupidity, the nation would never have permitted itself to be involved in schism through fear of, or affection for, the lustful and sanguinary monarch that filled its throne. Thus also licentiousness may have principally recommended the gospel of Luther to the Germans, but the influence of many of their princes, attracted by the rich bait of ecclesiastical possessions, was a no less potent, perhaps a more enduring motive. The comfortable doctrine that we are saved by faith alone without works, especially as announced in all its antinomian simplicity by Luther and his first disciples; the releasement from the practices of Catholic worship, which indevout minds find to be so irksome; the liberty, called evangelical, held out to those who had vowed vows to God, by which the carnal minded among them were invited and urged to disregard those solemn obligations; and last not least the principle by which faith in the revealed truths was made flattering to the pride of man's intellect, by making each individual the judge of controversies;—all these causes must have powerfully contributed to recommend the new preachers to popular favour in every country, and must needs have blinded men to the inherent defect of their mission, the badly concealed depravity of their lives, and the incoherencies and contradictions of the various system which were proposed as the long lost and newly discovered doctrine of Christ.

We are aware that this is a very different view of the means whereby, the new doctrine attracted proselytes, from what is generally taken by the admirers of the reformation. According to these gentlemen, Luther came forth to announce the doctrine which after years of patient application and continual prayer he had discovered in what most Protestants suppose to have been up to that time,—a sealed book. He had little more to do than direct the attention of men to the law and testimony as contained in that Book, when presently thousands emerged from the darkness of the ancient superstition to bask in the sunshine of the newly risen luminary. But the facts do not bear out this beautiful theory. The old faith was supplanted by the new opinions, more throughout the instrumentality of brutal force—whether wielded by princes or by mobs—than by an appeal to the reasoning faculty of man.

Take for instance the following relation of the manner in which Luther procured the co-operation of the civil power in his efforts to innovate on the ancient faith of christendom.

"But the chief resource of Luther, for establishing and consolidating his new religion, lay in the fostering protection of princes. He understood this, and he accordingly determined to gain them over to his party, by the most immoderate flattery, and by pandering to their worst passions. The great and moderate Frederick Von Schlegel assures us of this. 'Luther was by no means an advocate for democracy, like Zuinglius and Calvin,* but he asserted the absolute power of princes, though he made his advocacy subservient to his own religious views and projects. It was by such conduct and the influence which he thereby acquired, as well as by the sanction of the civil power, that the reformation was promoted and consolidated. Without this, Protestantism would have sunk into the lawless anarchy which marked the proceedings of the Hussites, and to which the war of the peasants rapidly tended; and it would have been inevitably suppressed, like all other popular commotions."† The whole history of the reformation proves the justice of these remarks.

„ Luther thoroughly understood his true policy in regard to princes, and he never failed to carry it out. Even as late as 1530, when Charles V. was about to enter Augsburg to attend the diet assembled there, he cherished hopes of gaining over this great emperor to his party. In his letters and other writings about this time, he painted Charles V 'as a man of God, an envoy of heaven, a new Augustus, the admiration and delight of the whole world.'‡ But when the emperor published at that same diet his famous conciliatory decree—by which he merely allowed to the Protestants the free 'enjoyment of their temples and creeds,' but enjoined silence on them until the meeting of the general council—the whole scene changed. Charles was no longer 'a new Augustus;' but 'he and his counsellors were not even men, but 'gates of hell'—judges who could not judge his cause, and to whom he would not give up a hair of his head.'§

"We have already seen how meanly subservient he was on all occasions to his immediate sovereign, the elector of Saxony. This prince was the most powerful protector of the reformation, and, as we shall see, reaped a golden harvest for his protection. But he had another motive for defending Luther and his partisans. Luther and Melancthon were the principal professors in his cherished university of Wittemberg; and their great talents had attracted to it vast numbers of youth from all parts of Germany. At the period of the reformation, the university became the focus of the new doctrines, and the rendezvous of all who favoured them. The attractive

* We shall see in the sequel what kind of "advocates for democracy" they were.
† "Philosophy of History," vol. ii. pp. 205-6 edit. Appleton & Co. New-York, 1841.
‡ See the authorities quoted by Audin, p. 440. § Ibid.

novelty, the stirring interest, the startling boldness of these new tenets, together with the rude but overpowering eloquence of Luther, and the winning graces and versatile genius of Melancthon, rendered this university famous throughout Germany. The elector could not but look with complacency on the men who shed such lustre on an institution which he had erected, and the prosperity of which was identified with his own glory. This was one of the reasons which first inclined him to favour Luther. It is not a little remarkable, too, that this same university of Wittemberg was erected chiefly from the proceeds of those very indulgences, the inveighing against which was the first movement of the reformation!

"A remarkable instance of Luther's mean subserviency to princes, is the permission which he and his chief partizans gave to Philip, landgrave of Hesse, to have two wives at once! This fact is as astounding as it is undoubted. Philip had been married for sixteen years to Christiana, daughter of George, duke of Saxony; and he had already several children. According to Menzel, a Protestant historian, he was 'violent and passionate, unfaithful and superstitious.'* But he was a good Lutheran, nay, one of the most powerful friends of the reformation; and he read his Bible incessantly. He became enamoured of Margaret Saal, a maid of honour to his sister Elizabeth. She proved inexorable, and the landgrave lost his appetite, and was seized with a fit of despondency. In this distress, he had recourse to his Bible: he opened it at the fifth chapter of Genesis, and, finding that Lamech had had two wives at once, he resolved to imitate his example.

"He however thought it advisable to seek counsel at the hands of the principal reformers. Through Martin Bucer, a learned reformed theologian, and a devoted courtier of his, he proposed his case of conscience to the 'new apostles' of Wittemberg. He stated 'that he could not abstain from fornication, and that he must expect eternal damnation unless he changed his life: that, when he espoused Christiana, it was not through inclination or love: that the officers of his court and her maids of honour might be examined regarding her temper, her charms, and her love of wine: that he had read in the Old Testament that many holy personages, Abraham, Jacob, David, and Solomon, had many wives, and yet pleased God: and that, finally, he had resolved to renounce his licentious habits, which he could not do, unless he could get Margaret for his wife. He therefore asks Luther and Philip to grant him what he requested.'

"The case was plainly and roundly stated; and the answer was no less direct. It was divided into twenty four articles, and was signed by the eight principal reformers of Wittemberg—Luther, Melancthon, Bucer, Anthony Corvin, Adam, I. Leningen, J. Vinfert, and D. Melanther. The twenty-first article runs as follows: 'If your highness is resolved to marry a second wife,

* Neuere Geschichte der Deutchen, Tom. 1.

we judge that it should be done privately, as we have said when speaking of the dispensation you have asked for. There should be no one present, but the bride and a few witnesses who are aware of the circumstance, and who would be bound to secrecy, as if under the seal of confession. Thus all opposition and great scandal will be avoided; for it is not unusual for princes to have concubines, and although the people take scandal at it, the more enlightened will suspect the truth. We ought not to be very anxious about what the world will say, provided the conscience be at rest. Thus we approve of it. Your highness has then, in this writing, our approbation in all the exigencies that may occur, as also the reflections we have made on them.'

"The marriage took place on the 3d of March, 1540, in the presence of Melanchton, Bucer, and other theologians. The marriage contract was drawn up by a Lutheran doctor, and duly signed by a notary public. In this instument Philip declares 'that he does not take Margaret lightly, or through contempt of the civil law; but solely for other considerations, and because, without a second wife, he could not live godly, or merit heaven!'* Was there ever a more startling instance of utter depravity and unprincipled sycophancy! Here, then, is a Protestant 'indulgence,' in the very sense attached to the term by Protestant writers! And these men claimed to be sent by God to reform the church!!†

"By such means as these did the reformers secure the protection of princes. What was the character of such of these as espoused the reformation? Were they men whose lives reflected honour on the new religion, and gave a pledge of the purity of motives which had led to its adoption? Let us see. In the first place, there was John, elector of Saxony, who, according to Menzel,‡ was one of the most gluttonous princes of his age, fond of wine and of good cheer, and whose stomach, overcharged with excessive feeding, was supported by an iron circle. 'He had enriched his sideboard—the best furnished in all Germany—with vessels of all sorts taken from the refectories of the monasteries, or the sacristies of the churches.'§ He embraced eagerly a religion which had abolished fasting, and which permitted him to indulge his favorite appetite without restraint. Then came the *pious* and *scrupulous* Philip, landgrave of Hesse, whose troubled conscience was soothed by the *panacea* to which

* See the Instrumentum Copulationis Philippi landgrave et Margaritæ de Saal, given in full by Bossuet, Variations, vol. i. See also Ad. Menzel, a Protestant, Tom. ii, pp. 179-92; and Audin, p. 479.

† Those who wish to see all the documents connected with this disgraceful proceeding, are referred to Bossuet's "Variations," book vi, and to Bayle's Dictionary, art. Luther. They were kept hidden for a long time, until Charles Lewis, the elector palatine, published them to the world. There is no doubt whatever as to their genuineness. Bayle twits the reformers on their mean subserviency to the landgrave, who, he shrewdly suspects, had thrown out "certain menaces" in case of their refusal to grant the asked-for dispensation; and made them certain munificent promises in case of their compliance. The latter he fully redeemed; for after the death of Frederick, elector of Saxony, in 1525, he became the great Ajax of the reformation party in Germany. M. D'Aubine admits this.

‡ Ad. Menzel, Neuere Geschichte, Tom. i. fol. 338. § Audin, p. 424.

we have just alluded. The second pillar of the reformation had inscribed on the clothes of the domestics who served him at table, the initials V. D. M. I. Æ., signifying *Verbum Domini manet in æternum*—'the word of the Lord remaineth for ever!' Lastly came Wolfgang, prince of Anhalt, whose stupid ignorance was proverbial: and 'Ernest and Francis Lunenberg, who did not trouble their vassals to pillage the churches, but with their own hands despoiled the tabernacles of their sacred vessels.'* Such were the princes to whose patronage the reformation was indebted for its success and permanency!

"To secure their protection, which was essential to the triumph of his cause, Luther left no means untried. He recklessly appealed to the worst passions which sway the human bosom. He held out to them, as baits, the rich booty of the Catholic churches and monasteries. He said to them, in a publication entitled *Argyrophilax*: 'You will find out, within a few months, how many hundred thousand gold pieces the monks and that class of men possess within a small portion of your territory.'† He acknowledged, in one of his sermons, 'that the church ostensories made many converts to the new gospel.'‡ And M. Audin is entirely correct in his caustic remark, 'that the convent spoils resembled the martyrs' blood, mentioned by Tertullian, and brought forth daily new disciples to the reformation.'§

It was cupidity that induced Albert of Brandenburg to apostatize from the Catholic church, 'that he might plunder, with a safe conscience, the country of Prussia, which belonged to the Teutonic order'—of which order he was superiour general—'and which he erected into a hereditary principality.'‖ Francis Von Sickengen was another of these spoilers, who, at the head of twelve thousand men, "invaded the archbishopric of Treves, tracking his path by the by the blood he shed, the churches he pillaged, and the licentious excesses of his soldiery."¶ He was but one of those powerful robbers who, according to the testimony of an ancient historian, then converted Germany, once so powerful and noble, into a den of thieves.** The candid Melanchton 'avowed that in the triumph of the reformation the princes looked not to the purity of doctrine, or the propagation of light, to the triumph of a creed, or the improvement of morals, but only regarded the profane and miserable interests of this world.'††

"The rich spoils of the Catholic church and of the monasteries not only induced many princes of the Germanic body to embrace the reformation, but

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* Audin, p. 425.

† "Experiemini intra paucos menses, quot centum aureorum millia unius exiguæ ditionis vestræ monachi et id genus hominum possideant." *Cf.* Cochlæus, p. 149.

‡ "Viele sind noch gut evangelisch, weil es noch Catholische monstranzen gibt." Luther Pred. xii, apud Jak. Marx. p. 174, and Menzel, Tom. i, pp. 371-9.

§ P. 345. ‖ Rotteck, p. 93. Apud Andin. Ibid. ¶ Ibid.

** "Potentissima Germania et nobilissima, sed ea tota nunc unum latrocinium est, et ille inter nobiles gloriosior qui rapacior." Campanus ad Freher-Script. German, Tom. ii, pp. 294-5.

†† "Sie becummerten sich gar nicht um die lehre, es sie ihnen bloss um die freiheit, und *die herrschaft zu thun.*" Apud Audin, p. 343.

also caused them to persevere in the cause they had thus espoused. In the famous diet of Augsburg, in 1530, the conciliatory course of Melancthon, who there represented the reformed party, bade fair to heal the rupture, by reconciling the Protestants to the Catholic church. But the Catholic theologians insisted on two things: that the married priests should abandon their wives, and that the Protestant princes should restore the goods of the church upon which they had seized. The former condition would probably have been complied with; but, as Erasmus remarks, 'the Lutheran princes would not hear any thing about restitution.'* The same insurmountable difficulty interposed when, five years later, Rome made her last effort towards bringing back the Protestant party to the bosom of the Catholic church. The benevolent labours of Cardinal Verger, legate of Paul III, in 1535, might not have proved abortive, but for the indomitable insolence of Luther,† and the refusal of the princes of his party to disgorge their ill-gotten plunder." (pp. 101–8.)

Credulous indeed must he be who, after listening to these undeniable details of the means whereby the new evangel was spread, can yet say: the finger of God is here!

The effects of the Lutheran Reformation on religion and public morality were disastrous in the extreme. Not to speak now of the denial of the freedom of man's will, of the utility of good works, and of several other doctrines of the church, most intimately connected with morals,—not to speak of the horrid blasphemy which makes God the author of sin, and which was held by most, if not all of the reformers—we shall limit our observations on this part of the work before us to the fact that the very principle on which the Reformation was based, is necessarily destructive of every thing like faith in the revealed truths of religion. The Catholic principle is intelligible and consistent: God has spoken: *this* is what He has said. The principle of the reformers on the contrary is: God has spoken; *here* (in the Bible) is what He said. We do not undertake now to examine any other argument in support of our principle or in disproof of the opposite one, except what arises from the mere inspection of the terms in which both are expressed. The Catholic principle excludes all doubt, as it renders unnecessary all the investigation from which doubt could arise. The Church tells us *what* we are to believe; and, recognizing her as the organ of communication between Christ and those who could not have heard his doctrine from his own lips, the Catholic gives an unhesitating but by no means irrational acquiescence. The principle of the reformation necessarily originates doubt, as it involves the duty of investigation, and gives no certain clue whereby the enquirer may extricate himself from the mazes of religious controversy. Dissent, and sectarianism are its inevitable

* "Res propemodum ad concordiam deducta est, nisi quod Lutherani principes nihil audire voluerunt de restituendo." Erasm. Ep. p. 998.

† For an account of the outrageous conduct of Luther to the legate, and of the whole negotiation, see Audin, p. 474, seqq.

results except in those minds who, perceiving the fallacy of the principle, either abandon it to adopt the Catholic system, or cease to regard belief in any system of christian faith as a matter of importance. Dr. Spalding's work abounds with illustrations of the character we have attributed to the principle of the reformation.

"From the earliest period of its history, 'the hydra of the reformation had a hundred heads. The Anabaptists believed with Munzer, that without a second baptism, man could not be saved. The Karlstadtians preached up polygamy. The Zuinglians rejected the real presence. Osiander taught that God had predestined only the elect. The Majorists taught that works were not necessary for salvation; while the followers of Flaccus accused the Majorists of popery. The Synergists preached up man's liberty. The Ubiquitarians believed, that the humanity of Christ was, like his divinity, omnipresent. Some held original sin to be the nature, the substance, the essence of man; while others regarded it as a mere mode of his being. All these sects boasted of the Bible, as a sufficient rule of faith; they published confessions, composed creeds, and insisted on faith, as a condition of communion. Children of the same father, whom they had severally denied, they cursed and proscribed each other: they gave the name of heretic to, and shut the gates of heaven against, all their brethren in revolt, who happened to differ from them.'* Other fanatics preached up the community of goods, with Stork and the Anabaptists; others, with the prophets of Alstell, 'the demolition of images, of churches, of chapels, and the adoration of the Lord on high places;'† and others, the inutility of the law, and of prayer. The feverish spirit of innovation knew no rest; every day brought forth a new sect. And is it not so, even in our own age and country?

"Erasmus hit off, in his own polished and caustic style, the extravagant inconsistencies of the Protestant rule of faith. "They say: 'do philosophy and learning aid us in understanding the holy book?' I reply: 'will ignorance assist you?' They say: 'of what authority are these councils, in which not perhaps a single member received the Holy Ghost?' I ask in reply: 'is not the gift of God, probably, as rare in your conventicles?' The apostles would not have been believed, had they not proved the truth of their doctrines by miracles. Among you every individual must be believed on his own word. When the apostles lulled the serpents, healed the infirm, and raised the dead to life, people were forced to believe in them, though they announced incomprehensible mysteries. Among these doctors, who tell us so many wonderful things, is there one who has been able *to cure a lame horse*? . . . . Give me miracles. 'They are unnecessary: there have been enough of them: the bright light of the Scriptures is not so very clear, since I see so many men wander in the dark. Although we had the spirit of God, how can we be certain that we have

* Audin, p. 108–9. See the authorities he quotes, Ibid. NOTE.
† *Ibid. p. 331.*

the knowledge of his word? What must I believe, when I see, in the midst of contradictory doctrines, all lay claim to dogmatical infalliblity, and rise up with oracular authority against the doctrines of those who have preceded us? Is it then likely that during thirteen centuries, God should not have raised up, among the many holy personages he has given to his church, a single one to whom he revealed his doctrine?' "*

"Luther was often saddened by the defection of his own disciples, as well as grievously puzzled, when they played off on him the same arguments which he had used against the pope. His cherished disciple Mathesius relates the mental anguish he endured, when being at the castle of the Wartburg in 1521, he heard of the revolt and strange doings of Karlstadt at Wittemberg. He yielded to dejection; he seemed to himself to have been abandoned by God and by men: 'his head grew weary, his forehead burned with the excitement of his mind, his eye grew dim—and he would open his window' to inhale the breezes of heaven, to cool his fevered soul—then he would again struggle 'to forget the world and its wrongs!'† But all his efforts to quiet his own mind proved ineffectual: he chafed like a tiger in his cage. At length he resolved, against the advice of his friends, to leave the Wartburg, and to show himself in the midst of his recreant disciples at Wittemberg. He harangued them for full two hours on the wickedness of their defection from his standard; and concluded his burning invective with the following memorable sentence: 'Yes, if the devil himself had entreated me'—to remove the images from the church by violence—'I would have turnd a deaf ear to him!'‡

"He draws a graphic sketch of his own perplexity in a letter to the Christians of Antwerp, written in 1525. We will furnish a few extracts. 'The devil has got among you: he daily sends me visiters to knock at my door. One will not hear of baptism; another rejects the sacrament of the eucharist; a third teaches that a new world will be created by God before the day of judgment; another, that Christ is not God: in short, one this, another that. There are almost as many creeds as individuals. There is no booby, who, when he dreams, does not believe himself visited by God, and who does not claim the gift of prophecy. I am often visited by these men who claim to be favoured by visions, of which they all know more than I do, and which they undertake to teach me. I would be glad they were what they profess to be.'

"'No later than yesterday one came to me: 'sir, I am sent by God who created heaven and earth;' and then he began to preach as a veritable idiot, that it was the order of God that I should read the books of Moses for him. 'Ah! where did you find this commandment of God?' 'In the Gospel of St. John?' After he had spoken much, I said to him: 'friend, come back to-mor-

* "De Libero Arbitrio." Diatribe, and Menzel, i. 140.
† Mathesius. In Vita Lutheri, apud Audin, p. 209.
‡ See the harangue in Audin, p. 237–8.

row, for I cannot read for you, at one sitting, the books of Moses.' 'Goodbye, master; the heavenly Father, who shed his blood for us, will show us the right way through his son Jesus. Amen!' . . . . *While the papacy lasted there were no such divisions or dissensions*: the strong man peaceably ruled the minds of men; but now one stronger is come, who has vanquished and put him to flight, and the former one storms and wishes not to depart. A spirit of confusion is thus among you, which tempts you, and seeks to withdraw you from the true path.' He concludes this strange epistle with these characteristic words: 'begone, ye cohort of devils—marked with the character of error: God is a spirit of peace and not of dissension.'*

"Luther could not succeed in exorcising the demons, whom his own principle of private judgment had evoked from the abyss. True, he occasionally made trial of the good old Catholic specifics for this purpose; but they proved powerless in his hands. Thus, when pressed by the Anabaptists, to prove infant baptism from the Scriptures—his only rule of faith—he had recourse to the good old Catholic argument of church authority founded on tradition. He appealed to the testimony of St. Augustine and to the teaching of the church during his day. 'But, it is objected,' he says, 'what if Augustine and those whom you call and believe to be the church, erred in this particular? But this objection can be easily impugned. If you do not admit the right, (*jus*) at least will you not admit the fact (*factum*) of this having been the belief of the church? And to deny that this was the faith of the true and lawful church, I deem most impious.'†

"Another argument he employed to refute the Anabaptists, was that drawn from the necessity of a lawful mission to preach the Gospel, and of miracles to confirm it, when it was not derived through the ordinary channels of the church. In a sermon delivered at Wittemberg against their 'prophets,' in 1522, he used this language: 'Do you wish to found a new church? Let us see: who has sent you? From whom have you received your mission? As you give testimony of yourselves, we are not at once to believe you, but according to the advice of St. John, we must try you. God has sent no one into this world who was not called by man, or announced by signs—not even excepting his own Son. The prophets derived their title from the law, and from the prophetic order, as we do from men. I do not care for you, if you have only a mere revelation to propose: God would not permit Samuel to speak, except by the authority of hell. (!) When the law is to be changed, miracles are necessary. Where are your miracles? What the Jews said to the Lord, we now say to you: 'master, we wish for a sign.' '‡

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* "Eine Briefe D. Martin Luther an die Christen zu Antorf." Wittemberg, 1525, 4to. "Doct. M. Luther Briefe," tom. iii, p. 60.

† "Objicitur vero: quid si Augustinus, et quos ecclesiam vocas vel esse credis, in hac parte errarint? . . . . At eadem objectio facile impugnabitur. Si non jus, tamen factum proprie credendi in ecclesia? Hanc autum confessionem negare esse ecclesiæ illius veræ et legitimæ, arbitror impiissimum esse." Epist. Melancthoni, 13 January, 1522.

‡ *Apud Audin, p.* 238.

"Luther often used this argument:* and yet, it might have been retorted with unanswerable force against himself. And it was retorted by Stubner and Cellarius, two of the Anabaptist prophets, whom he had attacked. The answer of the Saxon reformer is not recorded:† perhaps he had none to give. According to Erasmus, the reformers never succeeded even 'in curing a lame horse!' Luther himself, somewhat later, acknowledged, that he had never performed any miracles, except that 'he had slapped Satan in the face, and struck the papacy in its core.'‡ Astonishing miracles truly!

"Luther was not alone, in inconsistently appealing to arguments which condemned himself and his own cause. Many of the other principal reformers were driven to the same straits. In order to refute George Blaurock, an Anabaptist enthusiast, Zuingle used the following argument: 'If we allow every enthusiast or sophist to diffuse among the people all the foolish fancies of his heated imagination, to assemble together disciples and make a sect, we shall see the church of Christ split up into an infinity of factions, and lose that unity which she has maintained at so great sacrifices. It is necessary then to consult the church, and not to listen to passion or prejudice. The interpretation of Scripture is not the right of individuals, but of the church: she has the keys, and the power of unlocking the treasures of the divine word.'§

"Blaurock was not satisfied, as might have been expected, with this appeal to authority. Bullinger‖ tells us, that he answered in a loud voice: 'Did not you Sacramentarians break with the pope, without consulting the church which you abandoned—and that too, a church which was not of yesterday? Is it not lawful for us to abandon your church, which is but a few days old? Cannot we do what you have done?' Zuingle was nonplussed.

"We will give a few instances of the strange fanaticism to which this same principle of private judgment naturally led. We might fill a volume with such examples; but our limits will permit only a few.¶ Hear this announcement of Storck in one of his sermons. 'Behold, what I announce to you. God has sent his angel to me during the night, to tell me that I shall sit on the same throne as the archangel Gabriel. Let the impious tremble and the just hope . . . . . It is to me, Storck, that heaven has promised the empire of the world. Would you desire to be visited by God? Prepare your hearts to receive the Holy Spirit. Let there be no pulpit whence to announce the word of God: no priests, no preachers, no exterior worship: let your dress be plain; your food bread and salt; and God will descend upon you.'

* As in lib. iii, c. iv. "Contra Anabaptistas;" and elsewhere.

† In his letter to Spalatin, in which he relates his interview with Stubner and Cellarius, Luther is silent on this retort. Epist. Spalatino, 12 Ap. 1522. Yet the Anabaptist historians relate it. Cf. Audin, p. 239.

‡ See Audin, p. 238, NOTE, for authority for this fact.

§ Zuinglius. "De Baptismo," p. 72.

‖ "In Apologia Anabaptist," p. 254.

¶ Those who wish to see more are referred to Catrou, Histoire du Fanatisme, Tom. i; and to Meshovius.

"Munzer, another Anabaptist, thus pleaded for the general division of property: 'Ye rich of the earth who keep us in bondage, who have plundered us, give us back our liberty and possessions. It is not only as men that we now demand what has been taken from us: we ask it as Christians. In the primitive church, the apostles divided with their brethren in Jesus Christ the money that was laid at their feet. Give us back the goods you unjustly retain. Unhappy flock of Jesus Christ, how long will you groan in oppression under the yoke of the priest and the magistrate?' 'And then the prophet suddenly fell into an epileptic fit: his hair stood erect; perspiration rolled down his face, and foam issued from his mouth. The people cried out: 'silence, God visits his prophet!' '*

"At the termination of his ecstacy, which continued for some minutes, the prophet cried out at the top of his stentorian voice: "Eternal God, pour into my soul the treasures of thy justice, otherwise I shall renounce thee and thy prophets.'† A Lutheran having appealed to the Bible. 'The Bible? Babel!' cried Munzer.‡

"What will be thought of this strange conceit of Karlstadt? 'One day, Karlstadt was seen running through the streets of Wittemberg with the Bible in his hand, and stopping the passers-by to inquire of them the meaning of difficult passages of the sacred books: 'What are you about,' said the Austin friars to him. 'Is it not written'—answered the archdeacon—'that the voice of truth shall be heard from the lips of infants? I only accomplish the orders of heaven.' '§ Who has not heard of the revolting obscenities of John of Leyden, and of the prophets of Munster? All perpetrated too under the bright new light of the reformation! Who, in fine, that has even glanced at the history of this period, has not remarked the endless extravagances, the absurd conceits, the astonishing fanaticism which marked almost every day of its annals!

"Truly, then 'the fountains of the great deep were broken up, and flood-gates of heaven were opened;'‖ and a new deluge flooded the earth, more destructive than that which had buoyed up Noah's ark! For this destroyed only the bodies of men; that carried away and ruined men's souls. 'The flood-gates of heaven'—did we say? No, the origin of those waters must be sought elsewhere. Luther himself aids us in detecting their source. We have seen above, his opinion on the subject, in his letter to the Christians of Antwerp. And in his subsequent controversies with the Sacramentarians, after having spoken of their dissensions among themselves, he said: 'this is a great proof that these *Sacramento-magists* come not from God, but from the devil.'¶ And we have seen how Zuinglius retorted the compliment on Luther and his reformation."—pp. 169–176.

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* Audin, p. 231.
‡ Ibid.
‖ *Genesis vi, 11.*
† Meshovius p. 4. Catrou, sup cit.
§ Ibid.
¶ "An die Christen zu Reutlingen," 5 Jan. 1526.

What the first reformers understood by religious liberty may be gathered from the following extract, with which we are reluctantly obliged to close our notice of this very useful work. A more opportune book could not have appeared, and we trust that its circulation will be commensurate with its merits.

"From an early period of its history, the reformation was disgraced with the crime of persecution for conscience sake. The oldest branch of it, the Lutheran, not only fiercely denounced, and even sometimes excluded from salvation, the reformed or Calvinistic branch; but it also endeavoured to check by violence the fierce discord which raged within its own bosom. A learned Lutheran professor, Dr. Fecht, gives it as the opinion of his sect, 'that all but Lutherans, and *certainly* all the reformed Calvinists were excluded from salvation.'* The Lutheran Strigel was imprisoned for three years by his brother religionists, for maintaining that man was not merely passive in the work of his conversion. Hardenburg was banished from Saxony for having been guilty of some leaning towards the Calvinistic doctrines on the eucharist. Shortly after Luther's death, the Lutherans were divided into two great sects, the ultra Lutherans and the Melancthonians, who mutually denounced each other, and even refused to unite in the rites of communion and burial. So far was the intolerance growing out of this controversy carried, that Peucer, Melancthon's son-in-law, was imprisoned for ten years, for having espoused the party of his father-in-law: and Cracau, another Lutheran, was plied with the torture for a similar offence! Besides these two great Lutheran sects, there were also the Flaccianists and the Strigelians—the Osiandrians and the Stancarians—and many others, who persecuted each other with relentless fury. Lutheranism was thus, from its very birth, a prey to the fiercest dissensions. Verily, they claimed and exercised the liberty of 'combating,' so essential, according to M. D'Aubigne, to the Protestant theory of religious liberty.†

"The first who dared question the infallibility of Luther was the first to feel the heavy weight of his intolerant vengeance. Andrew Bodenstein, more generally known by the name of Karlstadt, could not agree with him as to the lawfulness of images, on the real presence, on infant baptism, and on some other topics. He had reached different conclusions, by following his own private judgment in expounding the Scriptures. During Luther's absence from Wittemberg, he had sought to make proselytes to his new opinions in the very citadel of the reformation. Luther caused him to be driven from Wittemberg, and hunted him down with implacable resentment, driving him from city to city of Germany; till at last the unfortunate victim of his intolerance expired a miserable outcast at Basle in Switzerland.

"When Karlstadt first left Wittemberg, he fled to Orlamunde, a city of Saxony, in which he succeeded by intrigue in obtaining the place of pastor. Lu-

* See Dr. Pusey's "Historical Inquiry," sup. cit.

† For more on this subject, see the authorities quoted by Moore. "Travels of an Irish Gentleman," p. 172, seqq. and 192, seqq.

ther followed him thither; and finding, as we have already seen, that he could not succeed in having him ejected from the city by popular clamor, he prevailed on his powerful patron, the Elector of Saxony, to banish him from Saxony. Karlstadt received the sentence of his condemnation with a heavy heart: 'he looked on Luther as the author of his disgrace, and filled Germany with his complaints and lamentations. He wrote a farewell letter to his friends at Orlamunde. The bells were tolled, and the letter read in the presence of the sorrowing church. It was signed: 'Andrew Bodenstein, expelled by Luther, unconvicted, and without even a hearing.'"*

"It is in vain for M. D'Aubigne, whose words we have just cited, to pretend that this persecution of Karlstadt was not brought about by Luther.† The testimony of Karlstadt, and of all Germany, to the sympathy of which he appealed, as well as the voice of all history, is against this hypothesis. So certain was it, that he owed his sufferings to the influence of Luther with the Elector of Saxony, that, when wearied of his wanderings from city to city, he sought repose for his grey hairs in his native Saxony, he had only to invoke the sympathy of Luther. The sternness of the Saxon monk relented: he permitted Karlstadt to return to the neighborhood of Wittemberg; but only on condition that he should retract his errors, and cease to preach.‡ Karlstadt joyfully accepted the humiliating conditions: he resided for some time 'in a kind of domestic exile at Remberg and Bergwitz—two small villages, whence he could just see the steeples of Wittemberg.'§ But he soon forgot his promise: he abandoned the agricultural pursuits in which he had been engaged, and, Bible in hand, sought again to disseminate his doctrines. Luther's spirit of intolerance was again aroused; and again was Karlstadt banished, never more to return to Wittemberg!

"There were two other Lutheran theologians who shared his fate: Krautwald and Schwenkfeld, who were likewise forced to quit Saxony for having rebelled against the authority of the Saxon monk. In a letter to these companions in misfortune, Karlstadt draws a lively picture of the distress to which he had been reduced by the intolerance of Luther: 'I shall soon be forced,' says he, 'to sell all, in order to support myself—my clothes, my delf, all my furniture. No one takes pity on me; and I fear that both I and my child shall perish with hunger.'‖ He also addressed a long letter of complaint against Luther, to Bruck, the Chancellor of Saxony:¶ but it was all unavailing: Luther was omnipotent at court, and Karlstadt perished in exile. Why does M. D'Aubigne conceal all these important facts? We are not astonished at it: his whole history is of the same unfair and partial character throughout. In fact, our chief object in writing this review is to supply his manifold omissions.

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* D'Aubigne iii, 179. He cites Luther's Epist. ii, 558, edit. de Wette.

† Ibid.

‡ Gustavus Pfizer—"Martin Luther's Leiben," Ulenberg—and Ad. Menzel—"Neuere Geschichte der Deutchen" 1, 269.

§ *Audin, p. 419.* ‖ Apud Audin, p. 420. ¶ Ibid.

"The cruel persecutions of the Anabaptists is another dark page in the history of the reformation. To be sure, these sectarists taught many things subversive of all social order: such as polygamy and disobedience to all constituted authority. But their chief crimes, in the eyes of Luther and the reformers, were their rejection of Luther's authority, their pretentions to supernatural lights, and their protest against infant baptism, and baptism by any other mode than immersion. A little before the meeting of the Diet at Augsburg in 1534, Rothmann, one of their principal prophets, had openly announced his principles in the streets of the city. The people were captivated by his bold eloquence, and seduced by the novelty of his doctrines. In vain did the preachers of reform attempt to argue with this enthusiast, who claimed immediate inspiration from heaven. The people cried out, in triumph: 'answer Rothmann: Catholics, Lutherans, Zuinglians—you are all in the way of perdition. The only path to heaven is that pointed out by our master: whoever walks not in it, will be involved in eternal darkness.'*

"But the Lutherans did not think proper to answer his arguments. Both he and the Zuinglians had prepared a confession of faith to be presented to the Diet. Luther and Melancthon succeeded by their influence in preventing them from being even heard at the Diet. The former wrote to the latter from Coburg in a tone of triumph: 'that all was decided; that the doctrine of Zuingle and of Rothmann was diabolical; and these sowers of discord, these ravenous wolves, who devastated the fold of Christ, should be banished.'† At that same Diet, the Lutherans sought to themselves, not only liberty of conscience, but churches to worship in, and all the privileges of citizenship; and still they would not allow their adversaries even to be heard! And yet, as M. Audin well remarks, 'Rothmann at Augsburg, was precisely what Luther had been at Worms.'‡

"The Lutherans carried out their intolerant principles in regard to the Anabaptists. On the 7th of August, 1536, a synod was convened at Hamburg, to which deputies were sent by all the cities who had separated from Rome. The chief object of the meeting was to devise means for exterminating the Anabaptists. Not one voice was raised in their favour. Even Melancthon, whom M. Audin styles 'the Fenelon of the reformation,' voted for inflicting the punishment of death on every Anabaptist who would remain obstinate in his errors, or would dare return from the place of banishment to which the magistrates might transport him. Fenelon would not have been thus intolerant. 'The ministers of Ulm demanded that heresy should be extinguished by fire and sword. Those of Augsburg said: 'if we have not yet sent any Anabaptist to the gibbet, we have at least branded their cheeks with red iron.' Those of

* See Catrou—Historie de l'Anabaptisme, and Audin, p. 459.
† Apud Audin, Ibid. See the authorities he quotes, Ibid.
‡ P. 460.

Tubingen cried out 'mercy for the poor Anabaptists, who are seduced by their leaders; but death to the ministers of this sect. The chancellor showed himself much more tolerant: he wished that the Anabaptists should be imprisoned where by dint of hard usage, they might be converted."*

"From the Synod emanated a decree, from which we will present the following extract, as a specimen of Lutheran intolerance officially proclaimed. 'Whoever rejects infant baptism—whoever transgresses the orders of the magistrates—whoever preaches against taxes—whoever teaches the community of goods—whoever usurps the priesthood—whoever holds unlawful assemblies—whoever sins against faith—*shall be punished with death* . . . . . As for the simple people who have not preached, or administered baptism, but who were seduced to permit themselves to frequent the assemblies of the heretics, if they do not wish to renounce Anabaptism, they shall be scourged, punished with perpetual exile, and even with *death*, if they return three times to the place whence they have been expelled.'†

"Philip, Landgrave of Hesse, professed to have some scruples of conscience (!) on the severity of this decree: he consulted Luther on the subject. The monk answered him in a letter dated from Wittemberg, the Monday after Pentecost of the same year. He openly defends persecution on Scriptural grounds: 'whoever denies the doctrines of our faith—aye, even one article which rests on the Scripture, or the authority of the universal teaching of the church, (!) must be punished severely. He must be treated not only as a heretic, but also as a blasphemer of the holy name of God. It is not necessary to lose time in disputes with such people: they are to be condemned as impious blasphemers.' Towards the close of his letter, speaking of a false teacher, he says: 'drive him away, as an apostle of hell: and if he does not flee, deliver him up as a seditious man to the executioner.'‡ The Landgrave's scruples were quieted, and Luther's advice was acted on.

"Such then were the tender mercies of the reformation! Such the notions of the reformers on religious liberty! How different from those specious principles of universal liberty by which they had allured multitudes to their standard!

"The other reformers were not a whit better than Luther in regard to toleration. M. D'Aubigne himself says, that at Zurich fourteen men and seven women 'were imprisoned on an allowance of bread and water in the heretics' tower.'§ True, he says, that this was done 'in spite of Zuingle's entreaties;'‖ but he gives no authority whatever for this statement. We know that Zuingle was almost omnipotent at Zurich, which was to Switzerland, what Wittemberg

* Catrou ut supra liv. 1, p. 224, seqq., and Audin, p. 464.
† Ibid. See also Gastius, p. 365, seqq. Menzel ut supra, and Meshovius, .l v, cap. xv, xviii, seqq., &c.
‡ Luth. Comment. in Psal. 71. Opp. Jenæ Tom. v, p. 147. Apud Audin, p. 465.
§ III, 307. ‖ Ibid.

was to Germany. Had he *really* wished it, he might surely have prevented this cruelty. He had indeed complained of Luther's intolerance, when he was the victim of it. In a German work published at Zurich in 1526, he had used this language in regard to the course pursued by Luther and his party: 'see then, how these men, who owe all to the Word, would wish now to close the mouths of their opponents, who are at the same time their fellow Christians. They cry out that we are heretics, and that we should not be listened to. They proscribe our books, and denounce us to the magistrates.'*

"But when *his* star culminated, he was as fierce a bigot, and as intolerant a tyrant as those brother reformers whom he thus denounced. Did he not die on the field of battle, fighting for his peculiar ideas of reform? And did not the Protestants of Geneva throw the poor Anabaptists into the Rhine, enclosed in sacks, and jeer them at the same time by the inhuman taunt, 'that they were merely baptizing them by their own favourite method of immersion.'"†

"This reminds us of a curious passage in the history of early Lutheranism, which we will here give on the authority of Florimond Remond, almost a co-temporary historian.‡ Franz Von Sickengen, the chief actor in the scene we are about to present, was a disciple of Luther who had dedidicated to him his treatise on confession, written at the Wartburg, in 1521. 'One day Franz was going from Frankfort to Mayence *sur le Meine*. A Jew entered the boat with whom Franz began to dispute. As he was not able to convince him by argument, he took him by the middle of the body, and threw him into the river; for Franz was a man of extraordinary strength. Holding his victim suspended over the water by the hair, the following dialogue took place: 'Acknowledge Jesus Christ, or I will drown you.' 'I acknowledge him to be my Saviour: O dear master, do not harm me! 'Say that you wish to be baptized.' 'Yes, in the name of the Father, and of the Son, and of the Holy Ghost.' Then Franz took some water, which he poured on the head of the Jew, while at the same time he pronounced the sacramental words: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' The poor Israelite now made a great effort to rise: he clung to the boat, believing that the time of his deliverance had arrived. The knight however struck him on the head with his guantlet, saying, 'go to heaven, there is one soul more for paradise. Were I to draw the wretch out of the water, he would deny Christ, and go to the devil.' Luther on this occasion praised the zeal of Franz!

"The Calvinists were at least equally intolerant with the Lutherans. When

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* Apud Audin, p. 411.

† For this, and for many similar facts, see the authorities quoted by the Rev. John Hughes—now the distinguished bishop of New-York—in his oral discussion with Rev. Mr. Breckenridge, who did not answer them. We intend to give chiefly those facts which did not fall within the scope of that discussion.

‡ "Huttenus delarvatus," p. 405. Apud Audin, p. 200.

the former gained the ascendancy in a portion of Germany in which the latter had before been predominant, they roused up the people against the sons of the devil—which is the name they gave the Lutherans. They drove them from their posts, of which they took possession. 'What a melancholy thing! More than a thousand Lutheran ministers were proscribed, *with their wives and children*, and reduced to beg the bread of charity,' says Olearius.* Calvinism could not tolerate Lutheranism. It had appealed to prince Casimir, and expressed its petition in two Latin verses, in which the prince was left to choose, in extinguishing the rival creed, between the sword, the wheel, water, the rope, or fire!

O Casimire potens, servos expelle Lutheri:
Ense, rota, ponto, funibus, igne neca."†

"So inflexible were the early reformers and their disciples on the subject of persecution, that even the emperor of Germany and the authority of the whole Germanic body could not restrain their bitter intolerance against all who had ventured to differ from their ideas of reform. Protestants were resolved to persecute each other, though a Catholic power—the highest in the empire—interposed and commanded peace. The diet of Nuremberg, in 1532, had proclaimed a religious amnesty throughout Germany. It wished to pour oil on the boiling waves of controversy, in order to still them: but the waves would not be quieted. The heads of the reformed party met at Cadan in the following year, and resolved to exclude from the peace published by the diet the Sacramentarians, the Anabaptists, and other heterodox (*not Lutheran*) sects, whom they declared *they would not tolerate nor suffer to remain in the country*.‡

"If Protestants thus ruthlessly persecuted each other, we might naturally suppose that they were not more indulgent towards the Catholics. We have already proved that the reformation was mainly indebted for its success to systematic persecution of the Catholic church. Wherever it made its appearance its progress was marked by deeds of violence. Like a tornado, it swept every thing before it; and you might as easily trace its course by the ruins it left behind. Churches broken open and desecrated; altars stripped of their ornaments or pulled down; paintings and statues destroyed; the monasteries entered by mobs and pillaged of their effects; Catholic priests and monks openly insulted and maltreated; the property of the churches and monasteries seized on by violence, after having been often pillaged and plundered: these were some of the ruins which the reformation caused—these the sad trophies which it erected to celebrate its triumphs over the Catholic religion!

"In most places the Catholic worship was abolished, either by open violence,

* D. J. Olearius—"In den mehr als 200 Irrthumer der Calvinisten."

† Salzer—"In seinem Lutherischem Gegen-Bericht"—Art. iv, p. 385. Schlosser—"In der wahrheit," &c. ch. vi, p. 73. Hist., Aug. Confess. fol. 206-7, 274-5. Apud Audin, p. 330.

‡ See Robelot—Influence de la Reformation de Luther, p. 71.

or by the high-handed tyranny of the secular princes who had embraced the reform. In vain did Luther in his cooler moments protest against these deeds of violence; he himself, as we have seen, had evoked the storm, and he could not calm it; probably he did not ever seriously wish this, for generally his language to his followers had breathed nothing but violence. This we have already shown.

"It is a remarkable fact, as certain as it is striking, that the reformers derived their very name of *Protestants* from this same unquenchable spirit of intolerance! The diet of Spire in 1529 had made an effort to put a stop to the deeds of violence by which the reformation had desolated Germany. It had published a decree, which, among other things of less importance, enjoined that the decree of the diet of Worms in 1521 should be observed in those places where it had been already received: that where it had not been received, and the ancient religion had been changed in despite of it, things should continue *in statu quo* till the meeting of the general council, which was to decide on the matters in controversy; that the celebration of the holy sacrifice of the mass should be *every where free*; and that the princes of the empire should mutually observe peace, and should not molest each other on the score of religion.*

"In other words, the diet decreed that both Catholics and the reformed party should enjoy freedom of worship, and that neither should molest the other. Had the reformers been really the advocates of religious liberty, they could have asked no more. But they desired something else: their notions of Christian liberty were more enlarged. They desired freedom to pull down the Catholic altars, and to abolish the Catholic worship wherever they had the power to do so. Hence, they met immediately after the diet, and *protested* againt its most equitable decree as 'contrary to the truth of the gospel.'† And hence their name of *Protestants*: a name which stamped on their foreheads a brand of intolerance, of which they were not ashamed!"—pp. 252–62.

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* See Sleidan—ad annum 1529, lib. vi. Also Natalis Alexander, Hist. Ecclesiastica, tom. ix. fol. 97, edit. Venitiis, 1778; and Lingard, History of England—Henry VIII; and Audin, p. 289. † Ibid.

From the (Philadelphia) Spirit of the Times.

[The following lines, suggested by the ruins of St. Augustine's Church, were written for the purpose of removing the impression which seems to be daily gaining strength, that Catholicity is inimical to civil and religious liberty. They were also written for the sake of directing the attention of those to his-

tory, who have been deluded by the misrepresentations of some who, by their inflammatory productions, are still urging on the populace to further acts of incendiarism and bloodshed.]

LINES ON THE RUINS OF ST. AUGUSTINE'S CHURCH.

BY JUSTUS E. MOORE.

There was a time, that had I gazed on thee—
Beheld thy ruins!—seen thy temple burn,
Christ, I had doubted thy divinity—
God, thy religion I had shun'd—nay, spurn'd.
The Jew spoke well, when to the mob he turn'd,
Watching its wild delirious career,
And wrapt in smoke and fire the cross discern'd,
While shouts of thousands rang upon his ear,
Laugh'd out—"I did not think so many Jews were here!"*

Nations as men need lessons. Touch them not;
A lasting monument let them remain;
They speak a language ne'er to be forgot,
How here the Press made men as if insane,
Till law was mock'd at—trampled with disdain,
Should not these traitors vile, for such they are,
Who urg'd the ruffian herd to fire this fane,
Who would all social right, all order mar,
Be instantly arraign'd before their country's bar?

Nay, touch them not. Their blacken'd pile will be
A scoffing commentary on our Hall
Where men conven'd—determin'd to be free—
Religious liberty proclaim'd to all.
The oppress'd of nations heard the sacred call;
With tears the exile left his native home,
And join'd our band to conquer or to fall—
Flow'd not his blood as freely as our own!
And for his sweat and blood, lo! now his children groan!

Denounc'd as despots—as unfit to share
In freedom's sacred rights—is leagu'd with those
Who would all liberal principles impair.
And cannot history, then, a page disclose
To brand this base aspersion of their foes?
England, even England, for three hundred years,
Who would the same base calumny impose,
Who, vampire-like, fed on their blood and tears,†
England stands nobly forth, and the dark slander clears.‡

Who saved all Europe from the Northern horde,
When barbarism threaten'd far and wide?

* A circumstance which really occurred at the time.

† Never were laws more sanguinary and inhuman framed against any class, Christian or Pagan, than those enacted in England against the Catholics. See Hallam's History of the Constitution of England. Let me here add that, notwithsanding their persecution, no class was more distinguished for their opposition to the pretensions of Philip, although he was supported by the Pope, than were the Catholics of England and Ireland. This fact is admitted by Hume, the noted reviler of the Catholics.

‡ We find by the highest Catholic authority, in reply to questions put to the Universities of France and Spain, by Mr. Pitt, in 1791, which is supported by the testimony of Pius VI., that neither Pope, Cardinals, nor Bishops, have any right resulting from the doctrines of the Catholic church, to dispense with oaths, release subjects from fidelity to their governments, depose rulers on account of differences of religion, or to exercise any civil authority over Catholics, by virtue of their ecclesiastical office.

Who stay'd the oppression of the feudal lord,
And placed the serf unshackl'd by his side?*
Who first those Northmen with their laws supplied?
Who first to all religious freedom gave?†
Who science, literature, art saved—revived?
Who backward roll'd the fierce barbarian wave
Which doom'd all Christendom unto one common grave?

When rush'd to arms the proud Mahomedan,
Whose armament triumphant swept each sea,
Whose hosts all Asia, Africa o'erran—
Subdued all Spain—subjected Sicily—
France penetrated—ravaged Italy;—
Who then rose up—threw off a foreign yoke,
And thus to Europe gave her liberty?‡
Who plan'd—suggested—gave the master-stroke
Which crush'd the Moslem horde, their power forever broke?

Who first to cities Magna Charta gave,§
Those nurseries of liberty? Who laid
The Swiss Republic?—Venice in the wave
Of the Adriatic?—San Marino made?
Andorra rear'd? Genoa, in the shade‖
Of the vast Alps? But turn we to our own;
Ay, who for ours undaunted stood arrayed,
Led in the van, where fiercest havoc shown?¶
The same who worshipp'd here: Lo, ruins sad and lone!

Those ruins! touch them not—let all remain
Their fragments will in after ages tell
Where demagogue and bigot held their reign;
And when in flames thy dome in thunder fell,
Rude ruffians leap'd and danced as fiends from hell!
Talk now no more of Vandal, Goth, or Hun,
Their feats our modern Mohawks far excel;
With shame those ancient savages would shun
The laurels that our barbarians, shouting won.

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* Pope Alexander III. proclaimed in the name of the third general Council of Lateran, held in 1179:—"That all Christians should be exempt from bondage" From this date may be traced the decline and gradual disappearance of serfism. Voltaire, that bitter enemy of the Popes, remarks that this Pontiff is entitled to the eternal gratitude of Europe—(Essai sur les Mœurs.)

† The first declaration of civil and religious liberty that was ever made by a legislative body, was by the Catholic colony of Maryland in the year 1619—(See Bancroft's [Protestant] History of the United States.)

‡ According to the ablest Protestant writers, and I may also add, according to every impartial reader of History. Europe is indebted for her independence, her social improvements, and the rise of free institutions, to the Catholic Church.

§ See Hallam's Middle Ages: M. Guizot's (Protestant) Lectures on Civilization in Modern Europe; also Hurter's (Protestant) Life of Innocent III.

‖ To these Republics of Italy, in which Democracy was more fully developed than in those of any other part of Europe, may be added Pisa, Brescia, Bergamo, Sienna, and Florence. Much of their growth and origin is attributable to the Popes. The Republics of Andorra and San Marino, the oldest in the world, still exist. The former lies embosomed among the Pyrenees of Catholic Spain; the latter is situated on the Appenines of Catholic Italy, about a day's journey from Rome. These Republics alone are sufficient to refute the aspersion that Catholicity is inimical to free institutions. Andorra was founded more than ten centuries ago by a Catholic Bishop, and San Marino, fifteen hundred years ago by a Catholic Monk.

¶ Many of the generals and officers of our Revolution were Catholics—Lafayette, Pulaski, Rochambeau, Count De Grasse, De Kalb, &c. The first Commodore appointed by Washington to form our infant Navy, was the Irish Catholic Barry, whose tomb may be seen in the rear of St. Mary's Church, Fourth Street.

Think ye, they'd rob their dead? Their tombs deface?
Their own laws trample? Fire the sacred fane
Erected to their God? Destroy the place,
Which, when the pestilence held fearful reign
A shelter gave to all!* It is with pain
Upon the ruins dark and black I gaze;
On us they fix the foul and damning stain
Of fell religious bigotry. Those days
I thought had pass'd forever of wheel, and rack, and blaze!

* In 1832, when the Cholera vistited Philadelphia, the Parsonage and the School House, back of the Church, were converted into a Hospital. Within its walls were three hundred and seventy patients, attended day and night, by the Sisters of Charity. Sixty-three of the patients were Catholics, the remaining three hundred and seven, Protestants. Verily, these smoked and blackened walls, and the mutilated Tomb of the Pastor of that Church, are a generous remuneration for expenses then incurred and services rendered!

From the Catholic Advocate.

DIVINITY OF CHRIST.

We translate the following from a French paper, *L'Annotateur Cantalien.* Our readers will admire the comprehensive and correct views presented by the great soldier, on this fundamental dogma. We have read nothing of the same length, so cogent and conclusive. It truly bears the stamp of Napoleon's genius, and exhibits the thoughts of a great mind.

LE CHRIST ET L'EMPEREUR.

Every thing from the Emperor Napoleon being of great interest, we doubt not that the following documents will be perused with much gratification, as they contain the intimate thoughts of Napoleon, with regard to Christianity, and especially on the divinity of the God-Man. This fragment is borrowed from a conversation of the Emperor with General Bertrand, whose memoirs will shortly be given to the public.

"It is true that Christ proposes to our faith a series of mysteries. He commands us, with authority, to believe in them, without giving us any other reason than this awful word: *I am* God.

"Without doubt, faith is needed for this article, which is the one from which all the rest are derived. But the character of Christ's divinity being once admitted, the christian doctrine presents itself with the clearness and precision of Algebra. We must admire, therein, the unity and connexion of a science.

"Based upon the bible, this doctrine is the best explanation of the traditions of the world; it throws light upon these, and all the other dogmas are strictly related to it, like connected links of the same chain. The existence of Christ, from one end to the other, is a tissue entirely mysterious, I grant, but this mystery is a response to difficulties which are in all existences; reject this, and the world is an enigma; accept it, and you have an admirable solution of *the history of man.*

"Christianity has one advantage over all philosophies, and over all religions; christians do not create for themselves illusions about the nature of things. They cannot be reproached either with the subtilty or the charlatanism of ideologues, who have thought to resolve the grand enigma of theological questions, by vain dissertations upon these great objects. Fools, whose folly resembles that of a child desirous to touch the heavens with his hand, or who asks for the moon as his plaything, or for the gratification of his curiosity. Christianity, with noble simplicity says: *no man has seen God except God himself.* God has revealed what he is; his revelation is a mystery which reason or intellect cannot conceive. But as God has spoken, we must believe. This is good sense.

"The gospel possesses a secret virtue, I know not what of efficacy, a warmth which acts on the understanding and charms the heart. In meditating it, one feels, what is experienced in contemplating the heavens. The gospel is not a book, it is a being, living, having action, having power, which bears away every thing that opposes its extension. Behold it here on this table, this book *par excellence* (and the Emperor touched it with respect;) I never grow weary in reading it, and peruse it every day with the same pleasure.

"Christ never varies, he does not hesitate in his teaching, and the least of his affirmations is marked with a seal of simplicity and profoundness which captivate the ignorant and the learned, however little they yield it their attention.

"No where else is found that series of beautiful ideas, of beautiful moral maxims, which defile, like the battalions of the celestial army, and which produce in our souls the same sentiment experienced on considering the infinite expanse of the resplendent heavens, on a beautiful summer night, when all the glory of the stars is seen.

"Once master of our mind, the faithful gospel loves us. God is our friend, our father, and truly our God. A mother does not take greater care of the child at her breast. The soul seduced by the beauty of the gospel no longer belongs to itself. God takes entire possession of it. He directs its thoughts, and all its faculties, it belongs to Him.

"What a proof of the divinity of Christ! With an empire so absolute, he has only one aim, the spiritual amelioration of individuals, the purification of conscience, union with truth, the holiness of the soul.

"Finally, and this is my last argument, there is no God in heaven, if a man has been able to conceive and execute with entire success, the gigantic design of arrogating supreme worship to himself, and of usurping the name of God. Jesus is the only one who has dared this. He is the only one who has said clearly, who has himself imperturbably affirmed concerning himself; I AM GOD. Which is very different from this affirmation, *I am a God*; or from this other; *there are Gods.* History makes mention of no other individual who has qualified himself by the title of God in the absolute sense. Fabulous my-

thology no where states that Jupiter and the other Gods made themselves divine. This on their part would have been the height of pride, a monstrosity and absurd extravagance. It was posterity, it was the heirs of the first despots who deified them. All men being of the same race, Alexander could not call himself the son of Jupiter, but all Greece laughed at this fraud; so also the apotheosis of the Roman emperors was never a serious thing for the Romans. Mahomet and Confucius gave themselves simply as agents of the Divinity. The Goddess Egeria of Numa, was never any thing more than a personification of an inspiration derived from the solitude of the groves. The Brama, Gods of India, were Psychological innovations.

"How then could a Jew, whose historical existence is better proved than that of all others of the times in which he lived, how could he only, the son of a carpenter, have been the first to give himself out as God himself, as the Being by excellence, as the creator of all beings. He arrogates all kinds of adoration. He builds up his worship by his own hands, not with stones but with men. We are thrown into extacies by the conquests of Alexander. Well here is a conqueror, who confiscates to his own profit, who unites, who incorporates with himself, not one nation, but the whole human species. What a miracle! The human soul, with all its faculties, becomes an *annexe* with the existence of Christ.

"And how? By a prodigy which excells all prodigies. He desires the love of men, that is, what is the most difficult thing in the world to obtain what a sage vainly asks from a few friends, a father from his children, a wife from her husband, a brother from his brother, in a word, the heart: This is what he asks for himself, he exacts it absolutely, and he succeeds immediately I thence conclude his divinity. Alexander, Cæsar, Hannibal, Louis XIV. with all their genius, here failed. They have conquered the world, and they could not succeed in having one friend. I am perhaps the only person of our day who loves Hannibal, Cæsar, Alexander. . . . . The great Louis XIV. who shed upon France and the world such eclat, had not a friend in the whole world, not even one in his own family. It is true, we love our children; why We obey an instinct of nature, a will of God, a necessity which the beast themselves, acknowledge and fulfill; but how many are the children who remain insensible to our caresses, to so many cares which we lavish upon them; how many ungrateful children are there? Your children, General Bertrand, do they love you? You love them and you are not certain to be repaid by their affection . . . . . Neither your benefits, nor nature will succeed to inspire them with a love for you, such as that of Christians for God should you die, your children might remember you while dispensing your fortune, undoubtedly; but your grandchildren would scarcely know that you have ever existed . . . . . And you are general Bertrand. And we are upon an Island; and you have no other distraction but the sight of your family.

Christ speaks, and hence-forward generations belong to him by ties more close, more intimate than those of blood, by a union more sacred, more imperious than any other union whatever. He enkindles a flame of love, which devours self-love, which prevails over every other love.

"By this miracle of his will, how can we avoid recognizing the Word, creator of the world.

"The founders of religions have not even had the idea of this mystic love, which, under the beautiful name of charity, is the essence of Christianity.

"It was because they were careful to avoid dashing themselves against a rock. It was because, in such an operation, *to make one'sself loved*, man carries within himself the sentimont of his own impotence.

"Also the greatest miracle of Christ, is, without contradiction, the reign of charity.

"He only, has been able to elevate the hearts of men to the invisible, even to the sacrifice of time; he only, in creating this immolation, has created a tie between heaven and earth.

"All those who sincerely believe in him, feel this admirable, supernatural, superior love, an inexplicable phenomenon, impossible to the reason and to the forces of men; a sacred fire given to the earth by this new Promotheus, of which, Time, that great destroyer, can neither exhaust the strength, nor limit the duration. This is what, I, Napoleon, the most admire, because I have often meditated upon it. And it is what absolutely proves to me the divinity of Christ!!!

"I have impassioned the multitudes who died for me. God forbid that I should institute any comparison between the enthusiasm of soldiers and the charity of Christians, which are as different as their causes.

"But my presence was necessary, the electricity of my look, my accent, a word from me; then I enkindled the sacred fire in their hearts . . . . Certes, I possess the secret of that magic power which lifts up the intellect, but I cannot communicate it to any one; none of my generals has received it from me; nor have I the secret to render my name and love eternal in the hearts of men, and there to operate prodigies without the aid of matter.

"Now that I am at St. Helena. . . . . now, that I am alone and nailed upon a rock, who fights, who conquers empires for me? Where are the companions of my misfortunes? Who thinks of me? Who exerts himself for me in Europe? Who remains faithful to me, where are my friends? Yes, two or three who are made immortal by your fidelity, you partake and you console my exile."

Here the voice of the Emperor assumed an accent of ironical melancholy and profound sadness.

"Yes, our existence has shone with the eclat of the diadem and of sovereignty: and yours, Bertrand, reflected this eclat, as the dome *des invalides*, guilded by us, reflects the rays of the sun. . . . . But reverses have come,

the gold by degrees is tarnished and effaced. The rain of misfortunes and insults with which each day I am deluged, bears away the last traces of splendor We are nothing now but lead, General Bertrand, and soon I shall be clay.

"Such is the destiny of great men! Such has been the fate of Cæsar, o Alexander, and we are forgotten! And the name of a conqueror, as that of a emperor, is no longer any thing but a college theme! Our exploits fall under the ferule of a pedant who insults or praises us.

"What different judgments they pass upon Louis XIV! Scarcely dead, the grand monarch was left alone in the isolation of his bed-chamber at Versailles neglected by his courtiers, and perhaps the object of mirth. He was no longer their master! It was only a dead body, a coffin, a grave, and the horror of immediate decomposition.

"Still one moment more. Behold the fate which is about to befall me . . . assasinated by the English oligarchy, I die before my time, and my dead body is about to be given to the earth to be there the food of worms. . . . .

"Behold the proximate destiny of Napoleon. What an abyss between my profound misery, and the eternal reign of Christ, preached, receiving insense loved, adored, living throughout the universe. . . . . Is this to die? Is this not rather to live? Behold the death of Christ, behold that of God."

The Emperor was silent, and as General Bertrand likewise said nothing: "Do you not comprehend," resumed Napoleon, "that Jesus Christ is God! Well! I was then wrong to make you General?"—*Extracted from the Echo de la presse.*

N. B. General Bertrand has since been able to understand the truth so eloquently exposed by the Emperor. Before his death he made profession of the Catholic religion, and received the Sacraments of the Church.

CIRCULAR LETTER FROM HIS HOLINESS THE POPE,

TO ALL PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS.

Venerable Brothers, health and greeting Apostolical—Amongst the many attempts which the enemies of Catholicism, under whatever denomination they may appear, are daily making in our age, to seduce the truly faithful, and deprive them of the holy instructions of the faith (*les saints enseignemens de la foi,*) the efforts of these Bible societies are conspicuous, which, originally established in England, and propagated throughout the universe, labor every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidels; continue what St. Jerome formerly complained of—*pretending to popularise* the holy pages, and render them intelligible, without the

aid of any interpreter, to persons of every condition, to the *most loquacious woman*, to the *lightheaded old man* (*viellard delirant*,) to the *wordy caviller* (*verbeux sophiste*,) to all, in short, and even by an absurdity as great as unheard of, to the most hardened infidels.

You are but too well aware, my reverend brethren, to what the efforts of these societies tend. You know what is revealed in the Holy Scriptures, and what is the advice of St. Peter, the Prince of the Apostles—

After having quoted the Epistles of St. Paul—*they contain*, says he, *many things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.* Then you know what he adds:—*Ye, therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.* 2d Peter, c. iii. v. 16, 17.

You see what was even in the earliest times of the Church the appropriate artifices of heretics; and how, discarding divine tradition and Catholic enlightenment, they already strove to either materially interpolate the sacred text or to corrupt its true interpretation. You are also aware with what caution and wisdom the words of the Lord ought to be translated into another tongue, and yet nothing is more common than to see these versions multiplied, to admit, either through imprudence or malice, the grave errors of so many interpreters —errors which dissemble too frequently, by their multiplicity and variety, to the misery of souls. So far as these societies are concerned, it matters little whether those who read the holy books, translated into vulgar language, fall into this or that error. They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them reject even the authority of the Church herself. This is the reason why the Bible societies care not to calumniate her (the Church) and the august throne of St. Peter, as if she had wished for ages to deprive the faithful of the knowledge of the holy books, when the most forcible evidence will prove the immemorial and particular care which the Sovereign Pontiffs even down to the most modern times, and in conjunction with their Catholic pastors, have taken to ground the people in the Word of God, whether written or delivered by tradition.

In the first place, it is known that, by the decrees of the Holy Council of Trent, bishops are enjoined to see that the *Holy Scriptures and Divine laws* be more frequently taught in their dioceses: It is known that, even exceeding the prescriptions of the Council of Lateran (1215,) the Council of Trent recommends that there should be in the several cathedral churches and collegiates of the town and cantons a stipend provided for a Doctor of Divinity, and that none should be appointed to that office but a man fully competent to teach and expound the Holy Scripture. It is known how frequently, in the provincial

councils which followed, this prebendary, founded upon the decree of the Council of Trent, was mentioned, and how often the instructions which the canon, entrusted with this office, should deliver to the clergy and people, were taken into consideration.

The same disposition (to instruct the people in the Word of God) was especially observable in the Council of Rome in the year 1725, to which our predecessor, Benedict XIII., of happy memory, summoned not only all the Prelates of the Roman Church, but even a great number of Archbishops, Bishops, and other Ordinaries immediately subject to the Holy See. The same desire animated the Roman Pontiff of whom we have been speaking, in the various edicts which he issued and addressed to all the Bishops of Italy and the neighboring islands. In short, you yourselves, my venerable brethren, who are in the habit of forwarding to the Holy See, at stated intervals, everything calculated to interest religion—you know by the repeated answers which our Congregational Council has returned either to yourselves or your predecessors, how much the Holy Roman Church rejoices, in concert with the Bishops, when they have in their dioceses theologians who acquit themselves with honor their duty in expounding the Holy Books, and that she neglects no opportunity of encouraging and supporting them.

But, to return to Bibles translated into the vulgar tongue, it is long since pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which heretics labored, at great expense, to disseminate.

Hence the warning and decrees of our predecessor Innocent III., of happy memory, on the subject of lay societies and meetings of women, who had assembled themselves in the diocese of Metz for objects of piety and the study of the Holy Scriptures. Hence the prohibitions which subsequently appeared in France and Spain, during the sixteenth century, with respect to the vulgar Bibles (*relativement aux Bibles vulgaires.*) It became necessary subsequently to take even greater precautions, when the pretended Reformers, Luther and Calvin, daring, by a multiplicity and incredible variety of errors, to attack the immutable doctrine of the Faith, omitted nothing in order to seduce the faithful by their false interpretations and translations into the vernacular tongue, which the then novel invention of printing contributed more rapidly to propagate and multiply. Whence it was generally laid down in the regulations dictated by the Fathers, adopted by the Council of Trent, and approved by our predecessor Pius VII., of happy memory, and which (regulations) are prefixed to the list of prohibited books, that the reading of the Holy Bible, translated into the vulgar tongue, should not be permitted except to those to whom it might be deemed necessary to confirm *in the faith and piety.* Subsequently, when heretics still persisted in their frauds, it became necessary for Benedict XIV., to superadd the injunction that no version whatever should be suffered to be read but *those which should be approved of by the Holy See, accompanied by*

notes derived from the writings of the Holy Fathers, or other learned and Catholic authors. Notwithstanding this, some new sectarians of the school of Jansenius, after the example of the Lutherans and Calvinists, feared not to blame these justifiable precautions of the Apostolical See, as if the reading of the Holy books had been at all times, and for all the faithful, useful, and so indispensible that no authority could assail it.

But we find this audacious assertion of the sect of Jansenius withered by the most rigorous censures in the solemn sentence which was pronounced against their doctrine, with the assent of the whole Catholic universe, by two sovereign pontiffs of modern times, Clement XI., in his constitution *unigenitus* of the year 1713, and Pius VI. in his constitution *auctorem fidei*, of the year 1794.

Consequently, even before the establishment of Bible societies was thought of, the decrees of the Church, which we have quoted, were intended to guard the faithful against the frauds of heretics who cloak themselves under the specious pretext that it is necessary to propagate and render common the study of the holy books. Since then our predecessor, Pius VII., of glorious memory, observing the machinations of these societies to increase under his pontificate, did not cease to oppose their efforts, at one time through the medium of the apostolical nuncios, at another by letters and decrees, emanating from the several congregations of cardinals of the Holy Church, and at another by the two pontifical letters addressed to the Bishop of Gnesen and the Archbishop of Mohilif. After him another of our holy predecessors, Leo XII., reproved the operations of the Bible societies, by his circulars addressed to all the Catholic pastors in the universe, under date May 5, 1824. Shortly afterwards our immediate predecessor, Pius VIII., of happy memory, confirmed their condemnation by his circular letter of May 24, 1829. We, in short who succeed them, notwithstanding our great unworthiness, have not ceased to be solicitous on this subject, and have especially studied to bring to the recollection of the faithful the several rules which have been successively laid down with regard to the vulgar versions of the holy books.

We have good cause, however, to rejoice, venerable brethren, inasmuch as supported by your piety, and confirmed by the letters of our several predecessors, which we have referred to, you have never neglected to caution the flock which has been entrusted to you against the insidious manœuvres of the Bible societies. The solicitude of the Bishops, seconding with so much zeal the solicitude of our Holy See, has been blessed by the Lord. Already several imprudent Catholics who had gone over to these societies, enlightened at last as to their objects, have separated themselves from them for ever, and the remainder of the faithful, with very few exceptions, have escaped from the contagion by which they were threatened.

The partisans of the Bible societies little doubted in their pride but that they could at least bring over the unbelievers to the profession of Christianity by means of the sacred books translated into the vernacular tongue; moreover

they took care to disseminate them by innumerable copies, and to distribute them everywhere, even amongst those who wanted them not, at the hands of their missionaries, or, rather, their emissaries. But the men who strove to propagate the Christian faith independently of the rules established by Jesus Christ himself, have only succeeded in increasing the difficulties of the Catholic priest, who, clothed with the mission of the Holy See, goes amongst the unbelievers, and spares no fatigue in order to conquer new children for the Church, either by preaching the divine word or by administering the sacraments—always prepared, at all events, to shed his blood for the salvation of souls and the testimony of the faith. Amongst the sectarians of whom we are speaking, deceived in their hopes, and in despair at the immense sums which the publication of their Bibles costs them, without producing any fruit, some have been found, who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy but even in our own capital. Indeed, many precise advices and documents teach us that a vast number of members of sects in New York, in America, at one of their meetings, held on the 4th of June, last year, have formed a new association, which will take the name of the *Christian League* (*Fœderis Christiani,*) a league composed of individuals of every nation, and which is to be further increased in numbers by other auxiliary societies, all having the same object—viz., to propagate amongst Italians, and especially Romans, "the principles of Christian liberty," or, rather, an insane indifference to all religion. These, indeed, confess that the Roman institutions, as well as Italian, had in bygone times so much influence that nothing great was done in the world but had its origin in our august city. Not that they ascribe the fact to the Pontifical See, which was then founded by the disposition of God himself, but verily to some remains of the Roman power, subsequently usurped, as they say, to our predecessors who succeeded to that power.

This is why, determined to afford to all people "liberty of conscience" (or rather, it should be said, liberty to err,) from which, according to their theory, must flow as from an inexaustible source, public prosperity and political liberty, they think they should before all things win over the inhabitants of Rome and Italy, in order to avail themselves after of their example and aid in regard to other countries.

They hope to obtain this result easily by favor of the Italians scattered over the world. They flatter themselves that on returning in large numbers to their country, and bearing with them whether the exaltation of novelty, corruption of manners, or the excitement of want, they would hardly hesitate to affiliate themselves to the League, and at least second it through venality. This society strains every nerve to introduce amongst them by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers

all respect for the Church and the Holy See. These books and tracts have been composed in Italian, or translated into Italian from other languages, with the aid of Italians themselves; and amongst these books should be particularly cited "The History of the Reformation," by Merle d'Aubigne; and "Calendar of the Reformation in Italy" ("Fastes de la Reforme en Italie,") by Jean Crie. As for the character of these works it is sufficient to know that, according to the records of the society of which we are speaking, the commission entrusted with the choice of books for publication cannot count upon more than one individual belonging to one and the same religious belief.

Scarcely were we made aware of these facts but we were profoundly grieved on reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manœuvres. Although there be no reason to apprehend the destruction of St. Peter's see at any time, in which the Lord our God has placed the immoveable foundation of his Church, yet we are bound to maintain its authority. The Holy duties of our apostolic ministry remind us of the awful account which the Sovereign Prince of Shepherds will exact of us for the growing tares which an enemy's hand may have sown in the Lord's field during our sleep, and for the sheep which are entrusted to us, if any perish through our fault.

Wherefore, having consulted some of the Cardinals of the Holy Roman Church, after having duly examined with them everything and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible societies, reproved long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the *Christian League*, formed last year at New-York; it together with every other society associated with it, or which may become so.

Let all know then the enormity of the sin against God and his Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue. With reference to the works of whatsoever writer, we call to mind the observance of the general rules and decrees of our predecessors, to be found prefixed to the *index* of prohibited books; and we invite the faithful to be upon their guard, not only against the books named in the *index*, but also against those prescribed in the general prescriptions.

As for yourselves, my venerable brethren, called as you are to divide our solicitude, we recommend you earnestly in the Lord to announce and proclaim, in convenient time and place, to the people confided to your care, these Apostolic orders, and to labour carefully to separate the faithful sheep from the contagion of the *Christian League*; from those who have become its auxilia-

ries, no less than those who belong to other Bible Societies, and from all who have any communion with them. You are consequently enjoined to remove from the hands of the faithful alike the Bible in the vulgar tongue which may have been printed contrary to the decrees above-mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and to see that they learn, through your admonition and authority, *what pasturages are salutary and what pernicious and mortal.*

Be more careful every day to see, my venerable brothers, that the Divine Word be preached, not only by yourselves, but also by the various other pastors and competent ecclesiastics in each diocese. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, and that they dare not, under any pretext whatever, interpret or explain the holy pages, contrary to the tradition of the Holy Fathers, and to the sense of the Catholic Church.

Finally, as it is the part of a good Shepherd not only to protect and feed the sheep which follow him, but also to seek and bring home to the fold those which wander from it, it becomes an undivided obligation on your part and on ours to use all our endeavours to the ends that whoever may have allowed himself to be seduced by sectarians and propagators of evil books, may admit, under the influence of Divine grace, the heinousness of his fault, and strive to expiate it by the atoning works of a salutary repentance.

We are bound not to exclude from our sacerdotal solicitude the seducers of our erring brethren, nor even the chief masters of impiety, whose salvation we should seek by every possible means, although their iniquity be far greater.

Moreover, venerable brothers, we recommend the utmost watchfulness over the insiduous measures and attempts of the *Christian League*, to those who, raised to the dignity of your order, are called to govern the Italian churches, or the countries which Italians frequent most commonly, especially the frontiers and ports whence travellers enter Italy. As these are the points on which the sectarians have fixed to commence the realization of their projects, it is highly necessary that the Bishops of those places should mutually assist each other, zealously and faithfully, in order, with the aid of God, to discover and prevent their machinations.

Let us not doubt but your exertions, added to our own, will be seconded by the civil authorities, and especially by the most influential sovereigns of Italy, no less by reason of their favourable regard for the Catholic religion, than that they plainly perceive how much it concerns them to frustrate these sectarian combinations. Indeed, it is most evident from past experience, that there are no means more certain of rendering the people disobedient to their princes than rendering them indifferent to religion, under the mask of religious liberty. The members of the *Christian League* do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they, notwithstanding, avow that, once liberty of interpretation obtained, and

with it what they term liberty of conscience amongst Italians, these last will naturally soon acquire political liberty.

But, above all, venerable brothers, let us elevate our hands to heaven, and commit to God, with all humility and the fervor of which we are susceptible, our cause, the cause of the whole flock of Jesus Christ, and of his Church. Let us, at the same time, recur to the intercession of St. Peter, the Prince of the Apostles, as also to that of the other saints, especially to the Blessed Virgin Mary, to whom it has been given to destroy all the heresies of the univere.

We conclude with giving you with our whole heart, and as a pledge of our most ardent charity, the Apostolic blessing: to you all, our venerable brethren, and to the faithful, alike ecclesiastic and lay, committed to your jurisdiction.

Given at Rome from the basilic of St. Peter, on the 8th of May, of the year 1844, and the fourteenth of our Pontificate.

(Signed) GREGORY XVI., S. P.

THE CATHOLIC CHURCH.

The following splendid tribute to the church is taken from the *rationale of religion*, by Mr. Martineau, a Unitarian minister. It was written before the well known review of "Ranke's history of the Popes's," by Macauley, in which this writer has borne a similar testimony to the Catholic church.

"Long and far," says Mr. Marteneau, "was this church the sole vehicle of Christianity, that bore it over the storm of ages, and sheltered it amid the clash of nations. It evangelized the philosophy of the East, and gave some sobriety to its wild and voluptuous dreams. It received into its bosom the savage conquerors of the North, and nursed them successively out of utter barbarism.—It stood by the desert fountain from which all modern history flows, and dropped into it the sweetening branch of Christian truth and peace. It presided at the birth of art, and liberally gave its traditions into the young hands of colour and design. Traces of its labours, and its versatile power over the human mind, are scattered throughout the globe. It has consecrated the memories of the lost cities of Africa, and given to Carthage a Christian as well as a classic renown. If in Italy and Spain it has dictated the decrees of tyranny, the nountains of Switzerland have heard its vespers mingling with the cry of liberty, and its requiem sung over patriot graves. The convulsions of Asiatic history have failld to overthrow it; on the heights of Lebanon, on the plains of Armenia, in the provinces of China, either in the seclusion of Convents, or in he stir of population, the names of Jesus and Mary still resound. It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles in its disciples. To the poorest peasant, who knows no other dignity, it must be a proud thing to feel himself the member of a vast commu-

nity, that spreads from Andes to the Indus; that has bid defiance to the and vicissitudes of fifteen centuries, *and adorned itself with the virt genius of them all*; that beheld the transition from ancient to modern tion, and forms itself the connecting link between the old world in and the new; THE MISSIONARY OF THE NATIONS, THE ASSOCIATE OF M THE PATRON OF ART, THE VANQUISHER OF THE SWORD."

THE MONKS OF OLD.

This pathetic poem, by the author of "Richelieu," was written on a melanchc sion; the author having visited an old monastic church on the continent, to bury infant.

I envy them—those monks of old—
Their books they read, and their beads they told;
To human softness dead and cold,
And all life's vanity.

They dwelt like shadows on the earth,
Free from the penalties of birth,
Nor let one feeling venture forth
But charity.

I envy them; their cloistered hearts
Knew not the bitter pang that parts
Beings that all Affection's arts
Had linked in unity.

The tomb to them was not the place
To drown the best-loved of their race,
And blot out each sweet memory's trace
In dull obscurity:

To them it was the calmest bed
That rests the aching human head;
They looked with envy on the dead,
And not with agony.

No bonds they felt, no ties they broke,
No music of the heart they woke,
When one brief moment it had spoke,
To lose it suddenly.

Peaceful they lived—peaceful they died;
And those that did their fate abide
Saw brothers wither by their side
In all tranquility.

They loved not, dreamed not—for their sphere
Held not joy's visions; but the tear
Of broken hope, of anxious fear,
Was not their misery.

I envy them—those monks of old;
And when their statutes I behold,
Carved in the marble, calm and cold,
How true an effigy!

I wish my heart was calm and still
To beams that fleet, and blasts that chill,
And pangs that pay joy's spenthrift thrill
With bitter usury.

CATHOLICISM IN AMERICA.

About fifty years ago, Ireland began to pour a catholic population into the United States; on the other hand, the Catholics of America made proselytes, and at the present moment more than a million of christians professing the truths of the church of Rome, are to be met with in the Union. These Catholics are faithful to their religion; they are fervent and zealous in the support and belief of their doctrines. Nevertheless they constitute the most republican and the most democratic class of citizens which exists in the United States; and although this fact may surprise the observer at first, the causes by which it is occasioned may easily be discovered upon reflection.

I think that the Catholic religion has been erroneously looked on as the natural enemy of democracy. Amongst the various sects of Christians, Catholicism seems to me, on the contrary, to be one of those which are most favourable to the equality of conditions. In the Catholic church, the religious community is composed of only two elements, the priest and the people. The priest alone rises above the rank of his flock, and all below him are equal.

On doctrinal points the Catholic faith places all human capacities upon the same level; it subjects the wise and the ignorant, the man of genius and the vulgar crowd, to the details of the same creed; it imposes the same observance upon the rich and needy—it inflicts the same austerities upon the strong and the weak—it listens to no compromise with mortal man, but reduces all the human race to the same standard, it confounds all the distinctions of society at the foot of the same altar, even as they are confounded in the sight of God. If Catholicism predisposes the faithful to obedience, it certainly does not prepare them for inequality; but the contrary may be said of Protestantism, which generally tends to make men independent, more than to make them equal.

Catholicism is like an absolute monarchy, if the Sovereign be removed, all the other classes of society are more equal than they are in Republics. It has not unfrequently occurred that the Catholic priest has left the service of the altar to mix with the governing powers of society, and to take his place among the civil gradations of men. This religious influence has sometimes been used to secure the interests of that political state of things to which he belonged. At other times Catholics have taken the side of aristocracy, from a spirit of religion.

But no sooner is the priesthood entirely separated from the government, as is the case in the United States, than it is found that no class of men are more naturally disposed than the Catholics to transfuse the doctrine of the equality of conditions into the political world.

. . . . . The Catholic Clergy of the United States has never attempted to oppose this political tendency; but it seeks rather to justify its results. The priests in America have divided the intellectual world into two parts; in the one they place the doctrines of revealed religion, which command their assent; in the other, they leave those truths which they believe to have been

fairly left open to the researches of political inquiry. Thus the Catholics of the United States are at the same time the most faithful believers, and the most zealous citizens.—*De Tocqueville.*

From the Westminster Review.

CHURCH AND STATE.

"We have an instinctive aversion to a "collective conscience." The conscience of the State in Judea crucified the Saviour. In England it has burned its followers, now Catholic, now Protestant. It allotted to almost all offences death or exile—to women the punishment of death by fire.* It called in council representatives of old walls and pasture lands, whilst it refused to six millions of human beings the lowest privileges of citizens, and still refuses to receive the votes of a vast majority, of the kingdom. In the spirit of "collective religion," it robbed the altars of that grand body, which had preserved for it the little learning it had, and wasted the spoils upon the ungainly revels of the court.

When we return from many a vale once sounding to the bell of the Cathedral, yet magnificent in ruin, to stare at the well-pewed, whitewashed barns of the new establishment, where the sign of the king's arms outshines the cross, and the lion and the unicorn stand instead of the apostles, we begin indeed to appreciate the taste, wisdom and gratitude of the remorseless State. Chopping and changing with every paroxysm of lust, love, divorce and divinity, in the arch reformer Henry VIII., the conscience of the State at last elapsed into the care of the new Church of England, by act of Parliament established, under a primate who sneaked into his see by taking an oath to himself not to keep his oath to the Pope, and illustrated his Protestantism by subscribing six several recantations.

Church and State danced disposedly together to the music of persecution with the virago Elizabeth. They revelled next with their great head, "the wisest fool in Europe," who paid his captain of the cockpit the salary of two secretaries of State; solved the knotty point, "why the devil did work more with ancient women than others,"† by statutes to end the old damsels on the gallows; or diversified their sports by burning Unitarians, or burying them in

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* "Blackstone," vol. iv., p. 93, after describing the brutal punishment of treason—"In coining, the punishment is milder for male offenders; being only to be drawn and hanged by the neck till dead. But in treasons of every kind the punishment for woman is the same; for as the decency due to the sex forbids the exposing and publicly mangling their bodies, their sentence, which is to the full as terrible to sensation as the other, is to be drawn to the gallows and there to be burned alive."

† "Lingard," James I., chap. iii., p. 323.

a dungeon for life. They told many a lie with his "hopeful seed"* Charles; and though they got some rough knocks from Old Noll, had their revenge by leaving him out of their chronicles, and taking a wider swing at the restoration. Then flourished the pious Titus Oates. Then came the Test and Corporation Acts, the Five-mile Act, and other such crumbs of comfort. Then were public morals mended by a palace that was a brothel, and a peerage set off by the mistresses and bastards of the king—the pensioner of France. The Church was grateful, and would have gone some length to serve her captain. When he, despairing of legitimate issue, yet considering his faultiness to his Queen in other respects, "thought it a horrid thing to abandon her," a learned clerk "saw nothing so strong against polygamy as to balance the great and visible imminent hazards that hung over so many thousands if it were not allowed."† Succeeding princes have been less nice, and Bishop Burnett lived too soon.—The second Charles, defender of the faith, unfortunately died in the communion of Rome; but then his brother, for belonging to the same new school, was swindled of his crown to the tune of a church juggle and *Te Deum*. There is no need to trace how the "conscience" was handed down, through the Dutch William and the German Georges, to her present Majesty, who is far better and more happily occupied in the duties of maternity, than in convocation.

* See dedication of the new translation of the Bible to James I.
† "Lingard," Charles II., chap. iii., p. 211.

RELIGIOUS INTELLIGENCE.

St. Louis.—It has pleased Divine Providence during the last two months, to visit our "Far West" with an inundation unparalleled in western history. *L'annèe des grandes eaux* of 1785, ever remembered by the old French inhabitants, has been surpassed by the flood of 1844, by which hundreds of families have been driven from their homes, and property to an immense amount has been destroyed. Charity, ever alert, has signalized the inhabitants of our city; and all classes of men and denominations of Christians have come forward to alleviate the sufferings, and supply the wants of the destitute. *Cahokia*, *Prairie du Rocher*, *Prairie du Pont*, *Village Français*, and *Kaskaskia*, places where, for centuries, the peaceful and gay Frenchman and the humble Indian found their happiness to be seated under the shadow of the cross,—places renowned in Spanish, French, English and American histories, have all been submerged. Many of their inhabitants, abandoning their homes, stock and future expectations to the fury of the waters, found ready shelter with their friends in this city and elsewhere. Their churches, especially that of Cahokia, have suffered

materially. The "Ladies of the Visitation," of Kaskaskia, have been obliged to abandon their convent and take refuge in our hospitable city, where they have determined to remain.

Ordinations.—On the 16th ult. minor orders were conferred by the Rt. Rev. Bishop Kenrick on Mr. William Wheeler, and M. Anthony Thibaudier was ordained subdeacon.

On the 19th ult. Messrs. Denis Byrne, John Higginbotham, James Dugan and John Kiersey received tonsure; Mr. Bernard Donnelly was promoted to minor orders; Mr. Wm. Wheeler to subdeaconship, and Rev. Anthony Thibaudier to the order of deacon.

At 9 o'clock High Mass was sung in the Cathedral by Very Rev. John Timon, assisted by Rev. Messrs. Dahmen and Collins. After the Gospel, the Bishop preached the panegyric of Saint Vincent of Paul.

United States.—*New Churches.*—Our monthly report of new churches, erected to the service of our Holy Religion all over the Union, is, as usual, very cheering. In the diosese of *Boston*, a new church, measuring 50 feet in length and 32 feet in breadth, was opened for divine service in *Trescott*, Maine: the corner-stone of a new church was about to be laid in *Machias* in the same State. In the diocese of *New York*, the German Catholics of *Albany* have purchased a lot, and erected a temporary chapel thereon, in which divine service has been performed. On the 30th of June, the large and beautiful church of St. Mary's, *Troy*, was dedicated to divine service by the Rt. Rev. Dr. McCloskey, coadjutor Bishop of New York. This church is of brick: the interior being finished in the Corinthian style, and the exterior surmounted by an elegant spire with a massive gold ball and cross. In the diocese of *Philadelphia*, one week's time was sufficient to raise a temporary brick chapel, 45 by 70 feet, on the site of the late parsonage house, by the ruins of St. Michael's church, wrapped in flames by an infuriated and fanatical mob. In the diocese of *Cincinnati*, the corner-stone of a new church, to be dedicated to the Most High under the invocation of St. Patrick, was solemnly laid by the Rt. Rev. Bishop Purcell at Washington, Guernsey county, Ohio. The new church of Archer's Settlement is finished, and was lately blessed by the same prelate.

Pittsburgh.—On the 30th of June, "*the Chapel of the Nativity*" was opened in this city, for the use of the Catholic colored population. The building had been used hitherto by a German Methodist Congregation, from whom it was purchased. The Bishop preached on the occasion. He spoke of the glad tidings of salvation which Christ had commissioned His Apostles to announce to all men: he dwelt on the necessity and importance of obeying the divine summons by receiving His doctrines with a submissive faith, and by observing with docility His commandments. A numerous congregation of colored persons were in attendance.

Catholics never object to admit persons of any cast or colour within their churches; nor has the project of opening a church for our coloured population

proceeded from any such feeling. The lines of demarcation between man and man must be forgotten, at least, when we all stand as sinful mortals before God, imploring pardon and mercy. But, whatever be the cause, it is notorious that comparatively few of the coloured population attend our churches, though it was known that many of them had been members of the Catholic Church. It was thought the most secure means to bring home to them the aids of religion, and it has been found even more satisfactory to themselves, to have a place of worship exclusively for their own use. As the project never would have been undertaken through any desire to create a distinction between man and man in the things that regard God and eternity, so it was thought wrong to omit it on account of any abstract theorising, when its practical utility to the colored race or rather its necessity was manifest.

The Rev. R. A. Wilson, D. D. is pastor of this congregation.—*Pittsburgh Catholic.*

A spirtual retreat was lately given to the Laity and Clergy of the diocese of Pittsburgh, under the guidance of that truly zealous and pious Father of the society of Jesus, the Rev. Mr. McElroy. After the retreat of the Clergy a diocesan Synod was held at St. Paul's, at which twenty Priests assisted.—*Ib.*

PHILADELPHIA.—The city of "brotherly love" has been disgraced again with riot and bloodshed. We borrow the following particulars from the *Catholic Herald* of the 11th ult:—"On Friday 5th inst. information was communicated by letter to the pastor of the church of St. Phillip Neri, Southwark, that it would be attacked on that evening. Having already taken some measures of precaution, with the approbation of Major General Patterson, and authority having been received from his Excellency the Governor, to form a company for the protection of the church, some fire-arms were procured, and introduced into the basement in the afternoon. This was an occasion of a gathering of persons in front of the church, who industriously reported that a design on the lives of citizens was entertained. The Sheriff was soon on the ground, and to remove all apprehension, took from the church the arms. A committee from the mob was allowed to search it thoroughly, and clear it of all fire-arms. The church, however, continued to be beseiged by the mob, but no attack was made. On Saturday evening General Cadwallader attempted to disperse the mob, and on their refusal ordered the military to aim, but Charles Naylor, the late Whig member of Congress from the Third District, cried out: *Don't fire*; and the military did not fire. Mr. Naylor was put under arrest, and detained in the basement of the church until Sunday at 11 o'clock A. M., when the mob having obtained from a vessel lying at the wharf two pieces of ordnance, brought one piece to the front of the church, and with a battering ram beat down one of its doors, and carried away Mr. Naylor in triumph. The Captain of the Montgomery Hibernia Greens, with a very small force, had been left in charge of the Church and of the prisoners, about 13 having been put under arrest, who were, however, discharged by the Magistrates. A small body of the

Markle and Mechanic Rifle Companies were sent to his aid. The mob clamoured for the dismissal of the Montgomery Hibernia Greens, and promised to let them pass unmolested, threatening destruction if they continued to defend the church. Seeing themselves entirely unsupported, they consented to leave it, and came forth, not with reversed arms, as some papers have misstated.—They had not proceeded far, when the mob assailed them, and they defended themselves by firing as they retreated, but overpowered by numbers they at length broke, each one seeking to save his own life. Robert Gallager, a private, sought refuge in a house in Small street and was pursued and inhumanly beaten almost to death. The mob with a battering ram broke down the wall, lately erected near the church, and forced an entrance into the church itself, which they desecrated, and attempted several times to fire.

In the evening, about 8 o'clock, Gen. Cadwallader, with a part of the First Division, arrived on the ground, and got possession of the Church. The mob soon got into collision with the military, some of them attempting to wrest the arms from them. By command of their officer they fired, and six or seven persons were killed. The mob rallied with desperate resolution, and used effectually their fire-arms, the military maintaining their position bravely.—Cannon was employed on both sides, and a number killed and wounded: how many it is not known. Col. Pleasonton was slightly wounded, and Captain R. K. Scott, commander of the Cadwallader Grays, dangerously, but, it is now hoped, not mortally. Sergeant Guier, of the Germantown Blues, was killed. Corporal Henry G. Troutman received a wound of which he has since died. The military took one or two pieces of ordnance from the rioters, and made a few arrests. On Monday the mob increased in number and force, and violence, threatening to exterminate the military. The civil authorities of Southwark, fearing a desperate and bloody collision, requested the troops to be withdrawn, and expressed their confidence that peace would be restored. Some acts of violence were, however, committed on some Irishmen after the withdrawal of the troops. The Governor arrived in the city, and issued a proclamation, requiring all to be disarmed, unless those who report themselves, and are authorized to preserve the peace. All things are now tranquil, but the city is full of troops, and no measures have yet been taken to disarm."

Mexico.—The *Sisters of Charity* are about to be introduced into this country: From a letter in the *Catolico* of the 16th inst., it appears that the opening effected in Mexico for "Las Hermanas de la Caridad" is due to the Senora Donna Ana Gomez de la Cortina, Countess of Cortina, and a small committee of Ladies, at whose expense a gentleman with full powers has reached Spain, arranged with the Rev. Director of the Sisters of Charity, and obtained the sanction of her Catholic Majesty's Government, and immediately the Sisters will, under his guidance, depart for America.

Canada.—Various religious orders have lately entered Canada to labour according to the Spirit of their vocation. The *Jesuists* and the *Oblates* give

retreats and attend various missions among the Indians. One of the most flourishing missions of the Jesuits is that of *Sandwich* among the Chippeways, opposite Detroit, in the Toronto diocese. The *Sisters of Charity of St. Vincent of Paul*, for the care of the sick and the instruction of the poor; and the *Magdalen Sisters of the Good Shepherd*, for the direction of abandoned women, have lately been established in Montreal.

South-America.—The members of the Society of Jesus are daily pouring into South-America. The Spanish Fathers, exiles from their native soil, have commenced missionary establishments, especially among the Indians, in Chili, Paraguay, Uraguay, Montevideo and Columbia. A zealous and devoted band of Italian Jesuits have penetrated into the interior of the immense empire of Brazil, and are, according to late intelligence, very successful among the Aborigines of that country. The central missionary establishment is called *Villa Pacifica*. The Belgian Government has commenced a Colony on the Island of *Santa Catharina* near the east coast of Brazil: upon the request of that Government a Jesuit Priest is always the pioneer-missionary of her colonies.

Italy.—*Rome.*—His Holiness has published a very interesting document against the Bible societies and especially against the efforts of the *Christian League* of New-York, in disseminating throughout Italy, corrupt versions of the Bible and pernicious works, such as D'Aubigne's History of the Reformation. We refer our readers to the document itself which we publish at length in this month's number of our Periodical.

Mr. Pierce Connolly, formerly the Episcopal clergyman of Natchez and a convert to the Catholic faith, has determined to embrace the holy ministry and intends to enter the Noviciate of the society of Jesus. He is at present in the College of the Nobles at Rome. His lady has voluntarily entered the Convent of the Nuns of the Sacred Heart on Monte Pincio.

England.—*Manchester.*—We have accounts of the Confirmation of 3,021 persons in one week, by the Right. Rev. Dr. Sharples, Bishop of Samaria, and Coadjutor of the Lancashire District at St. Wilfrid's Hulme, and St. Augustine's Manchester; 450 of whom were converts, all of great respectability, and many of superior education and position. On the 30th was laid the foundation-stone of the Catholic Church dedicated to St. John, at Salford. The Bishop was attended by the Catholic clergy and gentry of the neighborhood, all the guilds and Temperance societies attached to the churches in Manchester and neighborhood, and by the children of the Sunday schools of Manchester and Salford, amounting in number to 5,459 boys and girls, including those of the guilds.—*Tablet.*

Asia.—*China.*—Notwithstanding the hundreds of martyrs, who lately fell by the fury of persecution in Corea and Cochin-China, daily new missionaries leave the continent of Europe to fertilise the Asiatic soil with the dew of the Gospel. A number of Priests of the Congregation of St. Vincent of Paul, of the Society of Jesus, and of the Society of Foreign Missions have lately de-

parted for the celestial Empire. The Vicar Apostolic of Pondicherry write to his Grace, Dr. Carew, Archbishop of Calcutta, that he had lately receive a letter from Bishop Perocheau, Vicar Apostolic of Sutchuen in China, date 1st September, 1843, who states that in the course of that same year, twenty two thousand two hundred and ninety-two infant children of infidel parents ha been baptised, when they (the infants) were dangerously ill. Of this numbe thirteen thousand seven hundred and ninety-nine died after baptism, and ar now happily in Heaven praising God and praying for China. A society calle "the Angelic," has been formed lately in that vicariate. It consists of per sons appointed to baptise, some of whom travel continually from one district t another, and others remain stationary. The *Society of the Holy Infancy of Jesus* lately established in Belgium and France by the Rt. Rev. Dr. Janson, Bisho of Nancy, for the purpose of redeeming the children of China, exposed t destruction by their inhuman parents, has lately made is first offering of cha ity, and remitted twenty-five thousand francs from Paris to the Asiatic Mission aries for that truly philanthropic, charitable and christian purpose.

APPROBATION.

THE CATHOLIC CABINET is published with my approbation, and appea to me calculated to promote the interests of the Catholic Religion in thi Diocese.

† PETER RICHARD, *Bishop of St. Louis.*

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

VOL. 2. ST. LOUIS: SEPTEMBER, 1844. No. 5.

LIBERTY OF CONSCIENCE.

This is a theme upon which the changes have been so long and so often rung that it would appear exhausted. Whenever occasion offered to decry the doctrine and the government of the Holy Catholic Church, (the Cheshire cheese of so many godly people) no expense was spared to point out in glowing colours the blind submission of its poor, deluded, priest-ridden members. The tyrany of Popes, the intolerance of the Inquisition, and the despotism of Catholic governments have been exhibited in every possible light to prove that the poor *Papist*, as he was politely styled, dared not call his soul his own. The idea that the faith of the Catholic was a *reasonable service*, appears never to have entered the noddles of the *ministers of charity*, who were so deeply interested in his welfare, spiritual and *temporal*, or, if such an idea knocked for admittance, it found a host of more *profitable* notions to refuse it ingress. The theme exhausted! Would to God it were! and that we had not occasion to use as an *argumentum ad hominem*, the declarations, the declamation, assertions, and reproaches of those who appear to have monopolized all the liberality and all the religion extant.

Late events have indeed furnished the Catholic with abundant reason for reflection on this subject. He cannot forget how long *Liberty of Conscience* has been the favoured watchword of the enemies of his faith, how often he has been taunted with his servility, because he chose to bow in humble submission to the will of God, rather than follow the guidance of his own wandering imagination, or than yield to the suggestions of his own deceptive judgment; and remembering all this, he is apt to look around in order to see how far the practice of those who mocked at him squares with their professions, how much liberty they are disposed to grant to others, and how far they have been successful in trampling down intolerance.

No reasonable, reflecting man will ever believe that with the noisiest of those, whose cry was *Liberty of Conscience*, there was any thing like sincerity. It was long ago proved that the cry served for the purposes of designing, am-

bitious men, whose end was to reach *that very power to control the conscience* which they seemed so loudly to condemn. We need not have recourse to the startling facts which have so lately occurred, to convince us that intolerance was but thinly covered by the loud professions of the enemies of the Catholic faith. Should it have fallen to the lot of any of my readers to have witnessed the defection of any individual from the Protestant ranks, he will have also observed the malicious, cold blooded persecution by which this individual was followed, especially if he selected his retreat in the bosom of our Church. How often have the tender ties of kindred been rudely rent asunder, when some member of a family, using the privilege which he had been taught to claim, withdrew himself from the profession of what the light of heaven, or, if you please, his own judgment, taught him to be error, to embrace the truth, and to unite himself to the Church of eighteen hundred years. Where, then, is the boast of freedom of conscience, of the right of following one's own private judgment? It dwindles away to a mere convenient theory, to empty declamation, serving only to cloak the deep rooted malice of sectarian hatred.

For many years, this spirit of intoleranoe was restricted to such instances as I have alluded to above. It would not have done for those who claimed to have fled from persecution, to carry on a wholesale retaliation at once. True, in the land of steady habits, in the enlightened colony of Massachusetts, a little retail business had been attempted upon poor old women, and the inoffensive Quakers. But, whether it was that the individuals who distinguished themselves in thus promoting *liberty of conscience* did not find their exploits so loudly canonized as they were led to expect, or that some *little interest*, which will, in spite of every thing, control, from time to time, the actions of the people of that civilized region, the persecution came to an end.

For a short period after the establishment of our Independence, and under the broad ægis of our Constitution, that peace which it secured to the professors of every religion appeared to work tolerably well. The remembrance of the efficient aid afforded us in the struggle of our revolution, by a Catholic power and many a Catholic hero was too vivid, for a time, to admit of the open denunciations to which we became afterwards subjected. True it is, that a surly growl could now and then be heard from some Calvinistic pulpit, on witnessing the equal privileges which the Catholic was permitted to enjoy. True it is, that in some of the States of the union, where Calvinistic counsels prevailed, constitutions were framed which shut out the Catholic from State offices and dignities. But the sectarian discontent was little heeded, and in some of those States, the virtues of distinguished professors of our faith, served to render the legalized intolerance a dead letter.*

The first great public display of hostility to Liberty of Conscience was re-

* North Carolina, for instance, from which State the estimable Judge Gaston was elected *to Congress.*

served for that privileged spot, where it had so early distinguished itself in a small way. It was within sight of that rock, upon which the *amiable* Pilgrim fathers, the victims of English persecution, first set their feet in landing upon this continent. It was in the neighbourhood of that Bunker's hill, where new pledged Liberty first gave a serious check to oppression; it was not far from that Fanieul Hall, where she was first cradled; it was in the vicinity of that polished city, in which so many well deserved tributes had been paid to the virtues of a Matignon and a Cheverus, that the torch of religious persecution burned so bright, as to awaken the whole union from the slumber of fancied security. A community of poor, but accomplished females, devoting their lives and energies to the cause of education, and to the sevice of their God, were driven, in the night, by the incendiary, armed with a firebrand furnished by religious hatred, into a world from which they had retired, and which they had renounced, to seek a shelter, amidst strangers, and where their religious faith was enough to close the door against them.

Never was the cry of *Liberty of Conscience* more loudly vociferated than after this disgraceful event. Every press, with but few exceptions, teemed with invectives against the perpetrators of this cowardly deed; and when from time to time, its remembrance was renewed, by the refusal of the legislature of Massachusetts to cause the property, they wantonly destroyed, to be paid for, the same sentence of denunciation was repeated from press to press. The Catholics were not called upon to utter the language of condemnation at this trying crisis. There was a superfluity of the article already made to their hands; and they weakly, perhaps, although confidently supposed, that there was abundant security against a repetition of like scenes in the indignation and sympathy of their Protestant fellow citizens.

The quiet submission of the Catholic under this high handed outrage, there was every reason to suppose, would have gained him some credit with the enemies of his religion, would have secured to him the undisturbed enjoyment of that Liberty of Conscience to which he had an undisputed title. Yet after the lapse of but a few years, it was discoved that there was something dangerous in this submission, and that it could arise from no other motive, than a deeply laid scheme to destroy the liberty of our country. Thus is it ever with the restless spirit of religious persecution. It waits for no event or acts to justify its proceedings. It is sufficient for it, that those against whom its efforts are directed, gain the approbation of the wise and good, and slowly, and silently succeed in removing the veil of prejudice from the eyes of those who had been deceived.

And here, the writer cannot help observing the wonderful consistency of those who have carried on a war which has led of late to such deplorable results. It had been a stereotyped charge against the Catholics, that they were the enemies of education. It had been asserted, and re-asserted, that it was the policy *of the priests to keep* the people in ignorance. This assertion

was devoutly believed by every old lady and every Sunday-school Miss, who came within the influence of a Calvinistic pulpit. No sooner, however, was it discovered, that, with the progress of our religion, our institutions for education were rapidly spreading over the land, than the tune was on a sudden changed, a note of alarm was awakened, and the public was loudly warned against our insidious attempts to monopolize education. Hence the darkly conceived projects to blacken these institutions by means of such veracious witnesses as Rebecca Reid, Maria Monk, and the band of amiable divines who went security for their virtue.

These efforts were followed by the establishment of that Protestant Association, which having its centre in a city before remarkable for its peaceful condition, was to extend its branches into every town, village and hamlet however remote. Got up, as it was, with the avowed object of hostility to the Catholic religion, its emissaries spared no pains to excite and madden their followers into open persecution. The simple, the just demand of the Catholics, that in the public schools, for the support of which they were taxed, their children might be permitted to use the Catholic version of the Holy Scriptures, where the Scriptures were to be used, was falsely interpreted into an effort on their part to exclude the Scriptures from those schools. Again, and again were our pretensions explained and justified. Again and again were we calumniated; and those sticklers for Liberty of Conscience were careful enough to allow the calumny to reach those upon whose prejudices they were operating.

The result is before us. It is written in characters of blood. It is such as all good men must deplore. It is such as to teach us, that whenever we hear of Liberty of Conscience, from the lips of actors in the tragedy, we should look upon it as a word of derision. We have seen such Liberty of Conscience as has ever been allowed by the disciples of John Calvin, whenever power was in their hands, from the days of Servetus up to this moment.

BERNARD.

From the Dublin Review.

THE RELIGIOUS CONDITION OF FRANCE.

1. *L'Universitè Catholique.* Tomes x. xi. xii. Paris: 1841-2.
2. *L'Union Catholique, Journal Religieux et Politique.* Paris: 1842.
3. *Ueber den dermaligen Zustand der Religiosen Institute in Frankreich.* [On the Present State of Religious Institutes in France. An Essay in the German journal the *Catholic.*] Spires: 1841-2.
4. *Sion, eine Religiose Zeitschrift.* Augsburg: 1840-1. [Zion, a Religious Periodical. 1840-1.]
5. *Le Christ devant le Siècle.* Par M. Roselly de Lorgues. Paris: 1839. Cinquième édition.
6 *Ueber den Zustand der Katholischen Theologie und Litteratur in Frankreich.* [An Essay on the State of Catholic Theology and Literature in France.] In *Der Katholik*, May, 1843.

In the great catastrophe, which, towards the close of the eighteenth century subverted the French monarchy, it is singular to observe, how every class composing it, paid each in its turn the penalty of Divine justice. The crown, which had long, and more particularly since the reign of Louis XIV, usurped so many rights of the other orders of the state, found at last to its cost how slender was the foundation whereon the structure of absolute power had been raised; and the various encroachments on the privileges of the clergy, the nobility, and the commons, perpetrated by the ambition, the craftiness, or the misguided levity of some of his predecessors, was expiated on the scaffold by the most virtuous of princes. The nobility, which for a century, by the licentious conduct of many of its members, and by the encouragement others have given to an impious philosophy, had spread corruption among the inferior ranks of society, was now, in exile, in imprisonment, and on the guillotine, doomed to pay the forfeit to God's offended justice. The clergy, many of whose members had by their relaxed and worldly conduct disedified the people; others of whom had been the ardent apostles of Jansenism; and very many of whom had by dangerous doctrines weakened the ties of connection which bound the Church of France to the Holy See, was now also, in the awful persecution that overtook it, bitterly to atone for past offences, and to find the principle of future regeneration. The literati, the academicians, and the lawyers, the chief promoters and most strenuous supporters of this irreligious and anti-social Revolution, fell successively by each other's hand in that bloody arena, where guilt sat in judgment upon guilt. Lastly, the people, that, seduced by those destructive doctrines, had sought its felicity in the subversion of all religious and political power—in the levelling of all social, moral, and intellectual superiority, was now, in proscriptions—in wholesale massacres—in famine—in pestilence—in the horrors of civil conflict—in the protracted misery, hardships, and sufferings of twenty-five years of foreign warfare, to feel the *chastening hand of an outraged God.*

Our limits will not permit us, as we had first intended, to trace even a rapid historical sketch of the Restoration.

The great problem of the Restoration was to reconstruct a social edifice, harmoniously to combine the new with the ancient order of things, and while it religiously respected the legal interests that had grown up under the Revolution, to discountenance and reprobate the moral and political doctrines of that Revolution. Its great problem was to aid, as far as human power can aid, the return of minds from infidelity to religion—to impart freedom and dignity to the Church, and to foster and promote Christian art, science and literature.

How that problem was solved, it is not our business here to enquire. But ere we pronounce a judgment on this matter, let us bear in mind the countless difficulties that beset those, whom Divine Providence had charged with that lofty mission. Although, during this whole period, the religious regeneration remained so incomplete, and the political restoration may on the whole be considered a decided failure, (and this is not surprising when we reflect, that during more than one half of this period the men and the doctrines of the Revolution exerted full sway,) yet in this epoch, stormy as it was, were sown the seeds of a better futurity. Here the Church, rising from her ruins, first displayed those energies, which she has since never ceased to exhibit; here arose the mighty spirits, that dethroned infidelity; and here the attempt was made to restore the long-lost type of the old Christian temperate monarchy; and vicious, misguided, nay revolutionary as was the form, wherein that attempt was made, it is one that will exercise a permanent, and ultimately, we trust, a beneficial influence on the future destinies of France.

In the present article, it shall be our endeavour to give a sketch of the religious and social condition of France since the Revolution of 1830. Our information is derived from the testimony of most respectable French writers, and foreign travellers; while a long residence in that country, prior to the last Revolution, has afforded us no inconsiderable insight into the state of its religious, literary, and political parties.

We shall commence with an account of the persecution the Church of France had to endure in the stormy days of 1830 and 1831—then describe the gradual progress of religious regeneration in many classes of French society; next glance at the state of Catholic literature; and conclude with observations on the political condition and prospects of the country.

In the work that stands in the fifth place at the head of our article, "*Le Christ devant le siècle*," and which in a condensed form is a most able refutation of the historical and physical objections of unbelief against the Christian religion,* we find the following vivid description of the evils, that after the political tempest of 1830, befel the Church.

* This work, in the course of eight years, has gone through six editions, and it is said to be the only religious book the author of which has received a decoration from the government of Louis Philippe.

1. "Death is vociferated, says M. Roselly de Lorgues, against the princes of the Church: the asylum of indigence and grief, the hospital *de la pitiè* receives as a mendicant His Grace the archbishop of Paris, whose life is sought after.

"The archbishop of Besancon and the archbishop of Rheims are compelled to take flight; the bishop of Chartres seeks for shelter under a foreign roof; the bishop of Chalons conceals himself in the hospital; the bishops of Perpignan and Marseilles escape death only by quitting their sees with the utmost precipitation.

"At Saint-Sauvant, the curate is brutally torn from the altar, while celebrating mass; at Villeneuve, he is cast into prison; at Bourbon-Vendèe the vicar is stoned in his bed; at Matha, he is beaten with sticks. In every department, the like acts of violence are repeated. In a single diocese, sixteen curates; in another, forty, are in imminent danger of death, and are cast out of their presbyteries.

"Religious antipathy is envenomed by political animosity. From persons the hatred extends to edifices. The church of Blois is violated; the houses of St. Esprit, St. Lazare, Mount Valerian; the seminaries of Perpignan, Metz, Nancy, Pont-á-Mousson, Verdun are gutted. At Strasburg, at Cahors, Nancy, Autun, Narbonne, Saintes, Chartes, Dijon, &c., miscreants throw down the sign of our redemption.

"According to the localities, the outrages vary. At Blois, at Niort, the crucifix carried away, is dragged like that of a malefactor, to the Hotel de Ville. At Ferté-sous-Jarre, it is torn from the church amid public hootings—it is sawed and trampled under foot. At Sarcelles the image of Christ is broken upon the cross; at Beaune, after having been outraged, it is burned; while at Montargis it is sunk in the river.

"In some cities, at Poitiers, Toulon, Riom, Nimes, Toulouse, &c., authority proceeds officially to the work of sacrilege. In other places, the miscreants seem to dread the light of day. At Bourges, Trevox, Rhodez, Grenoble, the night is chosen for these execrable sacrileges. At Carpentras, at Noyon, the native workmen refusing their aid, foreign unbelievers must be called in, or, as at Besancon, the military force employed.

"The municipal authorities arrogantly presume to usurp ecclesiastical jurisdiction. Here a major breaks open the doors of a church; there he commands the curate at what hour he shall say mass; elsewhere he causes an office of his own devising to be sung by his agents—patriotic psalms, mixed up with sanguinary versicles. At Bern, the son of the mayor reads in the sanctuary the collection of administrative acts, and prevents the catechetical instruction taken place. At Poilly, (in Yonne,) the National Guard takes the church for its arsenal, and suppresses vespers. In the great cities, especially, the breath of impiety blows up the flame of popular hatred.

"Calumny is emblazoned on the walls of the capital; the most filthy writings are put in circulation; the least disgusting are those entitled, the turpitudes of priests."—*pp. 64-7.*

Whilst the church, under the sanction, or at least connivance, of the authorities, was thus cruelly outraged, some of her unworthy ministers, like Chatel and his compeers, were profaning her liturgy with the most sacrilegious mummeries: the sect of St. Simonians, with this extravagant Pantheism, and its anarchical doctrines, was perverting the minds of a large portion of the French youth; and the apostate muse of Victor Hugo was polluting the theatre with the most cynical outrages against virtue. A still more illustrious poet, who had however considered Christianity too exclusively from a mere æsthetic point of view (M. de la Martine,) falls from the faith, and prostitutes to the service of a voluptuous Pantheism a noble muse, that had once been devoted to the most exalted functions. In the meantime, M. Fourier lays down principles for the formation and guidance of an atrocious and impious society, like that of Owen's Socialists—a society which even to this day exerts no inconsiderable influence in France. M. Gustave Drouineau endeavours to patch up a new sort of Christianity, adapted, as he thinks to the exigencies of the age; while many of the electics and the doctrinaries, mostly editors of a former Parisian journal, *The Globe*, affecting to lament the retrograde spirit of the Catholic Church, predict her speedy downfall.

While impiety is thus sharpening her tongue against the Lord, an accident suddenly enkindles the irreligious fury of the Parisian populace. A mass celebrated in the church of St. Germain l'Auxerrois, for the repose of the soul of an illustrious prince who fell by the dagger of an assassin, furnishes the pretext for a new revolt. In a few hours this ancient and venerable church is violated, profaned, dispoiled, and dismantled—other parish churches of the metropolis are assailed; the populace, goaded on to madness, reduces to a wreck the already defaced palace of the archbishop, and, amid imprecations of blood, hunts even under the tomb of his mother for the life of the prelate. The sacred books, the sacredotal vestments, crucifixes (some of exquisite workmanship,) are burned or thrown into the Seine. While the crosses are floating down the stream, Infidelity wags her head and exclaims, "Lo! Christianity passes away, like those crosses."

But a trial still severer was reserved for the Church of France. An illustrious writer, the most able and eloquent apologists of religion that she had produced since Bossuet, after having originally with pure intentions vainly endeavoured to engraft on Catholicism revolutionary principles, despising the salutary warnings of the successsor of Peter, threw off at last the yoke of Christ, and fell into an apostacy, which, by its suddenness as well as depth, is perhaps unparalleled in the whole history of the human mind. Oh! verily, it was in this moment that the Church of France drank the chalice of tribulation, even to its uttermost dregs.

What now will become of this poor afflicted Church, persecuted as she is, like her divine Master, by the princes of the people, insulted and outraged by the populace, and betrayed by her own disciples? Oh! slow and foolish of

heart must we indeed be, if we be tempted to despond, forgetting that the Spouse of Christ in the hour of her humiliation is ever nearest to her triumph! Scarce had the artillery of July ceased to roar, and scarce had the monarchy of the barricades been erected, when one of the sainted daughters of St. Vincent of Paul beheld in a vision the glorious Queen of Heaven, robed in light more resplendent than the sun's, and the thousand converging rays of love darting from her hands, and who assured her daughter, that if her intercession were more earnestly and more frequently invoked, earth would not be so cold and cheerless. This vision, after a preliminary investigation, is sanctioned by the authorities of the French Church; and medals, in commemoration of this signal grace of Heaven, are circulated among the faithful in France and the rest of Europe. We shall soon see how benignly fulfilled was the promise of the Queen of Heaven.

It is singular enough, that a year prior to the July revolution, a distinguished member of the French priesthood said to the author of this article, "The best missionary now for our people were a pestilence." And indeed, when we consider how, in despite of all the lessons which the French people had received, the calamities it had endured, and the calamities from which it had so providentially escaped, a large portion of them, especially the inhabitants of Paris, seemed to have learned nothing and forgotton nothing; that they were still ready to renew the war against the Lord and against His Christ; to renew the game of impiety, rapine, havoc, and blood, we must admit that such a people was ripe for the vengeance of Heaven. Now the Almighty stretches forth His arm against the guilty race, and summons from the depths of Asia an appalling, mysterious malady, as the minister of His wrath. The pestilence sweeps along the Caucasian chain in the track of the Russian army, scourges unhappy Poland in its course, ravages Germany, and at length enters the French capital, black, fierce, and silent, like a conqueror resolved to accept no conditions. It sweeps down victims on every side; ten—twenty thousand souls it sends weekly into eternity: the over-crowded hospitals can no longer receive their patients—private houses are converted into hospitals—the clergy and sisters of charity, and virtuous laity, at this awful crisis outvie each other in the self-devotedness of love, and the illustrious Archbishop of Paris, emerging from his retreat, comes forth like a messenger of Divine mercy, to pardon his enemies, reconcile them with Heaven, and give his clergy the example of a sublime courage.

But while the Almighty was inflicting this severe visitation on the guilty city, He was pleased to temper His wrath with mercy. The supplications of His Virgin Mother are heard. The medals, representing the auspicious vision adverted to above, are put under the pillows of the victims of infection; and the most sudden and miraculous cures take place: and what is still more wonderful, the obduracy of sin is instantanuously softened—raving blasphemy is

hushed, implores Heaven for forgiveness, and receives the consolations of religion.*

It is from this period the great religious improvement in the French metropolis may be dated. A power, emanating from the Cross, subdues the most stubborn hearts, and infidelity, outwearied and vanquished, drops at its foot.

We shall now proceed to lay before our readers testimonies as to the state of religion and morality in Paris during the last nine or ten years; and these testimonies we shall take from the works of distinguished writers, natives and foreigners, or, where the names of the authors are not given, from periodical writings of established repute. After having pointed out the general state of religion in the French capital and in the surrounding districts, we shall notice the moral condition of the various classes composing French society.

Let us hear how a very competent judge described, nine years ago, the extraordinary religious reaction in the capital and the provinces.

"Yes," exclaims M. Roselly de Lorgues, "Christ is before the tribunal of the age. Arrogantly summoned before that tribunal, the age has at last acquitted Him. After having exhausted every system, tried every philosophy, consumed all the resources of knowledge and human pride; being overpowered at last by an indefinable feeling of sadness and lassitude, men call upon Him, who reigns in Heaven. Literati, orientalists, engineers, magistrates, diplomatists, naturalists, advocates, professors—the whole intellectual powers of the age, from the young Polytechnic school to the old Academy, have been seen assembled in mute attention round a Catholic pulpit, in order to receive their share in the bread of the word. The solemnities of the Church awaken and revive in the soul ineffable recollections and hopes. In those seasons especially, the crowd overflows the sacred precincts—the inclosure of our temples scarcely suffices for the affluence of the faithful. Yes, faith revives in our country. God, whom many of our scientific men would formerly have blushed to name in public, is now invoked every where—at the bar—in the drawing-room—at the tribune—in the lecture-hall. *The majority of Frenchmen*, hitherto indifferent about religion, are disturbed about the suppression of episcopal sees. Petitions on this subject, bearing innumerable signatures, have astonished the national legislatures.

"A member of the left side, distinguished for a frank and loyal character, supports the brothers of the christian schools. M. Dubois, a member of the University, defends them, and the whole Chamber declares itself in favour of those modest labourers in the cause of public morality. Again, when the expenses of public instruction come under discusssion in the Chamber of Deputies, and M. de Bellaique loudly complains of the want of religious education in the University, his words receive unanimous approbation.†

. . . In public harangues, in speeches delivered at Athenæums, at academies, spiritualism raises its voice, and speaks every day in a clearer accent.

* *For a parellel fact*, mentioned by St. Augustine, see "Dublin Review," vol. xv. p. 497.
† *See the sitting of* the 8th May 1834.

Men spoke formerly of Nature—they speak now of the Creator. They formerly used the word destiny, immutable order—they say now Providential law, Divine wisdom. The materialist philosophy writhes with vexation at seeing its lecture-halls forsaken; its organs feel, in their lifetime a mortal oblivion weigh like a tomb-stone over them. On the other hand, wherever a promise of immortality—a spark of faith illumines the soul, or warms the heart, there an eager number of youths are found collected. The erudite Catholicism of Baader—the Christian speculations of Goerres at Munich, have obtained more celebrity than all our *Anglo-Franco-Germanism* has been able to acquire in the *Pays Latin.*"* *Le Christ devant le Siècle*, pp. 392–4.

Let us now hear a distinguished writer, the Baron de Guiraud, bear witness to the still further improvement, which the last seven years have superinduced in the religious feelings of the inhabitants of Paris.

"Yes, it is said, we concede it; more than six thousand young men hurry to Notre Dame, to St. Roch, wherever a preacher of any repute is to be heard; but in that number, how many Christians, and especially, how many Catholics can you reckon? How many, moreover, who put in practice what is taught them?

"How many? Ask Father Ravignan—ask the pastors of our parishes, whether those sermons be not attended with abundant fruit? Or, without recurring to such authentic sources of information, do as I have done, go and examine with your own eyes. Have you heard at the retreat of St. Roch this year (1841,) all those male voices mingling with the pious, infantine voices, that during the spiritual exercises, sang canticles to the blessed Virgin and the Holy Spirit? This was already a practical beginning. Every man, who, with a book in his hand, takes part with grave and attentive demeanour in all the exercises of piety performed in those sacred assemblies, has already overcome a great enemy—human respect. His most furious passions are less formidable; he will therefore conquer them likewise.

"And that which proves the truth of what I here advance, is the general communion, which followed on this retreat—a solemn communion where the men, who partook of the spiritual banquet, were almost as numerous as the pious women, who habitually attended the church; where two thousand Catholics at least, received from the hands of their archbishop the Eucharistic bread. I here state what I have seen—what I myself took part in.

"I will add, that at Saint-Eustache, the same spectacle of recollectedness and active participation in the devotions of the retreat, equally struck me. I will say nothing as to the multitude of persons.

"Around all pulpits, humble as may be the attainments of the preachers,

* The pays Latin is that quarter of the city where the colleges of the University are situate. The Anglo-Franco Germanism is the philosophy of Cousin and Jouffroy, which is a combination of *Reid, Dugald Stuart,* and Kant and Hegel.

there is always such a crowd assembled, that the curious can never find a place. It will therefore be no matter of astonishment, that the voice of Father Ravignan should attract multitudes from all quarters of Paris. . . . . .

"When on the termination of M. Ravignan's sermon, the canticles were resumed—those canticles of grief and supplication—those canticles, which in a tone of deep lament, beg God to *pardon his people*; the high vaults of St. Eustache were filled with such a concordance of suppliant, agitated voices, that the whole nave seemed shaken; and in order to calm, or rather confine within the depths of the heart, all this profound emotion, the elevation of the Divine Host was necessary, which shed, in exchange for those fervent prayers, the benedictions of the God who received them.

"Such is the material, or rather the moral fact—I will add, the *divine* fact, which I witnessed. It was above all, divine; for take from all this the grace of heaven; and then explain, if you can, all those assemblies—those prayers —those emotions—those sorrows—those ineffable joys, which then nothing justifies, which then have neither a motive, nor an object, nor a reason. For if all this be not religion, it is madness."—*Universitè Catholique*, vol. xii. p. 70. 1841.

No less satisfactory than the scene described by Baron de Guiraud, was the spectacle exhibited two years ago in the church of Notre Dame, where *fifteen hundred men*, all belonging to the educated classes, (consisting of professors, scientific men, lawyers, physicians, artillery officers in full uniform, members of the Polytechnic school, &c.,) received on an Easter Sunday, at the hands of Father Ravignan, the Holy Communion.

If such be the edifying spectacle exhibiteded in the interior of churches, the outward aspect of Paris has undergone no inconsiderable improvement. In *Goerres' Historical Journal*, published at Munich, a German traveller, three years ago, describes Paris as follows :—

"As little for my part as I advocate the July revolution, and small as the joy which that revolution has brought to the king, whom it raised to the throne; yet it must be confessed, that the present government has introduced many essential ameliorations. I cannot as yet form any judgment as to the state of morals in Paris; but this I will assert, whoever visited that capital some years ago, must admit, that as far as outward decorum is concerned, its streets have been purged of much uncleanness. The Palais Royal, and in general all the public places and promenades, have been cleared of those unfortunate beings, who prefer lucre to their chastity; and if we add that gambling-houses and lotteries have beeen abolished, the above acknowledgment is only commanded by strict justice."—*Historisch-politische Blatter*, vol. v. p. 576.

But among the instruments employed by Divine Providence for bringing about this happy change in the Parisian mind, there is one ecclesiastic eminently deserving of notice. The abbé Desgenettes was appointed in the year *1834 to the* curacy of Notre Dame des Victoires—a parish, where the Ex-

change and the theatres are situate, and which is the chief centre of the irreligion, lewdness, and vice of Paris. Shocked at the scandals which surrounded him—at the spiritual misery and degradation of the great bulk of his parishoners—at the total neglect of all religious duties, (where out of a population of twenty thousand souls, scarcely more than five hundred could be brought together for the Sunday mass,) he poured forth his supplications to heaven, and besought the suffrages of the glorious Virgin, whose intersession on a recent occasion had just proved so efficacious. He communicated to some pious souls his project of founding a sodality in honour of the blessed Virgin for the conversion of sinners. Wavering and desponding, he delayed the execution of this project; but his mind being constantly haunted by the idea, he at last drew up the statutes of the confraternity, which on the 3rd of December, 1836, met with the sanction of the archbishop of Paris.

The extraordinary success, wherewith the Almighty hath blessed the labours of this zealous pastor, shall be recounted in his own words.

"Scarcely," says he, "had the Confraternity of the most holy and immaculate heart of Mary for the conversion of sinners been formed, than a change was soon apparent in the moral condition of the parish. The church was more and more frequented; the holy mass and other devotional exercises better attended; and the paschal season, from the multitude which approached the table of the Lord, afforded much greater solace to the pastor of the congregation. The number of communions, from the year 1837, stands in no proportion to that of preceeding years. In the year 1835, the number of communicants amounted only to *seven hundred and twenty*; on the other hand, in 1837, they amounted to *nine thousand nine hundred and fifty!* From time to time, I solicited the intercession of the members of the Confraternity in behalf of individuals known to me as living in a state of grievous sin, or of persons dangerously ill. The faithful observed this custom, and their Christian charity furnished me with an opportunity of tasking the same every Sunday; the Almighty rewarded the faith and the charity of these pious intercessors in behalf of sinners; for times without number hath the grace of conversion been granted at the prayer of the members of the sodality."—See the *Manuel d'instructions et de prières a l'usage des Membres de l'archi-confrèrie du très saint et immaculè Cœur de Marie, par M. l'abbe Desgenettes.*

In this book the reader will find recorded examples of the most miraculous conversions. He will read of hoary sinners, of seventy or eighty years of age, suddenly converted; he will read of men, who had not frequented a church for thirty years, living in the open profession of infidelity, or utterly indifferent to every feeling and principle of religion, suddenly awed by the presence of the man of God, fall on their knees, shed tears of repentance, and demand to be reconciled with heaven. The wonderful blessings, which have followed in the train of this religious association, have induced his present Holiness to bestow on it *many indulgences;* and to raise it to the title of an arch-confra-

ternity. It reckoned two years ago five hundred thousand members in France alone; and the number must since have vastly increased. Here is the second proof of the efficacy of Mary's promised intercession. Who, after such signal graces, can be cold in his devotion to the Queen of Heaven?

But it is not, as our readers may suppose, in the parish of Notre Dame des Victoires alone, that this happy moral reformation is manifest; in almost every quarter of Paris it is more or less visible. Let us hear the testimony of a German priest, who in the year 1840 visited the French capital.

"In answer to the observation of those French and foreign journalists, who assert that the piety which of late years has been so strikingly apparent at Paris, is a mere caprice of fashion, he remarks: 'I cannot pretend to be so well acquainted with all the cafès and haunts of secret resort in this capital, as the gentlemen in question; but intercourse and conversation with the best informed men—inspection of the numberless fine religious institutions in this city, and especially the frequent visiting of churches and chapels at various times of the day, have convinced me, that these men wear very bad spectacles. Wherever and whenever I entered a church, I met with pious adorers; and as I happened to be at Paris in the month of Mary (May,) I found both in the forenoon, and afternoon at these beautiful devotions, which were frequently accompanied with sermons, multitudes of the faithful. Every morning the priests were sitting in the confessionals; while around them pious christians were kneeling, preparing themselves for the sacrament of penance. In short, very great infidelity may prevail in Paris; but a Sodom it is not. A pagan turmoil may prevail in the streets; but go into the interior of families; go into the churches, there you will find much genuine piety. And what is the best symtom, there is from year to year an improvement. To be an infidel is no longer *bon ton*; on the contrary, in every class, religion has regained her influence, and the more so in the higher and more respectable families.'"—*Notizen uber Frankreich aus den Reiseberichten eines deutschen Priesters. Sion*, p. 855. anno 1841.

Having spoken of the state of religion among the general population of Paris, it is necessary to point out the classes and descriptions of men in the capital and the provinces, over whom the Church has more particularly resumed her influence. And let us commence with that rank of life from which the moral and social corruption in the last century emanated---we mean the literary and scientific class. What a prodigious change do we encounter her!

"In contemplating French society," says M. Rosselly de Lorgues, "in that wide-extended state of misery to which unbelief has reduced it, the young generation turns from it with disgust. Infidelity, that vile antagonist of the Saviour, is dethroned. His end approaches—he is abandoned: already the infamous old wretch has no longer warmth in his veins. His tongue falters; he can no longer debauch any one; he can no longer destroy modesty and affection in the bosom of woman—obedience and simplicity in the heart of the child—charity

and self-devotion in the soul of the citizen. After having exerted a despotic sway in the courts of Europe, paraded his maxims through every capital, this philosophism now finds the drawing-rooms closed against him; he hobbles along from the shop into the miry street; and his trembling limbs can no longer bear him up.

"Our frenzied liturature [notre littèrature convulsionnaire,] the true thermometer of the present period, evidently betokens a return to the principle of light. Instead of the old impieties, wherewith the press monthly teemed, two works only have appeared—the last paroxysms of expiring hatred. On the other hand, the immense vogue of Silvio Pellico's 'Le mie Prigioni,' the constant success of Manzoni's 'Promessi Sposi,' the reception given to the work entitled 'The Virgin,' by my learned and pious friend the Abbé Orsini, and the love which France bears for her poet, Alphonse de la Martine, whose celestial melodies fifteen years ago she was unable to comprehend, carnal as she then was; the tendency of the new literature towards a sort of evangelized Platonism—towards German mysticism—and towards imitations of the middle age, the period of naive faith and pious enthusiasm—the homage rendered to the times as well as the men of the elder Church—the favour wherewith ever religious conception is welcomed—all clearly evince a reviving sympathy for religious feelings, and the approach of a new social regeneration."—*Le Christ devant le Siecle*, pp. 389--91.

If such were the state of things eight years ago, the progress of religion in the literate class has since that period not slackened. The Baron d'Eckstein, the distinguished friend and disciple of Fredrick von Schlegel, who has resided in France for the last twenty-five years, and in his knowledge of that country yields to few men living, thus writes in the Universal Gazette of Augsburg, under the date of September 1841.

"It is astonishing," says he, "to see how religion here again takes root in the consciences of men, and in their wants and habits of life. . . . . It is interesting to watch the manner wherein the living God hath opened unto Himself a way in this land, where all the Deists of Utilitarianism, as well as all the theorists of the school, had unanimously rejected Him. They have ruled, and many of them still preach, and sometimes gain professional chairs; but they can no longer obtain credence; and while the travelling clerk of this or that firm still sports free-thinking, the artillery officer now goes to mass, and the mathematician once more returns to the faith, which the genius of our bankrupts and usurers alone refuses to submit to."

From this extract the reader will perceive, that it is not only the higher literature which has rallied round the Church; it is not merely eminent metaphysicians, philologers, and archeologists, who, as under the Restoration, give the edifying example of a return to religion: but it is the cultivators of the physical and mathematical sciences—those precisely who, if not zealots in the cause of irreligion, yet had long been remarkable for a cold, deep, settled hatred to

revelation, that we now see warmed into a new glow of religious fervour.

Of the great moral improvement that has occurred in the sentiments and conduct of the old nobility, whether in the capital or the provinces, it is needless to speak; for upon the fact of such a change all men are agreed. This aristocracy, that had taken so culpable a part in the orgies of the Regency, that, in the long and scandalous reign of Louis XV (we speak of the nobility of the capital,) had, by its immorality and the encouragement it afforded to an impious philosophy, debauched to a great extent the other classes of society, was doomed, in the great revolution, to the severest expiation for the many transgressions of the past. The remnant of this body, which survived the dungeons and the scaffolds, the sweeping confiscations, the wholesale butcheries, and the judicial murders of the Republic, the desolating conscription, and the long train of miseries, sufferings, and havoc that accompanied and followed the Imperial wars, presented under the Restoration very many examples of public and private virtue, domestic purity, religious resignation, active benevolence, and political integrity, frequently set off by great parliamentary talents and eloquence, and high literary cultivation.

But there is another order of men, among whom the moral reform has been hitherto much less general and efficacious—we mean the class of advocates. The old magistracy of France preserved, on the whole, down to the latest period of the monarchy, an unsullied reputation for wisdom, learning, and integrity; although it cannot be denied, that many of them, by their exaggerated Gallicanisms, carried, as it was, beyond the verge of orthodoxy, their insolent encroachments on ecclesiastical jurisdiction, their distrust of the Holy See, and their jealousy of the episcopacy, considerably augmented the disorders of French society in the eighteenth century. But the advocates, who may be called the democracy of the old legal profession, at first inoculated with a Jansenistical spirit, and at last, to a considerable extent, perverted by the irreligious doctrines promulgated by the literati, and patronized by a large portion of the nobles, became in 1789 the most crafty, as well as fanatical, agents in the work of social destruction: while, at this fearful period, the higher magistracy remained in general faithful to the cause of the Church and the monarchy.

With respect to the improvement which of late years has been going on in the class we have been describing, it is satisfactory to hear the following testimony from an intelligent correspondent in a German periodical.

"We must hope for the best," says he, "and, resting on facts, confide in the regenerating power of the Church.

"To cite but one example, a remarkable change has taken place in the order of advocates. You know that the old hereditary hatred of jurists against Christianity, which in former times evinced itself in the Jansenism and enmity to the Jesuits, characteristic of the old Parliaments, attained its acme during the *Revolution.* The Restoration brought back indeed the image of the Crucified

into the courts of justice, but did not succeed in bringing about a moral renovation of society; and even at that period, it was the jurists who led on the most violent attacks against the clergy, under the name of the *Parti-prêtre*, in order, in the person to destroy the thing. After the July revolution, the Cross of our Lord and Master must give way to the Iconoclasts of irreligion, and be banished from the temples of justice, or covered over with a green cloth: and to this day (1840) this state of things has continued."*

After observing that the Procureur-général of Mélum publicly expressed a wish, that the image of the Redeemer might be restored to its former place, as a warning to the judge, and a solace to the accused, the correspondent of the Sion adds—

"Do not, however, think that this is but a partial phenomenon—the speech of a mere sentimental enthusiast. No! it is not one man, but a whole corporation that is become imbued with a Christian spirit; and the royal tribunals of Agen, Bayeux, Besancon, Limoges, Meaux, and Toulouse, have opened their sessions this year with a solemn Mass of the Holy Ghost. This is a circumstance which a few years ago would have appeared incredible, and which is the more honourable to these men, as certainly the step was not taken at any suggestion from a high quarter, or with any prospect of court favour."—*Sion*, pp. 1352–3, anno 1840.

In the mercantile classes, however, this happy amelioration of sentiment is not by any means so apparent; and for this satisfactory reasons may be assigned. In the first place, their attention being almost exclusively confined to temporal and material concerns, the members of this class are less alive to the changes going on in the moral world, and to the general tendency of public opinion. Secondly, they possess, generally speaking, for the cultivation of literature, neither the same taste nor the same leisure, as the members of the learned professions, and are hereby precluded from one of the most effectual means for the enlightenment of their ignorance, and the correction of deep-rooted prejudices.

It is in this class, accordingly, that irreligion and the old political liberalism find the most strenuous and persevering partisans. Yet the anarchial doctrines of the "Communists," and the frightful progress that political sect has made, have tended to cool the ardour of their political liberalism, and induce greater respect for religion, without which many among them clearly perceive, that the preservation of social order, and the maintenance of the rights of property, are utterly impracticable.

The lower ranks in Paris, its neighbourhood, and some of the larger cities, are described as still sunk in the deepest irreligion and the grossest sensuality. Here the most brutal indifference to all religious sentiments is manifested—here vice appears in all its hideous turpitude—here the family-ties are disre-

* It may *now be seen in its ancient place*, in the Palais de Justice of Paris.

garded, and frequently even unknown—here all the impious and anarchical secret societies, that for the last thirty, and especially the last twelve years, have incessantly warred against social order, have enlisted their recruits—here regicide ever finds at hand her infernal agents. The younger Goerres, who three years ago visited Paris, observes on this subject:—

"While in Paris, and far around this capital, the higher ranks, in a hundred different ways, return more and more to a better tone, both in speculation and in life, the lower classes are almost exclusively given up to the old unbelief, to the most besotted religious indifference, yea, often to the most furious hatred against religion and her ministers. Sunk in the deepest and most infamous immorality, they may truly be called the '*classes dangereuses de la société*;' furnishing the revolution with a countless host, out of which it can perpetually draw its agents for revolt and for regicide."*

In the truth of these observations concurs the very intelligent French correspondent, already quoted, of the German Catholic paper, the *Sion*.

"Generally speaking," says he, "in the upper classes of society Voltairianism is utterly extinct; but among the lower ranks its ravages are more frightful than ever."

After stating that it was from the higher classes that corruption first proceeded, and that having now returned to the paths of religion and virtue, they are called by Providence to repair, by sound doctrines and good example, the mischief they had once wrought on their inferiors, the writer observes:—

"This task is doubtless exceedingly difficult; for evil, when once firmly implanted in the people, takes as strong and deep a root as the tradition of good; and the lower orders are devoid of the necessary intelligence, education, experience, and even property; for the latter undoubtedly exerts no inconsiderable influence on the formation of moral principles."—*Sion*, p. 1352, anno 1840.

Yet are we happy to perceive that, in the course of the present year, a portion of the Parisian artisans and workmen have exhibited symtoms of moral improvement. For this happy change, society is much indebted to the zealous exertions of an association entitled "Conference of St. Vincent of Paul;" and as the rise and rapid progress of this pious and charitable society tend at once to corroborate our previous remarks as to the religious regeneration now at work in the French youth, especially of the middle ranks, and to throw light also on the moral condition of the labouring classes of the French capital, it may not be irrelevant to devote a few remarks to the subject.

Six or seven years ago, as many of our readers must be aware, about a dozen young law-students founded a society under the patronage of St. Vincent of Paul, and bound themselves to assemble weekly, visit poor families, and undertake, each in his turn, distribution of soup, meat, and raiment to the necessitous. Providence blessed this modest association; every year beheld its

* *See Historisch-polische* Blatter, vol. vii. p. 267.

numbers increase, and the flower of the Parisian youth, out of the various faculties of law, medicine, and the Polytechnic School, enrolled themselves as members. Two years ago this society counted seven hundred members at Paris, and as many in the provinces; but the number has since considerably augmented. The objects of this association include, among other works of mercy, the visiting, the support, and the moral reform of poor families. The especial necessity of such an institution in Paris, the reader may better understand when he hears, that there are very many poor families in the French capital that will not endure the visit of a priest, that would reject with scorn any alms he might offer, and repel him from their threshold with insult and blasphemy. Under such circumstances, the idea was as felicitous as it was noble, and that young laymen should undertake the office of the Christian missionary,—penetrate into the abodes of abandoned poverty, relieve the temporal wants of their unhappy inmates, win by degrees their confidence, and, after revealing to their benighted understandings, little by little, the truths of religion, raise them from their far more grievous moral destitution.

Such has been the progress of this society, that in the present year monthly meetings have been held, at which numerous workmen have attended; and where, after the public celebration of prayers, moral, religious, and literary discourses have been delivered, and prizes distributed to such artisans as by their virtue and industry had proved themselves meritorious.

The army, also, affords signs of moral improvement; and this is the more gratifying, as, since the July revolution, the removal or voluntary resignation of many of the well-disposed officers, and the non-enforcement of attendance at Divine worship, had introduced many elements of corruption into the military ranks.

"We must not think," says the Abbé Landmann, curate of Constantina, "that our soldiers in Africa are as irreligious as they are in France. Separated from his family by many hundred leagues, surrounded by men, whose language, manners, and customs, are so different from his own, the French soldier is involuntarily thrown back upon his better feelings; illusions give away to serious thoughts; he remembers the holy lessons he was taught in infancy; and when in the camp, amid the savage stillness of Nature, he hears by night at every quarter of an hour, the solemn cry repeated from many lips, 'Sentinel, be on guard!' he raises his eyes and his heart to the God of his fathers. *Thus it is extremely rare to see a soldier in a serious illness, I do not say, refuse, but even not solicit the ministrations of a priest.*"*

The *Ami de la Religion*, four years ago, gave the following touching account of the religious deportment of a regiment of the line stationed at Paris.

"The Thirty-ninth regiment, which had been formerly quartered at Be-

* See the work entitled "Les Fermes du petit Atlas, ou Colonisation agricole, religieuse, et militaire du Nord de l'Afrique."

sançon came to Paris with the best reputation, and stationed in the neighbourhood of the seminary of Picpus, it soon turned to account the pious zeal of the ecclesiastics of that house. Every evening forty or fifty soldiers come into the chapel, in order to receive instruction, which is there given by a clergyman under the direction of the Abbè Césaire. . . . . Many pleasing traits might be recounted; but suffice it to say, that these gallant men frequent the holy sacraments often, and many even every week. Each Sunday numbers may be seen collected in groups, either in the chapel of Picpus, or in the church of St. Margaret, and they conduct themselves with as much decorum as the most devout of the parishioners. This good spirit is in a great measure to be ascribed to the colonel of the regiment."

The last class we shall speak of is that of the peasantry. From personal observations, as well as the testimony of enlightened Frenchmen, we can declare that a more religious peasantry is seldom found, than the rural population of Lower Normandy, Brittany, La Vendèe, and large portions of the South of France. The Brèton peasant, though rough and reserved in his manners, is honest, pious, and loyal. The country churches in Brittany we have observed extremely crowded on a Sunday, and the people very attentive and assiduous in their devotions. "No crimes," said a Brèton gentleman to us several years ago, "are ever committed in these parts, save petty larcenies." The extreme humidity of the climate of Brittany induces an immoderate use of cider, the beverage of the country; and so examples of inebriety are not infrequent.

The Vendean peasant, characterized by more courteous manners than the Brèton, is born a devoted adherent to Church and to monarchy. The very children (as the Bishop of Luçon once assured us) are taught to lisp from their cradle the words "God and King"—those talismanic words, which they cling to through life with the sainted devotedness of martyrs. In travelling through La Vendèe, we noticed that almost every cottage had the blessed sign of redemption cut or painted on its door.

The peasant of the province of Béarn, with much of the stately port and independent spirit of his neighbour, the Spaniard, unites to a certain extent his gravity of manners and attachment to religion.

Of the peasantry of other parts of Southern France, we are unable to speak from personal observation; yet from the testimony of well-informed natives, as well as from other sources of information, we know that that peasantry is distinguished for purity of morals, and fervid devotion to the Church.

Of the peasantry of many parts of eastern and central France, a very different picture must be drawn. The rural population, in the circumference of seventy or eighty miles round Paris, has been infected by the pestiferous atmosphere of that city. In a county parish, situate about eight or ten English miles from Paris, the curate, in a letter he addressed to the Archbishop of Paris a few years ago, and which was afterwards published, gave a most deplorable *account of his congregation*. He declared that, in a population consisting of

upwards of six hundred souls, not more than twenty assisted at the Sunday Mass, and scarcely eight or ten childred attended catechetical instruction, while the bulk of his parishioners passed their time in drunkenness, debauchery, and a total forgetfulness of God. The religious movement, so strongly perceptible among certain portions of the Parisian population, has apparently not yet extended to many of the circumjacent districts.

It now remains for us to make a few remarks upon that class which our Lord has pronounced to be the salt of the earth, and on whose instruction and example the moral deportment of the other orders of society so much depends. We shall first speak of the secular clergy, and then notice the religious communities of either sex.

In point of virtue and learning, the French episcopacy, as is generally admitted, yields to none other in Europe. Many of its present members were nominated to their sees by the late Bourbon government. In the year 1822, in virtue of a Concordat entered into with His Holiness, Pope Pius VII, from twenty to twenty-five new bishoprics were created; and it fortunately happened, that at the time when the nominations were made to these sees, the Grand Almoner, whose duty it was to recommend to the King the individuals most worthy of such an honour, was the Prince de Croi, the present archbishop of Rouen. This prelate consulted on such occasions his able secretary, the abbé Jean de la Mennais, the founder of "the Congregation of Brothers of Christian Doctrine"—an ecclesiastic extremely well versed in theology and canon law, and who is as much distinguished for his capacity in matters of ecclesiastical administration, as was his celebrated brother in religious literature. The prelates named under the influence of this able and excellent ecclesiastic, were all eminent for zeal and learning, and strongly anti-Gallican in their sentiments. Among others, that ornament of the church of France, Monseigneur de Bonald, the son of the celebrated Christian philosopher of that name, and now archbishop of Lyons, was then appointed to the bishopric of Puy.

Some of the episcopal nominations made by Louis Philip in the first years of his reign, inspired the Catholics of France with the utmost terror; but through the firmness and the address of his present Holiness, they could not be accomplished. The episcopal appointments, however, made by this monarch within the last eight or nine years, have, we believe, given very general satisfaction.

The inferior clergy of France, in respect to zeal and piety, leaves little to be desired. The Revolution, however, having destroyed those ancient seats of learning—the universities and the monasteries—and having plundered the property, and thereby thinned the ranks of the priesthood, the education of ecclesiastics has for the last forty years been necessarily hurried in its course, and inferior in its quality. Yet of late years, several excellent prelates have accomplished a plan for extending and improving the philosophical and theological courses *in their respective seminaries.*

A still more effectual instrument for advancing the intellectual culture of the French priesthood are the theological faculties, that under the auspices of the government, have been recently erected in several dioceses. These faculties ought, in virtue of the concordat of 1802, to have been established forty years ago; and that the Restoration herein neglected its duty, is one of its many sins of omission. The organization of these faculties is yet incomplete; but some of the nominations that have been made, inspire the friends of religion with great hopes.

Under the Restoration, the Missionary priests of St. Vincent of Paul rendered the greatest service to religion, aided the exertions of the secular clergy reclaimed many sinners and unbelievers to Christ, and often preached the faith to rural districts, that for thirty years had not heard the voice, or enjoyed the ministrations of a pastor. From the great political hostility, which the so called liberal party evinced towards these extraordinary religious missions they have, to the greatest detriment of the Church, been suspended since the July Revolution.

Under the late Government, the disciples of Loyola co-operated in this divine work of extraordinary missions, which had the two-fold object to evangelize the utterly neglected districts, and to resuscitate piety in those places provided with regular pastors. The Jesuits directed, moreover, ten or twelve colleges, which in point of secular learning coped with the royal academies and in all that regarded religious instruction and the practice of piety, infinitely surpassed them. Since the year 1828, when these colleges were suppressed by the Martignac ministry, the French Jesuits have founded establishments in Belgium and Switzerland, where they are enabled to furnish an excellent education to upwards of eight hundred French youths, mostly belonging to noble families.

The Lazarists, by their extraordinary activity in foreign missions, and by the skill, wherewith they direct ecclesiastical seminaries, have worthily sustained the glory of St. Vincent of Paul. It is remarkable, that all the religious communities of either sex, founded by this great saint, have sprung up with uncommon vigour and elasticity from the ruins of the Revolution.

Since the year 1830, a single community of Maurist Benedictines has been re-established in France; and though that strong love for historical researches which characterizes the French *literati* of the present day, has induced government not over friendly to the Church to wink at the existence of this establishment, yet has it to contend with many and various difficulties. The new members of this Benedictine abbey of Solesmes bid fair to tread in the glorious footsteps of their predecessors; and the literary glory of the order is upheld by the learned and valuable work of its present abbot, entitled "Etudes Liturgiques."

The order of La Trappe, when we consider as well the extreme rigidness of the institute itself, as the difficulties, nay, persecutions, that since 1789 *have more or less beset* all monastic communities, has with some interruptions

of tranquility, obtained signal success; and to several rural districts it sets at once a pattern of agricultural skill and industry, and an example of the austerest sanctity.

The order of Dominicans the zealous and eloquent abbè Lacordaire has for some years been striving to restore; but he has hitherto encountered invincible obstacles on the part of the government.

Several religious communities, like those of Brothers of Mercy, Brothers of St. Joseph, Brothers of Mary, devote themselves to the care of the sick and insane, as well as to popular education, and render at the present moment the greatest services to the cause of religion and of humanity. But of all these congregations, the admirable institution founded by the Abbè de la Salle, in the seventeenth century, entitled, "Brothers of the Christian Schools," has in the present age exerted the most extensive as well as beneficial influence over the French people.

This institute, protected by Napoleon, and cherished by the Restoration, had to encounter severe shocks from the political tempest of 1830. Yet, in despite of the persecutions they had to sustain from various municipalities, the "Christian Brothers" have stood firm, prospered, and multiplied. In the year 1833, they already possessed 369 schools, 1093 classes, and 92,289 scholars, and in the year 1836 they had augmented their schools by forty-two; and every subsequent year has witnessed the increase of their establishments. M. Torrain, a member of the Paris University, in a report to the French Government, from which we have taken the above statements on this subject, bears the following honourable testimony to this religious congregation.

"After stating that in all the accounts he had received from the school-inspectors appointed by the University (and he enumerates four hundred and ninety,) he had found but one cry of lamentation on the miserable state of the popular shools, the ignorance and the debasement of teachers; he adds, justice requires me to assign a different character to the Brothers of the Christian Schools. The better condition of their schools, which is acknowledged by all the inspectors without distinction—their pure morality, their excellent discipline, their peculiar regulations—all distinguish them from the ordinary school-masters. Men often fail to discern how much understanding, dexterity, and courage lie concealed under those coarse and simple garments. An adequate instruction—a religious direction given to education, and which is so often entirely wanting to our highly praised popular schools, sufficiently justify parents in confiding to the care of this religious order their dearest pledges. Their statutes forbid the Brothers receiving from families any money for instruction."

The subject of primary or elementary instruction naturally leads us to that of secondary instruction, or the state of the royal and public schools in France: a subject which is now so fiercely agitated in that country, and which indeed stirs society there to its inmost depths. But as this is a question that has been frequently *discussed, and whose merits* must be tolerably well known to our

readers, and as many other important topics are to be brought under consideration, our remarks on this subject shall be brief.

The great obstacle to the triumph of religion in France—that which renders her futurity ever uncertain—that which keeps the revolutionary crater ever open and steaming, is doubtless the odious university monopoly. The university, which owed its existence to the infernal maxim of the Revolution, that "the child belongs to the state rather than to the parent," and was moulded by the genius of Napoleon into an instrument of his brutal tyranny, embraces in its iron grasp all the educational establishments of France. Although it has ever included among its members estimable men, it has as a corporation exerted the most baneful influence; and while it crushed all wholesome competition in the work of education, it debauched the principles, corrupted the morals, and cramped the intellectual energies of the French youth. Having been in the early part of this century an organ for propagating a gross materialism, it is now become, under the influence of men like Cousin, Michelet, and others, a medium for diffusing the more subtle Pantheism of Protestant Germany. Infidelity, which has been mostly driven from the higher spheres of literature and science, as well as from the upper circles of society, has sought a refuge in the public schools; and wise in her generation, she deems that by obtaining a mastery over the minds of youth, she may one day recover the ground she lost.

This monstrous monopoly, whose existence is in direct opposition to the charter, and which violates the holiest rights of the family and the Church, it was a crime of the Restoration not to have abolished; and the more so, as according to the constitution, a simple ordinance of the sovereign, without the co-operation of the other branches of the legislature, was adequate to such a purpose. The evil, which under the elder Bourbons* was in some degree mitigated by the co-existence of Jesuit colleges and other clerical establishments, has in consequence of the suppression of the former and the restrictions imposed on the latter, as well as from the very bad hands into which the direction of the University has fallen, been intensely aggravated within the last fifteen years.

* In the reign of Louis XVIII, the Royal College at Paris that passed for the most religious, was that of Henri IV; yet even there, as we were informed by individuals connected with the establishment, only one half of the students could be prevailed upon to perform their Easter duties. When, in 1828, the Jesuit colleges were suppressed, the magnificent institution of Juilly, in the neighbourhood of Paris, sprang up. In this establishment, conducted by secular priests, a most religious education was imparted, while the secular instruction was superior to that given in the colleges of the University. Within the last few years, this institution has been entrusted to the care of the celebrated Abbe Bautain and Abbe Ratisbonne; and though we cannot speak from personal knowledge of its present state, the names of those distinguished eclesiastics are a sufficient guarantee to all Christian parents. We understood, some years ago, that several excellent establishments on the model of Juilly, and directed by secular priests, were to be found in the provinces. English and Irish Catholics should never place any child in a private college or academy in France, without first consulting the bishop of the diocess, or well-informed eclesiastics on the spot, as to the religious *and moral character of the* establishment. To send any child to a royal or communal college, *is to expose his faith* and virtue to the most imminent danger.

The religious and immoral character of the public schools, want of space will not permit us to describe. Let us hear the testimony of competent witnesses.

In the year 1831, the celebrated Count Montalembert, who was himself brought up in a royal college, spoke at the bar of the Chamber of Peers as follows: "The ulcer eats into all the institutions and colleges which the University has founded, and to which at her bidding we must deliver up our children, to see them contaminated. Is there a single university establishment, in which a Catholic child can live up to its faith? Doth not scepticism—a cold, tenacious impiety—weigh on all those youthful souls, whose instruction the university lays claim to? Are they not all polluted, or withered up, or petrified? Doth not the most hideous, horrible, unnatural depravity stand recorded in the catalogue of every college, and in the recollection of every child, who hath passed but eight days there? Is not the moral contagion every year more deadly; doth it not annually destroy thousands of children? Even the emperor Julian acted not so; he excluded, indeed, the Christians from the public schools, but he did not force them to send their children thereto, in order to lose their faith and morals."*

No language can be more emphatic. Let us hear what another pupil of the University, thirteen years afterwards, declares on the same subject. In the "*Union Catholique*" he writes, in September 1842, to the following effect: "As I must speak impartially, I must say, that on quitting those wretched schools, my resuscitated faith revived with irresistible force. Let my words be trusted: I would rather expose a child to the breath of the pestilence, than to the air which is inhaled in those unclean places, wherein the hope of religion and the country is polluted." Even the *National*, the irreligious organ of the republicans, in the same month called the education imparted in the University "profligate, immoral, unconnected."

In the month of March, last year, a work appeared from the pen of the Abbe Desgarest, canon at Lyons, entitled "*Le Monopole Universitaire, destructeur de la Religion et des Lois, ou la Charte et la Liberte de l'Ensignement.*" In this work which we know only by some extracts, it is declared by competent judges, that the charges against the University professors, the college tutors, and the state of religion, morality, and discipline in the public schools, have been victoriously substantiated by numberless documents, wherein successively figure the reports of University inspectors, the testimonies of University rectors, professors, and almoners, extracts from University lectures, and reluctant admissions on the part of avowed advocates of this institution. The work still excites a great sensation in France.

If the University monopoly were suppressed, some bad colleges would, doubtless, still remain; but examples of immorality or irreligious teaching

* See the pamphlet entitled "Proces de l'ecole libre."

might, as in other countries, be always made amenable to the police tribunals and the few corrupt schools would soon be thrown into the shade, by the multi tude of excellent Christian establishments that would arise on every side, an to which even parents, indifferent themselves to religion, would mostly prefe to entrust their children.

But not less important than liberty of education to the cause of religion i France, is the freedom of the Church herself, which is in so many respec hampered, restricted, and fettered in her operations and her influence.

Of those restrictions, we shall at present point out only the laws again monastic communites of men. From the general revival of Christian feeling i France—from the energy with which, as we have seen, the monastic spirit stru gles against the opposition of the law—there can be no doubt, but that, if t legal impediments were removed, the soil of that country would soon be cover with the same multitude and variety of male religious institutes, as it alrea displays of female communities.

On the latter it is now time to make a few remarks. Nothing can exce the multitude, the variety, the utility, and the touching character of these ord and congregations of religious women. The object of some is to impart re gious and secular instruction to poor children of their own sex, to train th up to habits of virtuous industry, and to procure for them fitting employme on the completion of their term of education. Others devote themselves to t task of reclaiming abandoned women from the paths of vice, as well as of affo ing a hospitable shelter to unprotected virtue. Others, again, seek out t destitute orphan, and not only impart to him the blessings of a Christian edu tion, but bestow on him shelter, food, and raiment. Many and various are t congregations that minister to the wants of suffering humanity, that smo the uneasy pillow of sickness, or tranquillize the agitations, and sometin even reclaim the wanderings of madness, or that breathe into the ears of t dying the immortal hopes and consolations of faith. A few there are who, the prison and the house of correction, dedicate their time and energies to t most neglected members of society; with the touching persuasion of wo and example enlighten ignorance, reform vice, substitute often for the rigo of human justice the tender discipline of the Gospel, and by the majesty religion overawe reprobate wickedness itself.

Even those orders, whose equally laudable aim is to infuse into the mi of the young daughters of the wealthy and the high-born useful knowle and elegant accomptishment, as well as religious truths, forget not the sac claims of poverty; and to their magnificent establishments is generally fo annexed a school, where the children of the lower classes receive gratuit instruction.

Such are the religious and benevolent institutions, that have merited France at the present day, the glorious title of the classic soil of Chris *charity; and* would to God! as we before said, the iron severity of revoluti

ary laws did not hamper, impede, and crush on every side the free expansion of her growing spirit of religion!*

Having now considered the state of religion, as it exists in the various classes composing French society, it remains for us to examine the relations wherein the literature and the public policy of that country stand in respect to the Church. But the extent to which this article has already swelled, will prevent us from doing more than briefly touching upon these important topics.

The growing popularity which, in recent times, Christian literature has enjoyed in France, we have already had occasion to show. But the intrinsic worth of that literature remains to be pointed out; and here we shall take the liberty of citing the testimony of an amiable and talented young writer, who is himself among the recent converts from infidelity to the Church.

"Under the shadow of two powerful intellects,† but above all, under the shadow of the Church, the age has beheld a school of Catholic writers and thinkers spring up, whence young and ardent missionaries have gone forth to lead the way in every path of human knowledge. Nor do we see that for making use of the torch of faith, they have advanced less far, or less rapidly, or less gloriously, than any among their contemporaries. If they be less vaunted in the public journals, they have better repute with the book sellers. What philosophers have ever equalled Count Maistre and the Viscount de Bonald? What christian apologist has ever had more renown than M. de la Mennais, in the days of his faith and his fidelity? What work has ever been more widely spread than the modest book of Silvio Pellico? What romancer has ever won more favour than Manzoni? What poets ever shone with greater splendour than Victor Hugo and La Martine, both Christian in their early works, which have remained their finest? What orators in France are more logical, more eloquent, and more popular, than the distinguished preachers, Messieurs de Ravignan, Lacordaire, Combalot, Cœur, &c.? But without speaking of those whose, reputation is well established, let those, who form their judgment of works, not by the puffs of advertisements, but by their own perusal, point out any names in the higher departments of literature to be compared with those of Messrs. Edward Dumont, De Carne, De Montalembert, De Cazales, De Champagny, Sainte-foi, the Abbé Maret, who by his essay on Pantheism has just reached so high an eminence in literature; Artaud, the author of the beautiful 'History of Pius VII;' Andryane, the energetic painter of Spielberg; Rio, the historian of art; Foisset, the eloquent and witty model of the Christian critic; O'Mahony and St. Victor, so learned and so respectable, that, not content with loving them we regret not to be able to

* We refer the reader to the Appendix, (in next No.) where he will find fuller details respecting the origin, the object, and the numbers of the various religious orders and congregations of either sex now existing in France. These details cannot fail to interest all our readers, and may be of practical utility to some. They are extracted from the German journal "Der Katholik," which is edited by the intimate friends of Dr. Raess, bishop of Strasburg.

† Count *Maistre and M. de Bonald.*

think with them in all things; Ozanam, the young and eloquent commentator on Dante; Eugène Boré and Abbadie, the missionary travellers, worthy of that noble title, by their courage, their learning, and their piety; Amadée Gabourd, who has just evinced such justness of observation and such superior penetration in his solid summary of our annals, designedly obscured by impiety; Guerrier de Dumast, whose magnificent psalms unite the oriental pomp of thought to the severity of our old French verse; and many other names, that occur not at this moment to our remembrance. This is the devoted phalanx, whose ranks swell every day; this is the harvest of ripe wheat, which will spread over a vast field. Let the writers, who devote their talents to the cause of scepticism, false philosophy, materialism, and so forth, or to the mere passing politics of the day, be on their guard! With all their talents, night is gathering around them; and lo! there is much light elsewhere!"*

This brilliant galaxy of youthful talent, that adorns and illuminates the Church of France at the present day, has not escaped the notice of Mr. Sewell; and the testimony of this able and eloquent writer, who combines in a singular manner strong Catholic feelings and opinions, on certain points, with violent Protestant prejudices on others, corroborates to a great extent the eulogium pronounced by M. Veuillot on the rising literature of his own country.

In the article on Carlyle's works, that appeared in the *Quarterly Review* about two years ago, and which is attributed to the pen of Mr. Sewell, the writer, after speaking of young French writers, "that (according to their own account) have, by the force of their own minds, without other aid, worked their way from the miserable materialism of the French school to spiritualism—from spiritualism to deism—from deism to Christianity—from Christianity (a vague undefined system) to Catholicism," thus proceeds to describe them.

"Their chief maxims," says he, "are such as form a part of the purest Christianity. They make all morality depend on self-sacrifice—all faith on revelation. They explode not only Voltaire and Rousseau, ... but the more sober didactic sophists of later schools, both in France, Germany, and England. They have repudiated Locke, laid open the real poverty of the Scotch common sense, protested against the fallacies of the new French eclecticism; are fighting earnestly and ably against materialism; are keenly alive to the folly of reproducing classicalism; that is, Greek principles on Christian ground; ridicule most justly the sentimentalities of M. Lamartine, falsely called relirigious;† and are now unravelling the history of Pantheism in the East, as a warning against the new Pantheism, which they see approaching from Germany."

The above-cited passages, however, convey but an imperfect conception of the growing richness, variety, beauty, and dignity of the French Catholic liter-

* *Les Pelerinages en Suisse* par M. Louis Veuillot, Avertissement, p. vi. vii.

† *The reviewer must* here doubtless allude to the later poems of M. Lamartine; *for his earlier ones are eminently* religious.

ature. The most eminent writers of Catholic Germany fail not to express their astonishment at the extent of historical research, at the profundity of philosophic speculations displayed in not a few recent productions of their brethren on the left bank of the Rhrine. And were it not for many unhappy causes, this literature would be far more flourishing. These causes are chiefly, the political vicisitudes and violent political contests in France, which are inimical to the progress of higher art and literature; the absence of all provincial universities, occasioned by the monstrous monopoly of the Paris university; the little favour Catholic talent generally finds from the directors of the latter institution, mainly unfavourable as it is to the Church; the utter want of commercial activity and literary enterprise in most of the provincial cities, doomed under the iron sway of administrative centralization to a death-like stillness; and, lastly, the utter indifference for all religion, that still pervades an immense mass of the population. Indeed, it is with the literature, as with the religion, of Catholic France; the progress of neither is obvious to the first superficial glance. And we doubt not but an Englishman, even a Catholic, having read this account of the religious condition of that great country, strongly supported as it is by foreign as well as native testimony, and proceeding to Paris, and there witnessing the utter demoralization of so large a proportion of the people—the horrid desecration of the Sunday—the obscene romances frequently published—the impious lectures often delivered at the University—and the manifest religious indifference of the greater part of the public journals, would conclude, that to gratify our own religious feelings, we had drawn a far too favourable picture of the state of French society. Yet, after a long residence, maturer experience, and conversation with competent judges, we feel convinced he would retract his charge.

PHILADELPHIA RIOTS.

CAUSES OF DISORDER.*

If public opinion is to be respected, from the consideration that it is possessed of this sovereign force, then is it of the last importance, that itself be right or correct; doubly important, when it is remembered, that influenced by it in an extraordinary degree, the American citizen exercises the privilege of selecting his public servants, who are again to be guided by the prevailing sentiment. The sources from which this popular sentiment is derived should be untainted, uncorrupted; else will it become in its exercise, like the fabled blows of the

* Extracts from a small pamphlet lately published in Philadelphia, and entitled, "the OLIVE BRANCH; *or, an earnest appeal in behalf of* Religion, the supremacy of law, and social *order: with documents, relating to the* late disturbances in Philadelphia."

blinded monster, who dealt indiscriminate death and destruction around him. Unhappily, however, the sources from which public opinion derives its chief impressions,—which tinge with a characteristic hue the minds of the masses in our country, are wanting in this essential principle of purity. Interested as the most humble among us always will be in every public measure considered in our national councils, the attention of the people is ever intently directed to that body, in which has been constitutionally concentrated, all of our majesty and sovereignty of power. To Congress in its Sessions, then, every eye is naturally turned, and its proceedings scanned with rigid scrutiny, or discussed with animated earnestness. It should therefore, from its very relative position to its constituents,—from the great importance with which it is invested, and from the immense moral, as well as political influence which it undeniably exercises over the whole nation,—be considered by them who constitute this august assembly, as one of the chief sources of not only public opinion, but of public morals. Its dignity should never be compromised, its character never sullied by any proceedings, which in the remotest degree might lessen the reverence of the people, much less, which would give encouragement, by improper exhibitions to violence or outrage.

Yet, for no inconsiderable period, what has been the history of the proceedings of this exalted and prominent assembly;—this fountain-head, as it ought to be, of popular feeling and morals,—this great national exemplar of American manners, and habits, and customs? Will not all political parties unite in the admission, that their Representatives have again and again violated the proprieties and decencies of conventional life; have outraged by their violence on the floor of their Hall, the plainest canons of good breeding, and even resorted to brute violence in the midst of debate? Has not the Capitol at Washington been frequently the scene of the most rude and vulgar rencontres between members; and has it not become the arena of excited gladiators, governed by no rules, but those of brute boxers, or those which control the contests of the trained *fancy* and *the ring*? And have not occurrences like these their degrading influence upon a people, always in an excited state of feeling upon all that politically concerns them? If these things are done in *high places*,—if the law-givers of the land, and—from their station in the country, they should be—if the guardians of public feeling, and manners, and morals, are the actors in such scenes, will there not, must there not be a concurrent course on the part of their constituents? Will not the latter, become heated partisans in behalf of their champions; and regard themselves as more than justified by pursuing the same line of violence? Will not the sense of the enormity of such outrages become weakened, and at length destroyed, until at last a spirit of self-retaliation for any supposed offence, govern every individual, and law and order be set at nought? Already have these disgraceful occurances been productive of such effects, and they will inevitably be multiplied, if they be permitted to recur, without some due corrective.

Another source from which public opinion is derived, and through which it receives its type and character, is the Press; an engine, at once the greatest blessing, and the most serious curse that can befall any people. It is the former, when its power,—and that is not small, but mighty—is employed in the extension of knowledge, in the promulgating of truth, in the disseminating of principles of public and private virtue,—in fine, when it aids in exalting and enobling our nature, raising man above the mean level which the barbarian occupies, and placing him nigher, and ever still nigher to the world of bright and glorious intelligences. And that press becomes a curse, a most grievous one, when its liberty is abused to licentiousness,—when it panders to vice, and promotes profligacy,—and when prostituted to the embraces of the vile and unpricipled, it sends forth its leprous offspring, to infect and slay the miserable victims of its delusions.

In this our land, both these influences have been felt: and they have been too, for weal and for woe. The homage of the greateful heart is willingly rendered to this source of many of our blessings, to this ever ministering friend of man's better part and portion. But it cannot be disguished that the Press has been prolific in moral evil; that it has polluted in many instances the very wellsprings of the human heart; that it has deeply tainted the public mind with profligate ideas, and that it has urged on, by designed, systematic falsehood, communities, to injustice and outrage. It has assailed private character; has aimed its poisoned shafts against public and faithful functionaries; has mocked the laws, and denied their supremacy. It has gone to the hearth and fireside, aye to the recesses of domestic homes, which savages respect, and none but reprobates would violate, and outraged the sanctities of family privacies. Indeed what has the vile portion of the Press in this country not done to create and sustain the spirit of anarchy and disorder, of riot and bloodshed? What is the nature of most of the literature of these vehicles of slander and defamation, but such as is calculated to excite the worst passions of a community, and to urge them on to every excess? Their conductors will ever prate about *the liberty of the Press*, about its being *the palladium of freemen*, and all such delectable terms of praise and honor! But, is licentiousness, liberty? Is not he an enemy to this country,—guilty of moral treason before men who think aright, —that with the cry of freedom, would enchain his fellow men in the worst kind of slavery,—that would corrupt their minds with deliberate falsehoods, or would drive them on to every violence, by inflammatory appeals, or impassioned exhortations? From such foundations, can correct public opinion be derived? On the contrary, will it not be as foul as its source, filled with every impurity, and sufficient to poison or corrupt the whole body of people.

Another cause of the late dreadful outrages among us, is the lamentatable neglect of domestic training of the young. In no country, barbarian or civilized, on the wide earth, is this laxity as to the discipline of children, so strikingly evidenced *as among our countrymen*. It would seem that parents, guar-

dians and masters have almost universally determined to neglect the best and truest interests of their charges; and that every thing like restraint shall never be exercised, for fear that it may occasion them trouble. Or if not so, how can it be accounted for, that our streets throughout the whole city, are nightly thronged with bands of youths, blocking up the thorough-fare, engaged in the most lawless pursuits, and shocking the ears of our citizens with the most horrid blasphemies? Is it not well known, that in the terrible riots which have recently occured, as well as in those which preceded them, these neglected youths were the most active,—that they were the incendiaries, who fired every Church and building? Are they not in almost every instance the nucleus around which mobs gather, and is it not true that they become afterwards the willing instruments for their nefarious designs?

The writer is well aware, that the error is entertained by many parents and guardians, that the spirit of children should not be broken by restraint and discipline; and accordingly they are allowed to follow every impulse, and to obey every unsubdued passion or inclination. Against such error, when cherished by such people, it would be folly to reason. But if our city is ever to enjoy again the proud pre-eminence she once held,—if riotous spirits are to be conquered,—if our citizens would live in peace and security, then must our youthful population be looked to by the municipal authorities. They are among the most dangerous of our inhabitants. Although young, they are far gone in depravity; and presuming upon their irresponsibility, they are always prepared to engage in any and every enterprize,—whether it be in the firing of Churches, or the serving of insurgents' cannon, when employed in a civil war. If ever the apothegm, that it is better to prevent than heal, should be allowed its force, then ought it to be operative in this instance, in the breasts of our police magistracy; for if already lads are rioters and incendiaries, what will they become when they reach manhood, freed from even the partial care, which is now extended to them?

ANTI-CATHOLIC BIGOTRY.

Unmindful, however, of this leading principle (charity) of our Blessed Religion, inattentive to the awful lesson, which Ecclesiastical History suplies, as to the dreadful evils which have again and again resulted from sectarian disputes, or denominational controversies, and influenced by the vaunted improvement of the age, this disposition to wrangle about creeds, still exhibits itself in the Christian world. In our day, and in this our once happy country, where it was proudly said, that persecution for opinion's sake could, in no posibility ever occur, it is seen that polemic war, as bitter and fierce as in aforetimes, rages among us; that it has been the occasion of wide-spread anarchy, and even bloodshed; and that hatred and all the worst passions of our nature have been called into active exercise. Distressing as it truly is, to record it, yet the *truth* cannot be disguised, that in a land, the adopted Constitution of which, *together with all the* statutes that have been based upon it, most substantially

confers, not a toleration of creeds, but a perfect liberty of religious profession, there have been seen the most proscriptive measures, pursued against a distinct individual communion of Christians,—that it has been denounced throughout the length and breadth of the land,—that its members have been hunted and driven like outlaws before popular fury,—that its altars have been desecrated, its temples fired by incendiary rioters. No age nor country, since the advent of man's Redeemer, perhaps, has beheld a more vindictive spirit, roaming in lawless violence over the world, and with the watchword of Religion, than is now seen in this our day, and in our own midst; save and except, those primitive times, when demons of Imperial Rome led on their legions to the massacre of early believers. But it was then, the wholesale butchery of Christian congregations by Gentile murderers; it is now,—may Heaven arrest the wicked spirit,—it is now the Christian that wars with Christian in worse than Heathen fury.

In the remarks which the writer may offer upon this exhibition of sectarian intolerance, as now distinctly evidenced among us—he will speak with a sense of his religious responsibilities, and with no bitterness nor revilings. He writes in the cause of Religion, in behalf of religious harmony and peace, in no blinded partiality to this or that creed, or to this or that form of worship. His convictions, his attachments, his education from the cradle to an advanced age, are all in favor of Protestantism. But yet, he will speak without unjust prejudice or deluding favor of what he believes, in common with thousands of fellow Protestants, to be a course injurious to religion, and its plainest principles. He sees with anguish and grief the "body of Christ," again wounded in the house of His friends,—His seamless robe rent by unholy strife, His cause vitally injured by his professed disciples! And seeing this, and mourning in sorrow over this, he raises his humble voice among his brethren, and calls upon them to pause and consider to what all this dissension, this intolerance, this reviling, must assuredly tend. He appeals to them in the name of a God of Love, and of a Saviour who died for the sake of a ruined world,—he calls upon them by the meek, and patient, and unoffending example of their Great and triumphant Leader,—by the genius and spirit of the Everlasting Gospel of Peace and Reconciliation,—by its eternal precepts,—by the prosperity of the Lord's Zion,—and by the sanctions of a coming judgment and recompense,—to arrest the further progress of bigoted violence! He exhorts them as accountable men, as Christian men, as citizens of a country, upon which is now placed the ardent notice of all Christendom, and of a whole world, anxious to behold the effects of a political system, where the greatest measures of liberty has been granted to the greatest number!

Of the necessity of such an appeal, not only to allay the present unhappy excitement, but also to aid in producing a truly Christian feeling in our community, the evidence is supplied in the events which have occurred among the religious portion of our people, within the last ten years or more. In this period,

the sincere disciple of his exalted Lord and Master has beheld scenes, enacted the name of the Religion, which have caused him to weep in sorrow a anguish; and deeply to blush for the maddened actors. He has seen the Ur line Convent in Charlestown, Massachusetts, burnt to the ground by a savag mob, that had commenced their march to destruction at the very doors of House of Worship, and in which they had been impassionately harangued b a heated zealot immediately before. He has seen weak and unprotected wo men in the midnight hour making their escape from devouring flames and crash ing ruins, with but partial covering on their bodies, and seeking safety throug the ranks of the infuriated rioters. He has seen hawked through the street of our chief cities, by the miserable panderers to vitiated and debauched ap petite, the most licentious and obscene publications, pretending to detail th "corrupt abominations" of Romanism,—publications, the style of which, a the statements in which were too disgusting for the vilest wretches found in th haunts of lowest infamy and deepest degredation. He has seen, after the publications and their pretended revelations had been investigated by disti guished Protestant gentlemen, and pronounced to be infamously false, acknow edged to have proceeded from Ministers of the Gospel of Eternal Truth. this time,—the darkest period indeed in our country's history,—he has hea the heralds of a religion of peace, and love, and mercy, Sabbath after Sabba haranguing their hearers, in the language of vulgar combatants upon "Pap despotism," "Romish craftiness," "Priestly profligacy," "the great Apos cy," "besotted, and degraded, and slavish followers of a Hierarchy, lepro and corrupt from the top of the head to the soles of the feet." His ears ha been deafened with the violence of denunciation, and he has often been asto ished at the recklessness of assertion, made from many pulpits, in respect Catholics and their creeds. It has been to him the age of uncharitableness, t season of sectarian vituperation, of violent proscription in the religious worl and often has he asked himself, is this Christianity—is this the Divine syst which Jesus revealed, and for which to seal in attestation of its everlast Truth, a Saviour shed his most precious blood?

Nor is this all, that the calm, Christian observer of passing ecclesiasti movements among us has beheld. He has not only heard from the pulpit most exciting and inflaming addresses, but he has seen in the Religious Jo nals, articles of the most intolerant and malicious character,—as destitute truth, as they were overflowing with malignity. Bad and licentious as a be our political press,—unrestrained as it too often is, by a regard to propri or justice, yet it is comparatively pure to many of these ecclesiastical orga More fierce than if they were contending on the hustings for the honor some rotten borough,—more clamorous and fiery, than the heated partisan some political demagogue, they send forth their appeals to the passions prejudices of their readers. With them, religious controversy is their m *and drink, the* aliment which strengthens or sustains them!

Under such corrupting and exciting influences as these, what was to be, what in reason could be, expected? If such has been the spirit at work among classes of men, supposed to be intelligent, and moral, and refined, what must be the fearful workings among such as have few social and religious restraints upon their passions? The question is answered in our disgrace. Let the blackened walls of two sanctuaries of Jehovah God,—of the once quiet, and peaceful, and sacred homes of the Sisters of Charity—of whole streets of burnt dwellings, supply the answer. But then it will not be all told, for such influences have brought through their operations, MURDER and MASSACRE upon our people! *Who is accountable for all these tremendous, these awful, soul-harrowing evils and woes?* Before the tribunal of the SUBLIME, THE ALL-SEARCHING INFINITE, who will have his skirts stained with this blood of his fellow-men!

Another of these influences, at work within our immediate neighbourhood, was the PROTESTANT ASSOCIATION; a combination of almost all denominations, for the effecting of certain purposes in regard to a single communion. It was the opinion of many at the time, when this amalgamation was formed, that the measure was impolitic, if not extremely illiberal and ungenerous. The proceedings of the Association subsequently have not neutralized this view. If no other effects have been produced, it is well known that it has added fresh materials to the flame, already sufficiently alive, and that through its instrumentality the minds of the Christian public have been operated upon, so as to produce no small increase of morbid excitement and controversial feeling. In the excess of zeal on the part of its managers, there has been exhibited a perfect contempt for the plainest duties of humanity; a positive disregard to the first principles of morals, and which barbarous savages would shrink from disobeying. In the first address issued by the Association, the question is formally and calmly submitted to the public—to the Christian public, mark ye—whether Protestants do right when they listen to appeals in behalf of Catholic orphans; and that they may hereafter be guarded in the bestowal of their charities, it is intimated that these orphans may through wrongly directed benevolence, become Priests or Nuns! And this has been done in the nineteenth century,—in a Christian land—and by Christian ministers! Such are the effects of a blind, sectarian spirit; such the port, and bearing, and manners of sectarian intolerance! Orphans may perish in the high-ways and ditches,—may be cast into lazar houses or prisons,—may be denied all sympathy, for sympathy will partake of sin, when directed to fatherless Catholic children, from a holy fear that they may become priests before Christian altars, or cloistered nuns in after life. Alas, and alas! What will not blind bigotry do, towards closing the well-springs of religion and goodness in the human heart, even after it has submitted to a Saviour's reign? What cruelty has it not already done, in the world at large; to what injustice does it not daily prompt?

THE BIBLE QUESTION IN PHILADELPHIA.

Perhaps no conspiracy—for it was a conspiracy, not a sudden, hasty movement on the part of those who were its prime, though secret movers—perhaps no conspiracy against not only social order and the supremacy of our equitable and impartial laws, but against Religion itself, was ever entered upon with a greater disregard to truth and justice, than that of designing injury and wrong to a particular body of Christians, through falsified representations in regard to the Divine Volume. The doctrines and ritual of worship among Catholics, were legitimate subjects of proper discussion; their polity of Church government, their claims for venerable antiquity, their hierarchy of consecrated rulers, all presented matters for examination, when pursued in a becoming spirit. And if these claims could be weakened by calm reason and correct judgment of the mind, it would be proper to point out the errors in respect to them. This, common justice would allow, and Christianity does not forbid. But if the "Church of Rome" is to be attacked by unfounded yet heated prejudice,—if the fiery passions of a community are to be invoked in the assaults upon her walls,—if she is to be assailed by designed misrepresentation,—if the Holy Bible is to be irreverently brought forth, as a desecrated instrument of power over the perverted minds of the multitude—then indeed have we "fallen upon evil times;"—then may the true "Bible Christian" fear that a proper love for it and its eternal truths has departed from the breasts of its professed, yet noisy friends.

To show how unjustly the above body of Christians have been accused of an attempt to remove the Bible from our Public Schools, and how wrongly the public mind has been directed in the matter, the following documents are submitted. They are presented, with the earnest request that they be most rigidly examined, and impartially weighed. The citizens of a government such as ours, and the disciples of a Righteous Lord, are called upon to do so. It has been told in unblushing boldness by the very ministers of your religion, that Catholics would deprive you and your children of your Bibles, and the community has been swayed and rocked, and shaken, with the tidings; until at length your fearful anger has burst forth, in mistaken, though terrible vengeance. That vengeance has left behind it, carnage and death, sacrilege and arson, rebellion and treason, woe and misery, and lamentation and mourning!

The first document presented will be the resolutions adopted by the Board of Controllers of the Public Schools in the year 1834, long before the agitation of the present exciting question. Would to God that the truly Christian and just principles which they embody had been operative, had been followed out; far, far different now would be the state of public feeling!

"CHAMBER OF THE CONTROLLERS OF PUBLIC SCHOOLS,
FIRST SCHOOL DISTRICT OF PENNSYLVANIA.

Resolutions passed December, 9th, 1834.

Whereas, The Controllers have noticed, that the practice exists in some of

the Schools of introducing religious exercises, and books of a religious character, which have not been recommended or adopted by this Board in the lessons prepared for the use of the Scholars, and believing the use of such exercises or books may have a tendency to produce an influence in the Schools of a sectarian character,

It is Resolved, That this Board, as conservators of the rights of parents or guardians of children, committed to the care of teachers, employed according to law, for the purpose of public education, are bound to preserve those rights unimpaired.

Resolved, That the Constitution of the State of Pennsylvania, which has provided for the establishment of Public Schools, has also wisely guaranteed the right of all to worship according to the dictates of their conscience; and as the parents of children have both by law and nature the guardianship of them during their minority, so, they alone are responsible for the effects of such guardianship; and their right to impress the minds of their children with such views of a religious nature as they may think most importaut, ought not to be interfered with, especially by a body exercising its authority by virtue of the laws of the Commonwealth.

Resolved, That as all sects contribute in the payment of taxes to the support of Public Schools, the introduction of any religious or sectarian forms as part of the discipline of the Schools, must have a tendency to impair the rights of some—and that whilst this Board is convinced of the utter impossibility of adopting a system of religious instruction that should meet the approbation of all religious societies, they are equally satisfied no injury need result to the pupils from confining the instruction in our Schools to the ordinary branches of elementary education; inasmuch as ample facilities for religious improvement are presented for the choice of parents or guardians, in Sabbath Schools, and other establishments for that purpose, which are organized and supported by various religious communions.

Resolved, That the ground of universal benevolence is one on which all sects or parties may meet; and it must be on this ground alone, that our Public Schools can be continued as a *public good*; and in prohibiting the introduction of religious forms in them, this Board will invade the rights of *none*, but on the contrary, by so doing, it will maintain the rights of *all*, and therefore

Resolved, That this Board cannot but consider the introduction or use of any religious exercises, books, or lessons into the Public Schools, which have not been adopted by the Board, as contrary to law; and the use of any of such religious exercises, books or lessons, is hereby directed to be discontinued."

The just and constitutional, and truly Christian principles embodied in the above Recital and Resolutions, received the full, unanimous approbation of the whole community. They were adopted at a time when the public mind was in that serene state which permitted an equitable and righteous decision to be reached in respect to an all-important subject, and it was arrived at in a proper

spirit, and under a proper influence. It was a legislation for no majority, bu for all alike; it respected the conscientious claims of the most humble an weak; it was governed in its results by the Bible of the Christian and th Constitution of the American.

A violation of the express provision of the above regulations for the protec tion of the rights of conscience, in certain instances, called for a respectful repr sentation from Bishop Kenrick of the Catholic Church, the children of whic in attendance in the Public Schools, he considered as aggrieved by inattention t the positive instructions of the Board of Control. He accordingly addresse the following communication to the above body:

"TO THE BOARD OF CONTROLLERS OF THE PUBLIC SCHOOLS IN THE CITY AN COUNTY OF PHILADELPHIA.

GENTLEMEN,—Sympathy for a respectable lady who has been deprived f many months past of her only means of support, for following the dictates her conscience, and a solemn sense of duty to the Catholic community, whos religious interests are intrusted to my guardianship, prompt me to submit re pectfully to your consideration the conscientious objections of Catholics to th actual regulations of the Public Schools.

Among them I am informed one is, that the teachers shall read, and cause be read, the Bible; by which is understood the version published by commar of King James. To this regulation we are forced to object, inasmuch as Cath olic children are thus led to view as authoritative a version which is rejecte by the church. It is not expected that I should state in detail the reasons this rejection. I shall only say, that we are pursuaded that several books Divine Scripture are wanted in that version, and that meaning of the origin text is not faithfully expressed. It is not incumbent on us to prove either pos tion, since we do not ask you to adopt the Catholic version for general use; b we feel warranted in claiming that our conscientious scruples to recognise use the other, be respected. In Baltimore, the Directors of the Public Schoo have thought it their duty to provide Catholic children with the Catholic ve sion. Is it too much for us to expect the same measure, of justice?

The consciences of Catholics are also embarassed by the mode of openi and closing the school exercises, which I understand is by the singing of son hymn, or by prayer. It is not consistent with the laws and disciplie of th Catholic Church for their members to unite in religious exercises with tho who are not of her communion. We offer up prayers and supplications God for all men; we embrace all in the sincerity of Christian affection; but w confine the marks of religious brotherhood to those who are of the household of the faith. Under the influence of this conscientious scruple, we ask th Catholic children be not required to join in the singing of hymns or other rel gious exercises.

I have been assured that several of the books used in the Public School *and still more those* contained in the libraries attached to them, contain misre

resentations of our tenets, and statements to our prejudice, equally groundless and injurious. It is but just to expect that the books used in the schools shall contain no offensive matter, and that books decidedly hostile to our faith shall not, under any pretext, be placed in the hands of Catholic children.

The school law, which provides that 'the religious predilections of the parents shall be respected,' was evidently framed in the spirit of our Constitution, which holds the rights of conscience to be inviolable. Public education should be conducted on principles which will afford its advantages to all classes of the community, without detriment to their religious convictions. Religious liberty must be especially guarded in children, who, of themselves, are unable to guard against the wiles or assault of others. I appeal, then, gentlemen, with confidence, to your justice, that the regulations of the schools may be modified so as to give to Catholic pupils and teachers equal rights without wounding tender consciences.

For my interposition in this matter, besides the resposibility of my station, I have specially to plead the assurance I have received from a respectable source, that some desire had been expressed to know distinctly from me, what modifications Catholics desire in the school system. It was also suggested that an appeal of this kind would receive every just consideration from the Board; and would anticipate effectually the danger of public excitement on a point on which the community is justly sensitive—the sacred rights of conscience.

With great respect I remain, gentlemen, your obedient servant,

† FRANCIS PATRICK, Bishop of Philadelphia.

Philadelphia, 14*th Nov.*, 1842."

On a consideration of the letter, the Controllers adopted the resolutions found below. They were no more than the plainest principles of common justice demanded, and to which none but the violent and bigoted sectarian, would refuse a cordial assent. It is true that the second resolution is a virtual nullity, since there is no Catholic version of the Scriptures that has not, more or less, some notes or comments; but as no remonstrance against this provision has been presented, it still remains in force.

"*Resolved*, That no children be required to attend or unite in the reading of the Bible in the Public Schools, whose parents are conscientiously opposed thereto.

"*Resolved*, That those children whose parents conscientiously prefer and desire any particular version of the Bible, without note or comment, be furnished with the same."

In the question of the use of the Bible—the version set forth by authority of King James—as presented thus far, who will have the effrontery to declare, that any attempt was made to exclude the Sacred Scriptures from the Common Schools? Yet the cry was raised in the face of the above documents, which are too plain to be misunderstood, that such was the demand of our Catholic population. Carried away by the clamor, or influenced by their own feelings

of attachment to their respective sects, certain teachers, with the connivance of some of the Directors of the Public Schools, presumed to disobey the positive regulations that had been adopted. A respectful remonstrance from Catholic laymen was addressed to the Controllers against the infringment of the rights of conscience, and this aggrieving of the Catholic children in their privileges, in direct opposition to the regulations adopted. The response was in the following action of the Board :

"CHAMBER OF THE CONTROLLERS OF PUBLIC SCHOOLS,
FIRST SCHOOL DISTRICT OF PENNSYLVANIA,
Philadelphia March 13th, 1844.

At a meeting of the Board of Controllers of the Public Schools of the First School District of Pennsylvania, held at the Controllers' Chamber, on Tuesday, the 12th day of March, 1844, the following Resolutions were adopted :

Resolved, That the Secretary of this Board be instructed to furnish each of the Sectional Boards, and the Principal Teachers of the Schools in the First School District, with copies of the Resolutions adopted by the Board of Controllers on December 9th, 1834, and January 10th, 1843.

Resolved, That any infringment of the Resolutions of this Board, by the Teachers of the Sectional Boards will virtually disqualify such Teachers from receiving payment for their services from this Board.

Extract from the minutes,

THOMAS B. FLORENCE, Secretary."

In order to inform the public mind as to the true state of the case, and to explain what were the real views of Catholics in relation to the matter, which then, and since, has swayed in dreadful rockings, the feelings of this community, Bishop Kenrick, at this time, published a letter in all the public papers of the city, from which the following paragraphs have been extracted :

"Catholics have not asked that the Bible be excluded from the Public Schools. They have merely desired for their children the liberty of using the Catholic version in case the reading of the Bible be prescribed by the Controllers or Directors of the Schools. They only desire to enjoy the benefit of the Constitution of the State of Pennsyivania, which guarantees the rights of conscience, and precludes any preference of sectarian modes of worship. They ask that the School laws be faithfully executed, and that 'the religious predilections of the parents be respected.' They ask that the regulations of the Controllers of the Public Schools, adopted in December, 1834, be followed up, and that the resolutions of the same body adopted in January, 1843, be adhered to. They desire that the Public Schools be preserved from all sectarian influence, and that education be conducted in a way that may enable all citizens equally to share in its benefits, without any violence being offered to their religious convictions."

Notwithstanding, however, such proceedings and such documents, speaking *so plainly and* loudly that all must hear, save those who are purposely deaf, the *watch-word of* "excluding the Bible," was passed from lip to lip,—from one

end of our Commonwealth to the other, and throughout the length and breadth of the State. The above respectful, and mild, and correct, and indeed, Christian course of the Catholics in respect to a matter, which ought to have been any thing but excitng, was seized upon by certain sectaries to attack the communion of the former. Exaggerated statements in the ecclesiastical and secular journals were made, and certain pulpits were shaken with the very violence of their heated occupants, when detailing the dreadful conspiracy against the Word of God. The minds of the people were filled with the subject, and their feelings were so wrought upon, that it is no wonder with any one, that these feelings and impressions led to riot, to sacrilege, to arson, to treason and murder!

To show how prejudiced the public mind had become, and how cruelly unjust were its conclusions through false statements, two instances will be given. The Grand Jury inquiring into the causes of the riots in Kensington, with every opportunity, and the most ample means for reaching a correct decision as to the matter, made the following presentment to the Court. No comment will be ventured upon it. Here it is and having been spread before the public for revision, let that public, after reading the documents which are to follow, pronounce as to its correctness.

"*The Jury have been instructed by the Court, to inquire into the origin and cause which led to the recent gross violations of law, and to present the first and last aggressors, if possible. Upon this branch of inquiry, from all the facts which came under their notice, they have come to the following conclusions:*

"*Second—To the efforts of a portion of the community to exclude the Bible from our Public Schools,*" *&c. &c.*

(We are obliged to omit the second instance, having reference to a particular case, in which the conduct of Alderman Hugh Clark, a Catholic, is shown by the most conclusive evidence, to have been misrepresented by the editor of the *Christian Observer.*)

In the conclusion of this point one more document is presented. It is final, covering with its very narrow limits the whole ground. It is a testimony which cannot be impeached, and at which all must bow, in acknowledgment of its unquestioned value. It is an extract from the 26th *Annual Report of the Controllers of the Public Schools*, adopted at a recent meeting of the Board.

"NO ATTEMPT THEREFORE HAS EVER BEEN MADE BY ANY ONE IN THIS BOARD, NOR HAVE THE CONTROLLERS EVER BEEN ASKED BY ANY SECT, PERSON OR PERSONS TO EXCLUDE THE BIBLE FROM THE PUBLIC SCHOOLS!"

THE MONASTIC ORDERS.—THE JESUITS.

Speech of Count Montalembert in the Chamber of Peers, May 8th, 1844, in the discussion of a bill relative to 'Secondary Instruction.'

[Translated for the Catholic Cabinet.]

The question which the duke d'Harcourt wishes to solve in the sense of liberty and common right, has formed a prominent part of every debate which has occupied this Chamber, during the past fifteen days. In the replies with which I have been honoured, from the minister of Instruction, he has alluded some twelve or fifteen times, to my affection for the Jesuits; and this is the point towards which the greater part of the enemies of the liberty of Instruction have renewed their hostilities.

Up to this moment I have not touched this question; but I am sure the Chamber would feel rather astonished if I should not do so, and if, refering at all to it, I did not treat the subject with all the frankness which belongs to my character. Allow me, then, at the commencement, to state that I am neither a pupil nor champion of the Jesuits; I am an *eleve* of the University, I disclaim being the champion of any one, except it be of religion and virtue. [emotion] The liberty however which I proceed to defend, is most sacred, it is the liberty of conscience and of virtue.

Before entering upon my subject, it may be well, briefly to state what is meant in general, by religious congregations, or more correctly in the language of history and the Church those religious orders which you would exclude altogether, from the province of Instruction. Indulge the expression of a few thoughts, on this point, to a man, who during ten years has made it a special object of careful and profound study.

Gentlemen, the religious orders which you condemn, by anticipation and without a hearing, constitute an essential element of the free developement of the Church. Before the peace of the Church there were monks: in the deserts of Thebais; since that period, and every where, under all governments, in every clime, wherever Christianity has been preached and known, she has covered the world with monasteries. In numerous countries, in Germany, in England, and in the kingdoms of the North, the Christian faith has been introduced only by religious. I repeat it, throughout all parts, down to the French revolution the Church has never been seen unaccompanied by the monastic orders. It is the incontestable result of the history of fifteen centuries. What never was witnessed elsewhere, is a church like the church of France, such as you behold her, that is, restricted to the bishops and secular priests, despoiled of the glory and strength which she has ever found in the regular clergy.

What then is the origin of a state of things so universal? It is an imperative want experienced by certain souls, and which to them is inseparable from *a Christian conviction*, of aspiring to perfection, of obeying not only the pre-

cepts but the counsels of the Gospel, and of freeing themselves from the dangers of ordinary life, that they may the more securely gain the life eternal.

The supplying of this want is a right inseparable from the free profession of Catholicism; this is clear from the declarations of all the bishops demanding it in their memorials. You yourselves have very properly admitted this right for women: why should you then refuse to recognise it in favour of men? Why this puerile distinction which is recognised, neither by conscience nor by the Church? All history protests against such a distinction.

Monastic orders of men have filled the world with their labours and their fame; they have been the most pure and prolific fruit of religious zeal; they have given to the Church her most celebrated Popes, such as St. Gregory the Great, Sixtus V, and Pius VII; her greatest Doctors, St. Bernard and St. Thomas of Aquin; her most holy Bishops and most holy apostles, such as St. Anselm and St. Vincent of Paul.

They have rendered to civil society and to the world, services no less signal; amidst the darkness which succeeded the fall of the Roman empire, they were a beacon which indicated to a new people, and to twenty successive generations, light, security and peace. They cleared the lands of the half of Europe, and especially of France, in which more than fifty towns yet existing, are indebted for their origin, as well as their names, to the monks. These men whilst they wielded the pick-axe and guided the plough with so much vigour, were wont to enter their cells, to cultivate therein, every field and department of the human mind. They have preserved the deposit of the sciences which they transmitted, and of the manuscripts of all the ancient literature,—all the records and documents of our national history, in a word, all the elements of that very intellectual culture to which their enemies resort in search of arms against them. They have, moreover, preserved and cultivated all the arts without exception, and strewed over the earth gigantic monuments, whose very ruins still excite admiration and surprise.

Finally, it was they who discovered the secret of a charity so sacred, and at the same time so abundant, that pauperism appeared not until after their destruction. [Dissent and mumuring] Gentlemen, I have said *pauperism*, and not 'poverty,' and I maintain that pauperism did not make its appearance until after the destruction of the monks. Behold then what these men have done for the world during fifteen centuries. And they accomplished it all without employing constraint, solely by the sovereign power of liberty and love, and in virtue of one principle only, the denial of self, for the love of God, together with one very simple method only—obedience, and in view of but one end only—the salvation of their souls.

Ah! doubtless in their history have been found abuses, degeneracy too, disastrous and sometimes shameful! No one denies it. But has chance disclosed to their enemies any thing under the sun which has been protected from abuse and *degeneracy? Has not property* had its abuses? Has not royalty had its

abuses, and the most alarming of all abuses ?And should therefore those i tions be suppressed? True indeed, like every thing human, the mona stitutions have undergone great and deplorable alterations; but these c sprung, almost always, not from an intrinsic source, but from the misch influence of a lay spirit, and principally from the usurpations of civil One fact is incontestable, which is, that there have been no human instit which offered themselves so easily to the most vigourous and efficacic forms.

Behold then the services which they have rendered society according testimony of history honestly consulted. They have confered upon it a ben my opinion, still greater, in giving to it a wholesome activity, a refuge ing and secure for whatever could not be relieved or effected by ordina But what I admire beyond all, is the conception and practice of the se tranquillizing the maladies of the heart, correcting so many disorderly i ations, of disciplining and fertilizing so many dangerous ambitions, in t som of what is termed so appropriately—the peace of the cloister!

Does any man believe that all this would be so bad, so dangerous in t som of a society like ours, when every thing conspires to excite the am the imagination, and the disordered mind, when nothing suffices to cal regulate them, when material wellbeing, selfish and present enjoyment s sole end and object of all the appetites, where those religious vocations you desire to proscribe, are substituted by so few advantages,—by the 30 cides which you compute every year in your statistics of criminal (2586 in 1838, 2747 in 1839, 2814 in 1841.)

Now, if there be a character, which with but few exceptions, is com all the religious orders, it is assuredly that of the vocation of teaching have been engaged in the work of education, not in France alone, but where, not at the present day, but always; they have been the precep all Christian Europe; from the first down to the thirteenth century the exclusively the instructors in public and private education. When, at period, the universities began to flourish, the religious orders continued lateral instructors, and that was the era too of their greatest splend France; they continued to pursue this course, down to the reformation the French revolution. The interdict prohibiting the religious orders to te they who were the founders of education amongst us,—is a fact alt moral and unique. During eight centuries, they, and they only, have pre to the world, public *Instruction* as a sacred deposit: during six other ce they practised it as a beneficent and incontestable right, and now it is that they alone be excluded from it! Such is the justice and the grati our age.

But whence the desire of this exclusion? It arises, not perhaps s from a hatred of religious orders in general (for men are content to forg *services and pervert history to calumniate them;*) but rather through fe

hatred of the Jesuits, that is, of an order which in modern times, has won the highest honours, in the departments of Education. I say in modern times; because the Benedictins laboured more and during a much longer period in the cultivation of the human mind. But if the Benedictins and other religious have, at several times, been massacred, by the barbarians who met them and their colleagues, in their career, it is a thing unknown that the most barbarous nations entertained a thought of prohibiting them from Education. This refinement of despotism reserved for modern philosophy, was to be directed only against the Jesuits. This special distinction and honour belongs to them and it does delight me to see them recover their position. M. Cousin has told us that, it excites the smile or the contempt of any one acquainted with such matters, to hear persons descant on the talents of the Jesuits for Education.

Chancellor Bacon who had no knowledge perhaps in such matters, but to whom M. Cousin would not refuse to concede some competency in philosophy, has said: "As regards the art of educating youth, it would suffice to say: Examine the schools of the Jesuits; for we do not see any thing better than these institutions. *Consule scholas jusuitarum: nihil enim quod in usum venit, his melius. De Aug, Scien.* i. vi. c. 4."

Descartes also, whose competency M. Cousin would not deny, and who was a pupil of the Jesuits, has rendered to them a similar testimony. In his 90th letter, he states: "Since philosophy is the key of the other sciences, it is of the highest utility to comprehend the study of the entire course as taught in the schools of the Jesuits. It is a tribute of honour which I owe to my former professors to say that I do not know a place in the world where it is better taught than at La Fleche, (a Jesuit college.)

And Voltaire, who amongst the pupils of the Jesuits, is certainly not the one who reflects the greatest honor on them; [A laugh] but who undoubtedly possessed a thorough skill in affairs of taste and knowledge, has said: "Nothing shall ever efface from my heart the memory of Father Porèe, who is equally dear to all those who have studied under him. Never was there a man who rendered study and virtue more amiable. The hours of his lessons were to me most delightful hours; I had wished, that at Paris, as at Athens, it had been so arranged that persons of every age could have assisted at such lectures. Often I would have returned to hear them." Such, gentlemen, are the teachers which you ask to proscribe!

Chateaubriand, whom we may well quote after Bacon and Descartes, says: "Learned Europe has suffered an irreparable loss in the Jesuits. Education has not retrieved their fall." And at the very epoch he was recording this fact, under the Empire, Napoleon, thus expressed himself: "It is my opinion, that the Jesuits have left behind them, a vast vacuum, in the affairs of education."

Thus Bacon, Descartes, Voltaire, Chateaubriand and Napoleon are all agreed! Gentlemen, these great authorities are worth perhaps as much as that of M.

Cousin. [A laugh.] If one be mistaken in having the same opinion as thes illustrious men upon the merits of the Jesuits, at least it must be admitted tha he errs in good company.

But, we are told that all these eulogiums apply only to the first century o the Jesuits, a century of heroism, of sanctity, of glory, &c. M. Cousin ha said so, when tracing the other day, a magnificent map of that century. I the first place, that restriction is entirely inaccurate, because Voltaire an Napoleon do not speak of the first but of the last century of the Institute Again, if the first century was so irreproachable, how did it happen that i was precisely then, fifteen years after St. Ignatius, or at the time of St. Franci Xavier that the University of Paris, whose successors you affect to be, shut it doors against them, and prosecuted them before Parliament? How was it tha precisely then, during all that first century, so admirable and so fruitful accordin to you, the Pasquiers and the Dumoulins and other legislators heaped accusa tions upon them? They were better defended but not more attacked then than since; and if they were irreproachable then, there is every reason to con clude that modern invectives against them, rest upon no better foundation.

So then the University of that day, I perceive, entertained in common wit the modern University, an animosity concurring in all respects; they banishe the Jesuits precisely on account of their merit, as they had done, three centu ries before with St. Thomas of Aquin whom M. Cousin would call a ma eminent "for his time," and as since they banished Descartes, who has now s many partisians and of whom so much has been said, in this house, for severa days past, and who, was treated by contemporaneous adversaries; as a Jesui *de robe court*,—a circumstance which may serve to console those who bein more modern and altogether less illustrious, possess nothing in common wit him except to be thus qualified.

I do not appear in this place to refute all those unjust accusations of whic the Jesuits have been the object. However there are two which by thei having, recently, been introduced into this discussion, have acquired thereby degree of authority which it is important to remove.

The first is one, I avow it, which has struck me with astonishment to hea coming from M. Cousin: he stated in your presence the other day, not in th warmth of a hasty extemporaneous address, but in a written discourse, tha the constitutions of the Jesuits prescribe, that in the course of studying philo sophy, that all questions regarding God are to be passed over: *Praetereantu questiones de Deo!* Now, Gentlemen, are you unacquainted with the original of these same constitutions cited by M. Cousin? I hold them in my hand. take a copy of which there exists no suspicion, for it is the same which wa employed by the parliament of Paris in preparing its decree of 1742. An what is the fact? Not that they shall pass over all questions regarding God the constitutions say explicitly that in Metaphysics, those questions shall b *used which treat of* God and of Spirits, and which depend altogether, or i

part, upon revelation.* That is to say, that they shall follow the rule laid down, applauded and defended by M. Cousin himself before you, in the course of this debate! that they shall not teach a metaphysics contrary to revelation, but apart from it, independent of it, and bringing to the support of revealed truth the demonstrations which we arrive at, from reason alone!

Freely indeed, do I absolve M. Cousin from the suspicion even of a desire to falsify the original text, in order to combat his opponents; but I will reproach him, in his presence—though he be not only a very eloquent philosopher but a most able philologist, I shall reproach him for having borrowed, without verification, a citation from a calumnious pamphlet, wherein almost all the passages cited are falsified, like that you have just seen. And since we are treading on the ground of Escobar it will be admitted that here at least the *Escobardianism* is by no means on the side of the Jesuits.

But, Gentlemen, behold another proof of the extreme negligence with which persons of the greatest gravity repeat accusations without the least foundation, when they treat of the Jesuits. M. Passy, that veteran minister, a man always so grave, and so moderate, has just told you, that in a History of France, arranged by the Jesuits, the emperor Napoleon was styled the Marquis of Buonaparte, Lieut. General of the armies of Lewis XVIII.

Now, gentlemen, I have the honor to announce to you that such is not the case, that such is not at all the fact, that this stupid falsification of history never existed; had it been a fact it would have proved very little in favor of the alleged dexterity and craft with which they reproach the Jesuits, but the whole matter turns out to be a mere forgery. The history mentioned has been stereotpyed; more than 100,000 copies have probably been printed; it has been circulated, and still circulates, in every direction. The author who is still living, declares upon the word of a priest and a man of honor that he has never written a sentence of what has been imputed to him. Here are the two first editions of the work dated 1810, and 1816. They contain, I admit, many opinions against the fame of the Emperor, and which are contrary to impartial history, but such opinions was the fashion of that day. Recriminations, if we desired to deal in them, would affect a much higher quarter than that of an obscure Jesuit; they would reach men whom we all respect, men who like others were swayed by a political reaction. But these works contain not a line, or trace of the absurd falsifications. We read here literally: "Napoleon Bonaparte, proclaimed emperor, under the name Napoleon, afterwards crowned by Pius VII;" and the details hereof are subsequently given in the work.

None in this house, surely, has ever seen a copy of the History of France, which contained the absured transformation of Napoleon into a Marquis. And if a copy could be found any where which contained it, I would say confiden-

* In metaphysica questiones de Deo et intelligentiis, quo omnino aut magnopere pendent ex veritatibus divina fide traditis, prætereantur. Instit. Soc. Jes., II, p. 194. de Prage, 1757.

tially that some enemy of the Jesuits had inserted it therein,—and that the interpolation could not astonish any who beheld, with his own eyes, as I did, lithographs, in 1830 representing the Jesuits, going through the military exercises, in the parks of Montrouge, for the purpose of teaching the art of war to the people of Paris. [Laughing and much emotion.] Yes, Gentlemen, I have seen it, and it is in this way, history is composed not amongst the Jesuits but against the Jesuits. Those who fabricated, and issued for sale, such inventions, are quite capable, it is presumed, of forging that history of the marquis Bonaparte, to disgrace the victims of their animosity with more effect.

But you hear continually the question, where originates all this attachment to the Jesuits ? Is not religion they say, to be more esteemed and valued than the Jesuits, and cannot the former be esteemed without the latter ?

Ah ! Gentlement, shall we then tell you what it is that attaches us so strongly to the Jesuits ? Well, it is precisely the atrocity and reckless character of the attacks aimed at them,—the calumnies with which they area ssailed. What heart possessing one generous, one refined feeling beholding men who are his brethren, the priests of his faith, overwhelmed incessantly with wrong, treated most perfidously, does not experience an irrepressible desire to defend them ? It is thus we are attracted, this is our impulse, but it is a passion of hatred which actuates the enemies of the church. I do not mean to affirm that the opponents of the Jesuits are all enemies of the Church ; yet I say decidedly that the enemies of the Church are ever the most virulent adversaries of the Jesuits. Their first blows are always aimed at them, and it is this that has earned for the Jesuits the esteem and confidence of Catholics, who regard them therefore as their advance guard, the select batallion of the church. One of the more honest amongst our opponents has made a frank avowal of this ; "*Jesuitism*, it has been said, is nothing more in this country than an antiquated formula which merits, at least, the honor of assuming to itself, all that popular hatred of whatever is odious and retrograde in the tendencies of a degenerate religion. Maugre the distinctions which have been made, between the French clergy and the fathers of the faith, every one understands the drift of this contest, which in reality resolves itself into the question whether it is exclusive Catholicism, or liberty* shall be victorious."

This conviction acknowledged by the enemies of the clergy, is gradually disclosing itself amongst ourselves who are the children as well as the defenders of the clergy. This it is, and perhaps I should not conceal the fact, which has made a convert of myself. For I too have been converted to the Jesuits. When I was a pupil of the University, under the Restoration; when I pursued the course of Messrs. Villemain and Cousin, of the Sorbonne, I also vituperated the Jesuits, and, surrounded by unbelieving associates, I concealed

* Liberty is used by this writer to mean, not the civil right, or liberty of conscience, which is guaranteed by the Charter, but a freedom, or independence of God and all religion ! *Licentiousness is the term* he should have used.—Tr.

ntipathies to the Jesuits, under the mantle of a Christian faith as occurs equently, with many persons of the world.

ut when, looking beyond the surface of things, I have seen in the world, in history, that in every country from Paraguay to Siberia, every persecu- f the Church, from the Marquis of Pombal to the Emperor of Russia,—all ees of error from Atheism to Jansenism,—were arrayed against the Jesuits, in iversal conspiracy of proscription; when in the religious struggles of our day, I have beheld the same symptoms though on a smaller scale, oh! then re said within myself, there must be in these men something holy and mys- us, which explains the motives to this marvelous union of enmities so lly different. There must be in this instinct of hatred, ever so clear ed, something which indicates that it is thus they reach to the very heart e Church. Behold then the reason of my becoming an advocate and admi- f the Jesuits, after having been their enemy. And, thanks to heaven! in step I have not been alone. You have heard, the other day, the senti- s of Count Beugnot. You behold the vice-president of your assembly, ead of the royal Court of Paris, the principal author of the famous decrees 28, in favor of the amendments which go to repeal the statute which udes the Jesuits. And you may have read the arguments in favor of those under the Charter of 1830, written by that learned jurist and able and mplished minister, M. de Vatimesnil, who had been the colleague of nt Portalis and of Count Roy, when the statutes of 1828 were enacted, who was with the honourable M. Bourdeau, until Polignac became min- .

ut, it is alleged that the Jesuits have been guilty of great faults! That committed faults of judgment, when they had been implicated in civil af- , I do not deny; and detesting as I do, with all my soul, whatever either ediately, or remotely tends to despotism, I shall reprove properly, any committed in this line, whenever the reproaches on this subject can be ed to me to be founded in fact. But supposing them all to be so founded, then are they who have not committed faults? And what assembly is it, dynasty, what constituted body, which has committed fewer than the So- of Jesus, and above all, which has redeemed its faults by such transcen- merits? Undoubtedly the Jesuits are not infallible; according to Catho- rinciples the Church only is infallible. But the Church really has employ- er infallibity in their favour, she created them, she has availed herself of services in both the old and the new world, during three centuries: after st odious persecution, she re-established them, and to the present day she nizes their children, and, upon her altars, she exhibits them to our vener- n.

es, the infallible Church has done more for them than for any other modern r: in her most august assemblies, in the last of her general councils, at t, she *bestowed solemnly upon* the Society of Jesus, an imperishable

approbation; and if since one Pope, overcome by violence and hypocrisy, suppressed, without condemning the Society, another Pope, the author of the Concordat, re-established it; and nineteen Sovereign Pontiffs have given to it, publicly and officially, the most magnificent eulogiums. I know not a body, or an institution in the world, which unites the same claims to the confidence of those who recognise the authority of the Church. I wish that they who seem so animated, with an affected docility towards the Holy-See, when they cite the brief of the suppression by Clement XIV, were equally docile to the authority of Paul III, who created the Jesuits, to Pius VII, who re-established them, and to nineteen other Popes who so constantly protected them.

They speak of their suppression in the last century. Ah! Gentlemen, how I should wish that, in this place, time permitted me to offer even a brief review of the enormity of that iniquity. I should wish to cite for you the unanimous protestations of the prelates of France in their assembly of 1761 and 1762, together with the eloquent regret of D'Alembert and Lalande, that you might thus judge of the strange courage with which the minister of public Instruction, has ventured to say, in an exposition of his motives, that the voice of no man in authority shall be raised in their defence. Our former colleague, the Marquis Lally-Tollendal, was more just when, under the Empire, in 1806, he wrote, "that the destruction of the Jesuits was the act of a party, and not of justice, and a blind and vindictive triumph of the judicial authority over the authority of the Church and even of the crown; that the motives were futile; that the expulsion of many thousands of subjects from their homes and their country, on account of metaphors which were common to all monastic institutes on account of certain old volumes which lay buried in the dust, and whose contents were nothing more than a doctrine which was held, at the time, by all casuists, was an act of the most arbitrary and tyrannical character, which could possibly be exercised; and which resulted in a derangement causing a vast injustice, and in particular, inflicting an incurable wound upon the national education." I shall exhibit to you the Pontiff who sacrificed these men to appease the iniquity of the times, distressed in his dying moments, and exclaiming: "I was compelled, I did the act against my will!" But time does not permit it; and I desire rather to refer you to a work recently published by your colleague, Count Alexis de Saint Priest, written precisely upon this same Suppression. It is the production of an adversary, but of one of those ingenuous and learned opponents from whom there is always something to be gained. Read it then, gentlemen, and you will see the disgraceful origin and all the odious details of the most criminal affair of modern times: you will there find the letters to Madame de Pompadour charged to the so intriguing and politic Jesuits, because they were not disposed to tolerate her relations with Lewis XV; and there also you may see pourtrayed the dishonourable and frivolous motives which armed the powerful against them; nor will you conclude the *perusal of the* work, I am certain, before your hearts have felt moved with

compassion and respect for the victims, as well as indignation and contempt for their executioners.

It has been said, and even in this house, that the existence of the Jesuits was incompatible with public liberty. But, gentlemen, was it a spirit of liberty which caused their suppression in the last century? Was it liberty which Madame de Pompadour represented when she assailed those men? The liberty of adultery, yes; truly, it was no political liberty. Was it liberty those Parliaments defended who condemned them? Those magistrates, disgraced by persecution, those constant violators of the sanctuary of conscience, who to-day cause the works of the philosophers to be burned by the hands of the hangman, and to-morrow had the Blessed Eucharist, borne between two musketeers, by recreant priests, to administer, by statute, sacraments to those to whom the church had refused them? Again, was the Marquis de Pombal a champion of liberty,—he who tried to reconcile France to the inquisition, and who dishonoured Portugal by the horrid punishments and most frightful tortures which he inflicted on his victims? Was it also a spirit of liberty which inspired Charles III, with the pragmatic which suppressed the Jesuits,—the man who according to M. de Saint-Priest, enacted that all the Spainards should observe an absolute silence on that subject? "Every controversy, or declamation, or criticism, or even apology touching the matter shall be reputed a crime of treason, because it belongeth not to individuals to judge or interpret the will of the sovereign." Behold, gentlemenn, what was the spirit which presided in the affair of the suppression of the Jesuits. If that be liberty then, I freely avow it, she ought not to be invoked by her defenders. But that suppression avails nothing; it is glorious for such men to have fallen, not by the sword of liberty, but by the last excess of a most odious despotism.

And at this day, can this pretended incompatibility of the Jesuits with public liberty be shown? I think not, and I venture to say that it is merely a gratuitous assertion, for which there is not even the semblance of truth, in the face of facts, manifest and universal, which demonstrate that if the existence of the Jesuits be inconsistent with any thing, it is with despotism, and above all, with that hypocritical despotism, which disguises itself under the name of liberty. In the actual condition of public matters, nothing is better established than the fact of the existence of the Jesuits, in every country which possesses genuine liberty. There are three nations which enjoy public liberty, far different from what it is in France. They are America, Belgium and England. However, one may admire, more or less, the institutions of those three countries, and be more or less pleased with them, or otherwise, it cannot be denied that all of them enjoy liberty on a more extensive scale than what is in France.

Well, in those three nations, and moreover, in Switzerland, even in Holland, in the Spanish republics of South America, in Guatimala, where a colony to-day is *being founded,—every* where in fine, where there is real and true

liberty, the Jesuits with their vows and their colleges, exist,—free, tranquil, and prosperous; and in no quarter and at no epoch, could they be reproached with the least attempt against, the slightest opposition to, the liberal institutions of those kingdoms and republics, which call for them, as a safeguard of their rights.

And these colleges,—gentlemen, remark it,—are partially supplied from the youth of France, excluded from their own country by unjust legislators, who perfectly content themselves with the education which they find in France refuse to their fellow-citizens the means to educate their children in the way they desire. Yes, more than 1200 of the youth of France, belonging to the best families, that is to say, a fourth of the number which the University educates in the royal colleges, depart in search of a foreign religious education, and bear witness to heaven and earth, of the prejudices and intolerance which still reign amongst us, and of the slavery which is disguised under the name of liberty.

Can you believe that this compulsory excitement, with which they begin life, is for them a good school to learn love and respect for the laws which violate the consciences of their fathers, and interdict them the fulfilling of the first right of parents—the free choice of the education of their children? And to complete this inconvenience, shall you invent new restrictions, and interdict, as is the practice in Russia and Austria, to parents the right of conducting their children out of the kingdom? Ah! you will not be the first who has entered into such a project; nor will you be the first to repent of it. The English have already tested it, in that horrible penal code which long dishonoured them, against the Catholics of Ireland; you all know what was the issue. William, king of Holland, issued his prohibition against the Belgians coming to be educated in France. You know also how that resulted. No you cannot adopt any of those restrictive measures without proceeding in course which has conducted powers equally as skilful as yourselves, to their ruin.

But, gentlemen, is it at a moment when all Europe has abolished those antiquated laws and absolute usages which violate the sacred asylum of conscience that motives may be discovered therein, for proscription and exclusion; when England has, for some time past, repealed the *test* act which was cited the other day, by M. Rossi; is it at such a moment as this, you would consent to stain your code with so foul a stain! You would again establish odious distinctions between different classes of Frenchmen! You condemn very justly the detested annoyances, arising from that harrassing imposition of restrictive forms belonging to our anterior history; and yet you call for, and apply similar measures yourselves; and although recently, in your game law, you respected the inviolability of the material mansion, so far as to tolerate within the walls what you have prohibited outside of them, you pursue religious faith, and *religious consecration* even into the heart of the priest; you level the walls

that sacred and inviolable mansion, called conscience, to extort an affirmation which must deprive a citizen of the benefit of your law. You require from him what the law requires from no one,—to condemn himself by his own confession. And you cannot see, that by this very iniquity you are rendering to conscience a most beautiful homage, you fall prostrated before her sincerity, and as has well been observed, you treat her like Aristides, who was called upon, unhesitatingly, to write his own sentence, so certain were his enemies of the probity and veracity of the man whom they desired to proscribe.

Gentlemen, remark what is passing under your own eyes. The christian pulpit has always formed a portion of the glory of France, even in an intellectual and literary point of view. Now what phenomenon does it exhibit to you at the present day? Two men, rivals in eloquence, but intimately united by reciprocal affections, by the common object of their labours, and by the analogy of the revolutions of their lives; the one whose words rush on as an impetuous torrent, bearing all before it, surmounting every obstruction to its surprising and indomitable career; the other always harmonious and correct like a majestic flood, diffuses the waves of his eloquence: one by an irresistible affecting enthusiasm reaches the depths of the most rebellious hearts, inflaming them with faith, humility and love; the other persuades and silences equally by the charms as by the power of his language, enlightening the mind and purifying the heart; both of them, the Dominican and the Jesuit, successively year, after year, attract thousands of attentive auditors, who experience feelings of wonder and delight; both thus reflect on the French pulpit, an eclat, a popularity and glory which has been unknown since the days of Massillon.

Well, these men, the honour of Catholic France, whose rivals are not seen, whose superiors are looked for, in vain, in any other public department whether political or literary, these very men you proscribe; you declare them incapable of the charge of conducting education, you refuse to them a right which you extend to the lowest graduate! and this too by a law which is called a law of liberty! You exclude them from that teaching to which persons may devote themselves with impunity, whose names I would not pronounce along with them, and who have produced great scandal; you exclude them, only them,—I mistake, them and culprits branded by the criminal laws of the country, or branded, in the judgment of their fellow citizens, by their notorious immorality.

And for what cause do you exclude them? Their capacity was never known to be doubted: is it then their immorality which disturbs you? Have they committed any crime? Are they conspirators,—enemies of the public peace? No, their lives are as irreproachable as their eloqence is brilliant: they have gone forth every where doing good.

Their crime was to have felt a conviction that they should place their talents, *energy, devotedness, and even disinterestedness* under the safeguard of a holy

bond; it was to have renounced the three great temptations of humanity, the flesh, money, and the independence of the will; their crime is to be engaged by special and inviolable obligations even until death, in the service of God and of their neighbour. This is their guilt; it is on this account that legislators of a civilized country,—a country which calls itself Christian, and which is indignant if it be styled infidel,—declare the men of whom I speak, them and those like them, incapable of taking charge of youth.

I say it confidently, that such a proceeding as this, would not take place in Turkey. No, if Father Lacordaire, or Father Ravignan went for the purpose of opening a school in Turkey, it would not be closed, under the sole pretext that these men are dedicated to God by three vows which for several ages have produced such wonders.

And who has told the authors of this exclusion, that these men represent not a host of similar characters? They both belong to two orders—who have filled the world with their virtues, their genius and their martyrs. Whence is derived the right of sealing up this consecration, energy, and talent in its pure and fertile fountain? Whence originates,—who has given you, the right of saying in the name of France: I have vigour, talents, and devotedness equal to all that. It is said, these men possess all these qualities; but no matter, I am not disposed to make trial of them. They are Frenchmen too: no matter, let the bosom of their country be closed against them! They demand liberty and equality: let liberty be, as regards them, a chimera, and the protection of the laws a lie; or rather, let them be free as those liberated from the galleys, and rank with the convict released from justice! Yes, gentlemen, such is the case. The slaves of the galleys, convicts and monks, form the Categories of your exclusion.

Ah! gentlemen, is it then so difficult to tolerate what you do not love? to leave to others to do that for the performance of which we feel no relish ourselves and which no one imposes upon us? Shall we never know anything but self? Can nothing induce us to pardon a difference of origin, opinion or views? What! although ever and over all, the victors,—always exclusion, always intolerance! But why then do we not comprehend that whilst we are wounding the liberty of conscience in our fellow citizens, we forge claims for our own conscience, and that the terrible sword of violence and persecution, which is ever dreaded by ourselves, may one day be turned against our own hearts and transfix them by its envenomed points?

To me it is a subject of astonishment and regret to find a measure like the one in question, presented to the nation under the guardianship of the men whom I behold on the bench of Commission and on the bench of ministers; and to see them obedient to the blind clamours and furious menaces which have dictated those clauses of the present bill, which the law proposed by M. Guizot in 1836, indignatly rejected.

And to you who ascended to power, and who are yet in possession of it,

what shall I say—have you not experienced the fury of those clamours and of those menaces? Have not you more than any others in France, been a butt for similar outrages? Have you not witnessed arrayed against you a conspiracy of all those odious falsehoods, of all those last resourses of a hatred which is incapable of seeing anything, or of hearing anything, and which, it would seem, must be satiated at any cost? What fate should be yours if all those members, who, whilst they oppose you in politics, are yet just towards you individually, were so debased as to render themselves the plastic instruments of those furious passions and falsehoods? Yet on your own part you permit that men, vastly more irreproachable than what it falls to the lot of public men to be, whilst mingling in the orgies of political life,—you permit those very men to be the victims of an atrocious conspiracy, well known to you as such! The most eloquent of your party has recently, said with a noble pride, that however men may accumulate injury upon injury and calumny upon calumny, these shall never mount up to the level of his contemptuous regard. But when those injuries and calumnies are directed against the poor religious, whom none can convict of a solitary act, or word, meriting reprehension during the thirty years they have been in France, then they accquire importance, and they rise not only to the level of your regard, but they surpass it, they overwhelm you, they carry you away in their career. What eight years since you scorned to do, you propose to-day; you defend it, nay it has your assent. Is this a proof of strength or weakness? Is it onward, or is it retrograde? Honest men, and men of feeling will answer. In vain, I look for the proud victor of the unjust clamour of the multitude; I discover only their echo, their accomplice, or their docile instrument. Ah! if after so many lessons, after so many mistakes, a new proof were still needed, of the moral misery of power in our day, and of the melancholy compensations of political greatness, I should ask for no other than that cruel dominion of circumstances, which makes the most eminent men faithless to themselves, compelling them to bow their heads to prejudices in which they share not, to assume the yoke of passions which they despise, to immolate to antiquated animosities, to false charges, to calumnies a thousand times refuted, on the altar of mistrust, jealousy and fear, innocence, liberty and religious devotedness.

PILGRIMS OF MARYLAND.

But if the past was gilded to our adventurers with the sunset gleams of regret, clouds and darkness rested on the future. The perils of the sea in a rude age of navigation, lay before them. Their path was beset by the pirate and the public enemy. The dangers of the wilderness awaited them in America. They might be swept away by diseases of an unknown climate. Colony

after colony had been cut off by the savages in Virginia; and, from their countrymen who had at last gained foothold there, they could anticipate no friendly reception. Yet they embarked with unwavering confidence in Him for whom they suffered, and who had forwarned them "that they should not accomplish all the cities of Israel," till His second coming. They embark but not alone. The stewards of his mysteries are with them to animate by counsel, and confirm their strength with the appointed means of grace—four members of that sacred band, whose footsteps are found in every land that has been trodden by the missionary—the disciples of Loyola, who, with the dauntless courage of their sainted founder, have waged unceasing war with the powers of darkness, for the last three hundred years—those wonderful men, who, accomplishing the apostolic injunction of being all "things to all" for the salvation of souls are alike at home in the wigwam of the savage, or the palaces of kings, the hardiest of the rude, the most refined among the polished, the most profound among the learned; whose reports of the missions are at once the journals of science, and records of God's dealings with the human soul; who are to-day found exploring the precious manuscripts of the Vatican and to-morrow on the way to bleed with the martyrs of China, to catechise the boors on the banks of the Niemen, or the Blackfeet on the prairies of the west; at one moment forming youth to learning and virtue in the quiet shades of their academies, and the next leading the crowds of the city, from the dusty walks of business, to the cleansing waters of penance, and reclaiming wanderers to the ancient ways, less by the coercion of a resistless logic, than their simple exhibition of the beauty of holiness!

In happy illustration of that celestial harmony that filled their souls, our wanderers loose their canvass on the anniversary of the day when the martyred virgin who for fourteen centuries has been honored as the patroness of sacred melody—"the sweet inventress of the vocal frame"—received her crown. With pious care and in accordance with the beautiful ritual of the Church, they commend their ship to Him whose power supplied the failing faith of Peter as he walked on the waves of Galilee! Escaped from the dangers of the port and channel, they gain the open sea; and for a few bright hours the deceitful element presents a smiling aspect. But the shades of evening are deepened by a rising storm—it increases—their pinnace displays the preconcerted signal of distress and is suddenly lost to view! They mourn their companions with that peculiar grief that is only felt by those who find themselves alone on the waste waters. But a closer calamity soon engrosses their attention. Their own stout ship is nearly engulphed. The solitary sail she spreads is rent by the fury of the blast; and no longer obedient to the helm, she rolls at the mercy of the waves! The strongest hearts are shaken! the mariners avow their danger and their fears! the exiles betake themselves to prayer, and prepare as for the last confession! At this awful crisis Father White bows down before his God, as he artlessly remarks, "with less than his usual tepidity." He represents the object of his expedition—to honor his Savour's blood in the

alvation of barbarians; and as the Lord stood at night by the shipwrecked Paul, bidding him to be of good cheer, so an interior light of present consolation, nd assurance against future danger on the voyage, is poured on the soul of his humble herald of the cross. He rises from his knees, and the storm is lready abating!—*Read.*

RELIGIOUS INTELLIGENCE.

ILLINOIS.—*Chicago.*—On the 16th of July, the Feast of the B. V. M. of Mount Carmel, the Rev. Jeremiah Kinsella, deacon, was raised to the digni-y of Priesthood by the Rt. Rev. Wm. Quarter, Bishop of Chicago.

On the 5th of August, the Feast of the B. V. M. *ad nives*, Messrs John Brady and John Ingoldsby received the tonsure, the minor orders and sub-dea-onship, at the hands of the Bishop in the Cathedral at Chicago.

KENTUCKY.—The *Catholic Advocate* gives an account of a Spiritual Retreat, eld at the Theological Seminary of St. Thomas, in the Diocese of Louisville, or the clergy of that Diocese. The retreat was opened on the 25th of July nd terminated on the 3rd of August. It was attended by thirty-one clergy-nen and conducted by the Very Rev. J. Timon, C. M., whose usual zeal was ignalized in a special manner on this interesting occasion.

On the 4th Aug. the Rt. Rev. Bishop of Nashville, celebrated a pontifical mass n the church of St. Rose, Washington co., during which, this worthy Prelate, y special permission of the Rt. Rev. Bishop of this Diocese, conferred minor rders on three, and sub-deaconship on two, of the Community of the Domin-cans. The names of the young men promoted to subdeaconship were Alber-us Clarkson and Joseph Ryan; they will shortly commence their theological ourse and we hope be prepared for the priesthood when they shall have eached the canonical age. Beside the Dominican brethren, they were present n the occasion, several of the Rev. Fathers and Scholastics of the Society of esus: among them the talented President of St. Mary's College, Rev. Dr. Mur-hy, S. J., who kindly consented to deliver the panegyric of St. Dominic.—*Ib.*

OHIO.—The German Catholics of *Cincinnati* provide for the poor of their wn people with true Christian solitude. They have a treasurer who receives is funds from the donations of the charitable and from the collections in the hurches. A committee of two in each ward investigates the claims of the pplicants and draws on the Treasurer for such sums as may be required to elieve the distressed. In this manner they discover all who are really in want nd provide for their necessities.—*Cah. Tel.*

New York.—*Ordinations* were held in St. Patrick's Cathedral by the Rt—Rev. Coadjutor, Bishop Dr. M'Closkey, on the 13th, 14th and 15th ult.; and the following gentlemen were raised succesively to the orders of Sub-deaconship, Deaconship and Priesthood, viz :—Messrs. John Sheridan, Thomas McEvoy, William O'Reily, Sylvester Malone, Mathew Higgins, Patrick Kenney and George M'Closkey.—*N. Y. Freeman's Journal.*

The Bishop of New York has issued a Circular to the Reverend Clergy and faithful laity of the Diocese for the purpose of calling on their co-operation to commence, forthwith, the foundation of a *Theological Diocesan Seminary* for the Diocese of New York.

The difficulties which have for some time existed between the Trustees of St. Louis Church, Buffalo, and Bishop Hughes, have been amicably settled.

Vermont.—We have often been called upon to witness the spread of Catholicity among the New Englanders. The Rt. Rev. Dr. Fitzpatrick, Coadjutor Bishop of Boston, visited lately the State of the Green Mountains. At Castleton, Rutland co., the sacrament of Confirmation was conferred on no less than 116 persons. At Middlebury, where a fine brick church is in progress of completion, 140 received the same sacrament. This is the first time, says a correspondent of the *N. E. Reporter*, that a Catholic Bishop has visited the Southern counties of this State, and a few years ago there was not one Catholic to be found all over this district.

United States.—*New Churches.*—During the last month the opening of the following new churches have come to our notice. In the Diocese of *Charleston*, on the 1st of July, the handsome stone church erected in Washington, Wilkes co., Georgia, was solemny dedicated to divine service, under the patronage of St. Patrick, by the Rt. Rev. Bishop Reynolds. In the same Diocese, a bank has been purchased at St. Mary's, Ga., for the purpose of a church. In the Diocese of *Vincennes*, a new church was blessed at Faux-Chenal, about eight miles from Vincennes, by the Rt. Rev. Bishop de la Hailondière, on Trinity Sunday. In the Diocese of *New York*, the corner stone of a new church was laid at Perth-Amboy, N. J., by the Rt. Rev. Bishop Hughes. In the Diocese and city of *Detroit*, the corner stone of a new church was laid with much solemnity on the 29th of July, by the Rt. Rev. Bishop Le Fevre. This church is destined for the rapidly increasing English congregation, and intended to be 170 feet in length by 70 in breadth. New churches have also been commenced at Southport, in the Diocese of *Milwaukie*, and in the Diocese of *Boston*, at Randolph, Mass.

West-Indies.—In the last number of the first volume of this Periodical under the head of *Catholic Statistics of the West-Indies* we observed, that Catholicity made wonderful progress in these Isles, especially those under English sway, and that thousands lately have been added to the fold of Christ. In proof of our assertion, we borrow the following particulars from the *Univers* of Paris, concerning the State of our Holy Religion in *Trinidad.* There

re now in this Island 160,000 Catholics. In 1826 there were but twelve Priests, and in 1844 there are one Bishop and fifty Missionaries. There are moreover twenty-one pupils for this Vicariate in European Seminaries, some of whom are soon to be raised to the Priesthood. The new Cathedral of this Island is truly the pride of the West-Indies: it is 210 feet long, 120 feet wide and 80 feet high, and was erected at the cost of 50,000 pounds sterling; to which the English Government has contributed upwards of 16,000 pounds. Since 1828, eighteen new Churches and twenty-two Chapels have been erected, and six others are now in progress of completion. No less than two hundred and fifty pupils frequent the new College erected for the education of boys, and the Convent of the "Ladies of the Sacred Hart," for the education of young ladies. There are also numerous Catholic Schoools for the poor all over the Isle.

South-America.—*British Guiana.*—The state of our Holy Religion on this unhealthy soil, owing to the resignation of Bishop Clancy and the deaths of several efficient Missionaries bears a gloomy aspect. We are happy to learn, however, that new and vigorous efforts are on hand for its revival. The *London Tablet* in a late number says: "The Right Rev. Dr. Hynes, Bishop of British Guiana, embarked on board the Tweed steamer for Demerara, accompanied by the Rev. Messrs. Knaresborough, Kelly and Costi. His lordship will be speedily followed by the Rev. Messrs. Balfe, Caldente, Fillanueva, &c., and by two religious ladies, to superintend the female schools, &c., in Georgetown. The Very Rev. J. Taylor, President of Carlow College, has accepted the office of Vicar General of the Guiana Vicariate, and active steps are being taken to promote the advance of religion and sound education; and several distinguished prelates, both in England and Ireland, are co-operating most zealously to place this important diocese in a flourishing condition, both by present assistance and by provisionary regulations."

Brazil.—Not only a devoted band of Jesuits, but also of Capuchins have lately left Europe to labor for the salvation of the savages of this Empire. The Rev. Father Gregory Mary de Bene embarked at Genoa, on the 25th of February, with three other Capuchins, namely, the Rev. Fathers Louis de Ravenne, Francis Anthony de Faberne and Paul Anthony de la Nouvelle Maison, for this work of love.

Italy.—*Rome.*—On the Saturday before Pentecost the election of a general of the Dominican order took place in Rome. The Most Rev. P. M. Vincent Ajello was elected to this high and important office. After the election the various provincials and deputies assembled in chapters for several days, and drew up many important rules and regulations for the benefit of the order in general.

England.—A magnificent building at Brewood, Staffordshire, designed for the performance of divine service according to the rites of the Roman Catholic Church, was opened with all the ceremonies of consecration, on Thursday

last. The Rev. Dr. Wiseman, Bishop of Melipotamus, officiated, and was assisted by a large number of the Roman Catholic clergy within a circuit of several miles. The proceedings were of an interesting character, and attracted many visitors.—*Morning Post.*

France.—The *Constitutionnel* announces, that the Pantheon will be restored to Catholic worship on the occasion of the anniversary of the revolution of 1830; that a solemn service will be celebrated in it on the 29th of July next, for the repose of the souls of the combatants who fell in the Three Days; and that the edifice will be afterwards open for religious worship on Sundays.

Germany.—The king of Bavaria, in his wonted liberality, in behalf of the monuments of Religion, has appropriated 80,000 florins for the erection of a Franciscan Convent at Oggersheim. The king of Prussia has given up his pretentions to interfere in the election of an Archbishop of Posen: whereupon the Metropolitan chapter entered upon a free election for that dignity, to be submitted to the approval of the See of Rome.

Switzerland.—The Canton of St. Gall has proposed to erect a new Bishopric for its precinct, which was readily approved of by the Holy See.

Conversions in Europe.—Among the numerous conversions to our Holy Religion that take place in Europe and come to our notice, we are wont to mention only those which are of a remarkale character, and in which the power of God is peculiarly manifest. Since the miraculous conversion of M. Marie de Ratisbonne, two years ago, from Judaism to Catholicity, similar abjurations have been very frequent among the Israelites, principally in France and Italy. Late accounts tell us that several of this once favoured people have entered the pale of the Catholic Church in Rome: and in Paris no less than thirty Israelites have made their abjuration in the little but beautiful chapel of the "Sacred Heart," erected by M. Marie de Ratisbonne, in thanksgiving for his wonderful conversion. This chapel is attached to that church of our "Lady of Victory," in which many devout prayers of the members of the "Arch-Confraternity of the Sacred Heart of Mary for the conversion of sinners," ascend up to Heaven, especially in behalf of the lost sheep of Israel. In Germany, during the last ten years, conversions have been very frequent among the *literati* of the country: the learned and the wise among the Germans, a nation so remarkable for deep feeling and inquisitive intellect, finding no repose in the aberrations of rationalism, in the sophistry of Hermesianism, or in the variations of Protestantism have fled to the ark of Catholic unity: witness such names as Count Von Stolberg, Schlegel, Charles Hue and others. By one of the late arrivals we have learned that one of the brightest names in German literature has been added to the fold of Christ. Mr. Hurter, late President of the Protestant Consistory of Schaffhausen in Switzerland, author of the life of Innocent III, to prepare which he spent twenty years in diligent researches, has embraced Catholicism. His abjuration of Lutheranism took *place on the 16th of* June in the chapel of Cardinal Orsini at Rome. Mr.

Hurter, says the *London Standard*, intends shortly to publish an account of the circumstances that led to his conversion.

AFRICA.—*Algiers.*—The Trappists of Algiers, now 40 in number, are destined to contribute greatly to the civilization of Africa. They have upwards of three hundred Arab youths, who under their special care are formed to religion and society in the noble pursuit of husbandry. They afford work and sustenance to poor laborers, who are in a destitute condition, the number of whom is seventeen. They keep an accurate agricultural journal of the soil, times, seasons, seeds, expenses &c. A correspondent of the *Semaphore*, a french paper, speaking of their industry and loyalty says: "The worthy monks, now engaged in erecting their monastery within a short distance of the spot where the French landed, and on the very field of battle of Staoueli, have not forgotten that it is in consequence of that event they are now enabled to raise the sign of redemption on the ancient soil of Mauritania, where the religion of the Cross so long flourished. At ten o'clock on the morning of the 14th June, the Trappists will celebrate Mass at Sidi Feredgi, in honor of the landing, and for the repose of the souls of those who were the first to seal with their blood the re-occupation of the land of Africa." A letter from Gigelli of the 31st May, states, that on Whit-Sunday a Catholic church was inaugurated, and a parish priest installed in the place, to the great joy of the inhabitants and garrison.

Isle of Mauritius.—This Island, formerly a French colony, did not abandon the religion of its first founders, on being transferred to England. The ecclesiastical administration, paralysed for a long time in its action, is now completely organized. A Bishop with a few Priests administer the spiritual wants of eighty-five thousand Catholics. A late number of the *London Tablet* has the following particulars: "We are informed by a communication from the Mauritius, that the Rev. Mr. Larkin, one of the estimable ecclesiastics who accompanied the Rt. Rev. Dr. Collier into the colony, having been appointed curate of the parish of Grand Port, has lost no time in erecting, at his own expense, a gratuitous school in the district. Our correspondent says:—'In the beginning, and even for some time, he had but two or three pupils; this very limited number excited the laughter of the inhabitants, but the perseverance of the Rev. Mr. Larkin never gave way, and the number of his pupils gradually inereased. He established his school in a more proper manner, and within a short time, such was the number of children that came in, that the Protestants have lately been compelled to shut up their principal school, in consequence of the total desertion of their pupils, who have passed over to the Rev. Mr. Larkin's school. The archipelago of Seychells is totally deprived of Catholic priests; some ministers, members of the Church of England, or Dissenters, have visited these islands, but their proselytism has made no progress. The inhabitants remember that they are of a Catholic origin, and they wish to stand faithful to the creed of their fathers.'"

ASIA.—Catholicity is daily making new progress in the vast Asiatic posses-

sions under English Dominion. The *Bengal Catholic Herald* informs us that the Bombay Government have lately made provision for the support of a British Catholic Bishop for that Presidency, and that official notice was received from them, within the last month, that 150 rs. per mensem will be given to fit and proper Catholic chaplains at Kurrachee, Hydrabad, and Sukkur, in Scinde. We understand also, that a new chapel has been ordered by Government for the use of the Catholic Military at Poonah, and another at Aden. Let us hope that these are the first fruits or rather the symptoms of a sincere disposition in the British rulers of India, to place the Catholics of the Indian army on an equality with their Protestant comrades. Seven Missionaries, viz: Rev. Fathers Pedro Pellicei, Dr. Bartoine Sandoiui, Dr. Joze Hovella, Dr. Quernbino Bianqueri, Italians of the Franciscan Order, and Rev. Mr. Pedro Colombier, of Versailles, Dr. Francisco Leam, native of Canton, and Dr. Joaquim Kuoh, native of Hu-quoong, Chinese priests had arrived at Bombay, all destined for the China Mission, and who were to have left that presidency in the latter end of last month on board the Julia, Captain Jones. They left Rome on the 12th February last in company with eight other fathers of the Society of Jesus: the latter took their passage on board the Hindostan steamer for Madras and are destined for the Jesuit mission at Madura. A Diocesan Synod has been held at Pondicherry, India, at which the Provincial of the Jesuits, twenty-five European and three native Priests were present. A letter of the Rev. Mr. Beurel, written at Singapore on the 26th March last, to the Rev. N., Missionary Apostolic in the Bengal Vicarate, gives the following very interesting news:—"Two of our brethren of Bangkok, the Rev. Mr. Grandjean and the Rev. Mr. Vachal, have happily reached the capital of Laos, on the 18th of January last. It is called Xiong-Ma-i. They have been well received by the Laosian king and princes, who have built, at the Government expense, a house for them. No Catholic or Protestant missionaries have yet penetrated thither."

Australia.—Owing to the increase of Catholics, Australia has been organized into a complete eclesiastical hierarchy. The Archbishop resides in Sydney, where a Metropolitan Church has lately been erected in elegant style on a piece of ground, given by Mr. Wm. Davis Churchhill, valued at 15000 dollars. In February last his lordship visited the interior of New-South-Wales and opened the Churches of Burragorang and of Yass, laid the corner stone of a new church at Springfield, and was about to perform the same ceremony at Gouldburn. His suffragan, Dr. Wilson, has left Europe with two priests and a Trappist brother. He is to take the title of Bishop of Hobart-town, and his jurisdiction will extend over the Islands of Van Dieman's-land and of Norfolk.

Polynesia.—*Sandwich Islands.*—Notwithstanding the encroachments on Religious liberty, so shamefully practised, a few years ago, by Protestant American

Missionaries,* Catholicity is gaining daily laurels in these Islands; we extract from a letter, written by an officer of the French Navy, lately published in *la Presse* of Paris: "The Catholic Mission, persecuted for some years, but protected by our treaty of *La Place*, imposed on the government, as Protestants accuse us, by force of bayonets, seems destined to gain the ascendency in these Islands. Already *eleven thousand* neophytes fill her temples. The Catholic church of Honolulu, composed of white coral and erected by the zeal of the neophytes, would do honor to many a city of the second order in France. What is most striking is the wonderful superiority of the Catholic children over the rest of the population. Catholic education here is gratuitous. On New-Year's day, upon the request of Abbé Maigret, the commander and officers of the French Squadron resorted to the Catholic Mission house and assisted at the examination of the children and adults, all pupils of the school, to the number of upwards of five hundred. They were examined in Arithmetic, Geometry, Geography and in the French language, and gave general satisfaction to the large assembly.

* See tract No. 3 on Religious Intolerance, just published by the Metropolitan press of Baltimore.

ENCYCLICAL LETTER OF THE POPE.—The translation of this document which was copied into the Cabinet of last month from an Eastern paper, has been found inaccurate, by a comparison with the original Latin which the Catholic Herald has published in full. We give in a note the passage which the translator rendered least correctly, and which has given occasion to a good deal of misrepresentation by those who did not find it agreeable to their interests to consult the general tenor of the letter to explain what might be ambiguous in a particular sentence.* Defective as the translation undoubtedly was, no one who would read the whole document could mistake the meaning of the sentence in question. Accordingly we find the *Churchman* of New York, although by no means favourable to Rome, thus rebuking the fault-finders of that document.

"The Circular of the Pope, assumes, for the most part, principles which are practically conceded by the professedly orthodox of every denomination. It

* (ORIGINAL.)—"Confirmamus insuper et renovamus auctoritate apostolica supermemoratas præscriptiones jamdui editas SUPER editione, divulgatione, lectione et posessione librorum Sacræ Scripturæ in vulgares linguas translatorum." In translating this passage, the word "super"—which here means "concerning"—was rendered by the English word "against"—a blunder so palpable that it requires all our charity to suppose it to have been a mere mistake. The correct translation is as follows.

"We moreover confirm and renew by our apostolic authority the before mentioned regulations already published CONCERNING (AGAINST) the publishing, distribution, reading, and possession of the books of the Holy Scripture translated into the vulgar tongues."

professes a profound reverence for the Holy Scriptures; an anxiety to have the faithful radicated in their doctrine; the duty of explaining them agreeably to the tradition of the Church; a jealousy of their purity which guards against vicious and unauthorized translations, and the right and duty of pastors to warn their flocks against the perversion and depravation of the Scriptures by heretics. To these principles all professedly orthodox denominations are irrevocably committed; and before they can pronounce an unqualified condemnation of the Pope's circular, they must abrogate their own creeds and confessions of faith, cancel their prescription in favor of "The Authorized Version" of the Holy Scriptures, and renounce the right and duty of cautioning their flocks against bad books and leading them into wholesome pastures.

"Now as we intend neither to stultify ourselves nor to fly in the face of our Church, we shall say very frankly that we approve of the Pope's circular on these accounts. And although we are and always expect to be a heretic and a rebel in the Pope's estimation, we will go farther and say that we like the circular none the less because it emanates from the Successor of St. Peter and the *primordium unitatis* or beginning of unity in the Catholic Church. Our disapprobation of modern Bible Societies, of the Protestant Association, and of such books as D'Aubigne's pretended History of the Reformation, has been often expressed; and we certainly like them none the better because the Pope has condemned them.

OBITUARY.

Died, on the 27th ult., at the Convent of the Sacred Heart, in this city Madame Watts, a religious of that Community.

At Marseilles, on the 12th of July, Mgr. Count Du Forbin Janson, Bishop of Nancy and Toul. The labours of this venerable prelate in Canada and the United States will not soon be forgotten. After his return to France, his zeal was employed in forming a Society to rescue the Chinese children from that death to which so many are consigned by their parents, and to procure for them the aids of religion. He continued his labours until a few days before his death, which took place at the mansion of his brother.—*Cath. Her.*

APPROBATION.

The Catholic Cabinet is published with my approbation, and appears to me calculated to promote the interests of the Catholic Religion in this Diocese.

† PETER RICHARD, *Bishop of St. Louis.*

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

VOL. 2. ST. LOUIS: OCTOBER, 1844. No. 6.

ENGLAND, AS SHE IS AND WAS.

THE GLORY AND SHAME OF ENGLAND.

"In England, those who till the earth, and make it lovely and fruitful by their labours are only allowed the slave's share of the many blessings they produce."

By C. Edward Lester; in 2 vols., 12mo. pp. 253, 293. New York: Harper & Brothers. 1841.

For three hundred years England has been basking in the glorious sunshine of the reformation. For three hundred years she has been under the manifold influences of that great religious revolution, which, in the sixteenth century promised to emancipate the human mind from a degrading servitude, and to reinstate it in its original dignity and moral grandeur. For three hundred years has she been boasting her own superior enlightenment over the other nations of the civilized world, and disdainfully sneering at the condition of people less favoured.

But, with all this loud boasting, what is her real condition? What is the social and moral condition of the great mass of her population? Have her people been really elevated in the scale of society? Are they more free, more enlightened, more comfortable, more happy, than they were in the good old Catholic times, when the sea-girt isle acknowledged the sway of the Roman Pontiffs, and bowed reverently at the time-honoured altars of the Catholic worship?

Or, have they, on the contrary, been lowered in all these important respects? Has the shipwreck of the ancient faith in England been followed by that of popular virtue, of popular comfort, of popular happiness? And if so, has this determination been the natural and necessary consequence of the Change in Religion? We will endeavour briefly to answer these important questions in the present paper.

That England at the present day is, in a certain sense, great and glorious, we not only do not pretend to deny, but we expressly admit. Her manufactures have attained a perfection even surpassing the most sanguine anticipations, and have flourished beyond all precedent. Her commerce is truly gigantic: she trades with the whole world: her merchantmen fill every ocean and sea, and crowd every port of the nations whether barbarian or civilized. Recently she has broken down the iron wall which shut the rest of the world out of China, and she has made an important treaty of Commerce with his "Celestial Majesty, the brother of the moon." Her navy rides triumphant in every sea and ocean. Her empire bestrides the earth; the sun never sets on her dominions. She has dominions in Europe, in Asia, in America, in Africa, and in the islands of the Pacific and Atlantic Oceans.

Yet, with all this colossal power and grandeur, what is the social, moral, and religious condition of her people at home;—to say nothing of the millions of crouching slaves who tremble under her iron sceptre abroad? She has her glory; but has she not, also, her burning shame? Like the old Roman Empire, she has extended her power over the world; but has she not, too, like the old Roman Empire, established her political ascendency by the most unhallowed means? Has she not, like that, crushed all whom she subdued, and cemented her iron power by the sufferings and blood of her subjects both at home and abroad? Have not *might* and *right* been held as synonymous terms in her political vocabulary? In one word, has her political ascendency been of *real* service to humanity? Has it bettered the condition of the *people* whom it has bowed down?

Upon this important question the writer, the title of whose work stands at the head of our article, has entered at great length, and with considerable depth of research and acuteness of reasoning. He has discussed it in all its bearings, and with a mind more free from the taint of anti-Catholic prejudice than we could have looked for in an American Protestant, and we blieve, a preacher. And though he approached the subject with a strong preference for republican institutions, and a deeply rooted antipathy to monarchy, yet he has examined it with dignity and temper. As an evidence that his production was viewed as respectable and able, we may allege the fact, that its appearance created quite a sensation in England, and drew forth a reply, to which Mr. Lester has rejoined in a more recent work, but lately published. In this last publication, he makes good all the positions advanced in the "Glory and Shame of England," and presents much additional matter. The style of both works is dignified, chaste, terse, and vigorous.

As many among the readers of the Cabinet may not have had an opportunity to procure these works of Mr. Lester, we intend to present a rapid analysis of their most interesting contents, furnishing such extracts as the train of our remarks, indicated above, may seem to demand or permit. And, for the present, we will confine our attention to the work, the title of which we have

placed at the beginning of our remarks: and even to this we can expect within the narrow limits of one brief paper, do but very meagre justice.

England is eminently a land of social contrasts. This feature is, perhaps, the first which strikes the eye of the traveller. Gorgeous wealth and squalid misery; the greatest learning, and the most supine ignorance; the most refined luxuries and the most unqualified wretchedness; men rolling in splendid equipages, clad in silks and purple, and lolling on soft cushions, and their fellow beings half naked and starving around them in thousands:—such are a few of the striking contrasts in the social condition of England. In the language of Mr. Lester:

"Show me a very *learned* man in England, and I will show you some thousands around him to match the spectacle, who cannot read the Bible nor write their names: a *rich* man, and I will show you a thousand beggars: a polished and beautiful woman, who seems to have only enough of the earthly mingled in her constitution to say that she is mortal; one who in her grace and loveliness would almost make you believe she had sprung, like the fabled Muses, from heaven; and hard by, yea, following her carriage, I will show you one—made as beautiful and as good as she, who is driven to sell her virtue for a bit of bread; who hunts the filthy drains for a morsel of castaway food; and who, in default of that, is gathering with her naked hands the vilest filth of the streets into her apron to sell for manure, to enrich that 'beautiful creature's' estate, that her degraded sister may, for her labour, get a crust or a bone before she dies."*

True, these painful contrasts meet the eye in almost every country of the old world; but in England they are more strongly marked, more harsh and grating on the feelings of the heart, as well as more numerous. There is nothing to mitigate the ruggedness, or to soften down the harshness of those painful scenes in England; whereas, in the Catholic countries of Europe, there are many things which tend to alleviate suffering, and to dry up the tear of the afflicted.

In England, pauperism is a crime punishable by the laws; in Italy, for example, it is a misfortune to be commiserated and relieved: in England, the poor, constituting the great mass of the population, are viewed with loathing and abhorrence as objects fit only to be down-trodden and crushed in the dust; in Italy, they are viewed with compassion, and are raised up from their degradation by the sympathetic hand of Christian charity. In England, the fountains of Charity seem to have been almost entirely dried up by the parching heat of avarice; in Italy, those fountains are always full and ever flowing, to irrigate, with their ever cooling waters, the parched and impoverished portions of the land. Those who have carefully studied the social condition of the

* Vol. I. p. 238–9.

poor in both these countries cannot fail to recognize the truth of this picture.

In regard to England, Mr. Lester affords us ample information to make good our assertion. He has bestowed particular attention on the subject of English poverty; and has unfolded both its lamentable extent, and its more lamentable causes. We will furnish a few extracts from his interesting work, on this subject. After speaking of the princely wealth and gorgeous establishments of the aristocracy, he thus discourses on the condition of the poor.

"But it has been well said by an Englishman himself, that 'to talk of English happiness is like talking of Spartan freedom—the Helots are overlooked.' But the mass of hearts beat in the bosoms of the poor (the Helots of the country,) whose every desire is ungratified, but the wish to hide away in the still, kind grave, from

"The oppressors wrong, the proud man's contumely."

He continues:

"He must be a superficial observer of the state of society here, who does not discover that, just in proportion as the higher classes advance in wealth, power and influence, are the poor depressed. What is gained by the few, is lost by the many. If the land holder grows rich, his pockets are filled by the odious and unjust tax upon the necessaries of life, which falls chiefly upon the poor. If the Manchester manufacturer amasses a colossal fortune by underselling his competitors in every market of the world, it is because his dependant operatives do not receive a fair compensation for their labor. If the Bishop rolls in wealth, his luxuries are the price of the hunger and nakedness of thousands in his diocese. If a Lord—Lieutenant of Ireland throws up his Commission after a month's administration, and retires to a *Chateau* on the Continent on £5,000 a year, this sum is wrung from the starving peasantry of that misgoverned island.

"It would have been far better for the *poor* of England, if their country had never attained her present commercial eminence; for every step of her advancement has crushed them deeper in poverty."*

The condition of these large portions of the English laborers, who are employed as *operatives* in manufacturing districts, is appalling almost beyond all conception. Let us glance at the picture drawn of their condition by Dr. Southey, an Englishman, and the late "poet laureate" of the English Court. Surely *his* testimony is unexceptionable. In his Espriella Letters, he thus discourses on the subject.

"They (the operatives) are deprived in childhood of all instruction and all enjoyment; of the sports in which childhood instinctively indulges; of fresh air by day, and of natural sleep by night. Their healths, physical and moral, are alike destroyed; they die of diseases induced by unremitting task-work, by confinement in the impure atmosphere of crowded rooms; by the particles of

* Vol. I. p. 141 seqq.

metallic or vegetable dust which they are continually inhaling; or they live to grow up without decency, without comfort, and without hope; without morals, without Religion, and without shame; and bring forth slaves, like themselves, to tread in the same path of misery.

"The dwellings of the laboring manufacturers are in narrow streets and lanes, blockaded up from light and air; crowded together, because every inch of land is of such value that room for light and air cannot be afforded them. Here in Manchester, a great proportion of the poor lodge in cellars, damp and dark, where every kind of filth is suffered to accumulate, because no exertions of domestic care can ever make such homes decent. Those places are so many hot-beds of infection, and the poor in large towns are rarely or never without an infectious fever amongst them; a plague of their own which leaves the habitations of the rich, like a Goshen of cleanliness and comfort, unvisited.

"Wealth flows into the country; but how does it circulate there? Not equally and healthfully through the whole system; it sprouts into wens and tumors, and collects in aneurisms, which starve and palsy the extremities. The government, indeed, raises millions as easily as it raised thousands in the days of Elizabeth; the metropolis is six times the size that it was a century ago. . . . . A thousand carriages drive about the streets of London, where, three generations ago, there were not a hundred; a thousand hackney-coaches are licensed in the same city, where, at the same distance of time, there was not one; they whose grandfathers dined at noon from wooden trenchers, and from the produce of their own farms, sit down by the light of waxen tapers to be served upon silver, and to partake of delicacies from the four quarters of the globe.

"But the numbers of the poor and the sufferings of the poor have continued to increase; the price of every thing they consume has always been advancing, and the price of labor, the only commodity they have to dispose of, remains the same. Work-houses are erected in one place, and infirmaries in another; the poor rates increase in proportion to the taxes; and in times of dearth, the rich even purchase food and retail it to them at reduced prices, or supply them with it gratuitously; still every year adds to their number.

"Necessity is the mother of crime; new prisons are built, new punishments are enacted; but the poor become year after year more numerous, more miserable, and more depraved; and this is the inevitable tendency of the manufacturing system."*

The condition of the entire body of English operatives is not only miserable in the extreme; it is absolutely revolting. We will present a few more extracts from our author on this topic. He says, speaking of the manufacturing system in England:

* Quoted by Lester Ibid. P. 144-5.

"There is not a branch of this immense system of manufacture, in which there is not a painful sacrifice of health and life. The ignorance, vice, disease, deformity, and wretchedness of the English operatives as a body, almost exceed belief. The philanthropists of England should relax nothing in their exertions for the emancipation of the millions still held in bondage in their foreign possessions: but I am persuaded, the physical miseries of the English operatives are greater by far than *the West India slaves suffered before their emancipation.* The hundreds of thousands of a tender age employed in all these various branches of manufacture, are, in all cases, the children of the poor; many of them the children of paupers, apprenticed to the proprietors of factories by the parish authorities; for when the father goes to the work-house, he has no longer any voice in the management of his children. (!) They are separated at the will of the parish. It is said that this class, which is very numerous, fares harder than any other, which can readily be believed. They are, to all intents and purposes, as absolutely under the control of their masters as though they were slaves. There is hardly an instance in which the law ever interferes for their protection, let the abuse be what it may. They are too ignorant to understand their rights, and too weak to assert them; they are trained up to one single branch of labour, and forever disqualified for every thing else; *they are neither instructed in Religion*, SCIENCE, nor the common business and economy of life."*

All this he abundantly proves by facts which fell under his own observation, by the authority of the superintendents in the various factories, and by the official Reports made to the British Parliament. The horrors which those Reports reveal; the iniquities which they have brought to light from the depths of collieries and the cellars of the manufacturing districts; the amount of ignorance, of crime, of utter and helpless and hopeless wretchedness they disclose, almost stagger belief. We can make room for but one instance out of the many contained in these Reports, as a specimen of the rest.

"Evidence of Eliza Marshall. Eliza Marshall lives at Leeds; worked at Marshall's factory. Am seventeen years old. Father dead. Sister and self did what we could to support mother. Have cried many an hour in the factory. Could scarcely get home; sometimes had to be trailed home. I have an *iron on my right leg*, and my knee is contracted. Worked in great pain and misery. I was straight before. Sister carried me up to bed many a time. The surgeon says it is with long standing at the mill, and that the *marrow is quite dried up*, and will never be formed again."†

This fact, which is but one out of a thousand of a similar kind, may serve to show us with what wanton cruelty the English operatives are often treated by their relentless task-masters. The following additional extract from the testimony of a Protestant and an eye-witness, will give us some farther information on this

* Vol. I. p. 161-2. † Ibid p. 163.

subject, and will also unfold something of the *moral* condition of those laboring in the factories of England.

"I went into the houses of many of the hands, and, almost without an exception, they were filthy gloomy places. Few of the comforts of life were to be seen there; and the stench was dreadfully offensive. Animal food they seldom eat, potatoes and the coarsest bread being almost their entire food; and but few of them have enough of this. The operatives nearly all look unhealthy;—pallid, sallow, and worn out; destitute of spirit and enfeebled by privation and hard work. The apprenticed children are very often treated with greater cruelty than slaves, and are, perhaps, worse off."*

"And I think the morals of the English operatives must be very depraved. I saw multitudes of women with their persons most immodestly exposed at their work; and heard a good deal of lewd conversation between the different sexes. Many of the children, also, in some of the mills, are nearly naked. Indeed, it is impossible, I think, to preserve much purity among persons accustomed to such habits."†

Such, then, is the appalling condition of the poor in Protestant England, amid the full enlightenment of the nineteenth century! Such the moral canker which corrodes her heart! And this is that proud and loudly boasting England which is forever speaking of her own superior enlightenment, sneering at her neighbors, and thrusting her philanthropy upon other nations. Truly may we address her in the language of the Gospel: "Thou hypocrite! cast out first the beam from thy own eye, and then shalt thou see to cast out the mote from thy brother's eye." Enfranchise the slaves who are groaning in bondage in thy own land; and then think of adopting measures for emancipating slaves elsewhere: evangelize thy own ignorant population, many of whom do not know who Christ is;‡ and then think of evangelizing heathen nations abroad. To attempt the latter without the former would be glaring inconsistency, if not arrant hypocrisy.

What means has Protestant England adopted to relieve the unjust necessities of her starving poor? What has her philanthropy, of which she makes so much parade, prompted her to do for this purpose?

The answer is soon given. She taxes her already tax-ridden people, to support the poor; she considers poverty a crime which deserves imprisonment for life! She offers to the miserable paupers, who fill her land, the alternative of either starving, or being shut up in a work-house for life! Begging is prohibited by law. If the poor choose the work-house, the bare necessaries of life are doled out to them by hirelings with a niggardly hand; and even this is not always done: they often suffer for what is indispensable for sustaining life; and after dragging out a miserable existence in bondage, they often die of

* Apud eundem p. 208-9 † Ibid.
‡ See the Parliamentary Reports, above referred to.

want in some neglected corner or dismal cellar! What Charles Dickens says of the poor-house system in England, in his inimitable Oliver Twist, is scarcely exaggerated: the evils and brutal disorders which he so eloquently deplores, still cry aloud to heaven for vengeance! We will give a few specifications from the work of Mr. Lester.

"The English work-houses are reckoned among the 'Charities.' Perhaps it would be well to find for them some other name. Some of these workhouses do, indeed, afford comfortable homes for the poor; (as the word, comfort, is defined in the vocabulary of men who have learned to dispense with the greater part of what other men call the necessaries of life.) But there is nothing so painful, I find, as the thought of being one day compelled to enter a workhouse. It is a dark cloud, that hangs on the vision of every poor man in England when he looks into the future.

"These workhouses are often the scenes of great cruelty, privation, and suffering. . . . . In many instances, the keepers speculate on the stomachs of parish paupers; keeping them upon short or damaged food; denying them many of the most common necessaries of life, and all its comforts. Instances are not a few, in which the inmates die in lonely, filthy chambers by night, without medical aid, without an attendant, without even a rush-light to flicker over their pillows, while they are passing through death's struggles. The selfish avarice of the keeper combines with the *interest* of the parish to shorten the pauper's days, and to rid themselves of the thankless burden as quickly as possible. To accomplish this, the cords of life are cut asunder by cold neglect and barbarous treatment.

"All that is known in such cases, is, that the prayer of the dying pauper is often denied, when he asks that the physician may come to him or some one watch by his bed; or the minister of Religion be called to breathe out a prayer for his soul; or, if he is to be left entirely alone while the soul is breaking away from its shattered house, that they will have mercy and bring a light, that the darkness of night may not mingle with the death shades of the grave as they settle over his bed of rags.

"In the morning, they go to his chamber, and find that he is dead. It causes no grief; no friend was with him when he died—but God. A rough coffin is ordered—price seven shillings and six pence—the body is taken away, and that is the end of the pauper; his dying groan heard only by the ear of a merciful God; over his grave no tear of affection is shed; no monument ever rises; and in a little while no one but He, whose all-seeing eye notices the falling Sparrow, can tell whose grave it is where the pauper sleeps.

"The work-house is a gloomy place for the poor to go to; it is one of the most dismal places I ever entered. In the best of them, England does not pay back to the pauper half the law has taken from his former earnings. It would be a difficult matter, I apprehend, to find many persons in the parish workhouse, who have not paid far more to support the government which has im-

poverished them, than the parish pays for their support when they can work no longer."*

Let us also hear what Dr. Southey says on this subject.

"When the poor can contribute no longer to their own support, they are removed to what is called the work-house. I cannot express to you the feeling of hopelessness and dread with which all the decent poor look on to this wretched termination of a life of labour. To this place all vagrants are sent for punishment; unmarried women with child go here to be delivered; and poor orphans and base born children are brought up here till they are of age to be apprenticed off; the other inmates are those unhappy people who are utterly helpless;—parish idiots and mad-men, the blind and the palsied, and the old who are fairly worn out. It is not in the nature of things that the superintendents of such institutions as these should be gentle-hearted, when the superintendence is undertaken merely for the salary. There are always enough of competition for the management among those people who can get no better situations; but, whatever kindness of disposition they may bring with them to the task, it is soon perverted by the perpetual sight of depravity and suffering. The management of children who grow up without one natural affection, where there is none to love them, and, consequently, none whom they can love, would alone be sufficient to sour a happier disposition than is usually brought to the government of a work-house.

"To this society of wretchedness the labouring poor of England look as their last resting place on this side the grave; and, rather than enter abodes so miserable, they endure the severest privations as long as it is possible to exist. A feeling of honest pride makes them shrink from a place where guilt and poverty are confounded; and it is heart-breaking for those who have reared a family of their own, to be subjected in their old age to the harsh and unfeeling authority of persons younger than themselves, neither better born nor better bred. They dread, also, the disrespectful and careless funeral, which public charity, or rather, law bestows; and many a wretched pauper denies himself the few sordid comforts within his reach, in order that he may hoard up enough to purchase a more decent burial, a better shroud, or a finer coffin than the parish will afford."†

But these are not the only evils of the poor-house system in England. By this system a cruel and vexatious espionage is exercised over the movements of the poor; a very poor man in England has not the freedom of locomotion; the poor laws compel him to remain in his parish! Let us again hear the candid Dr. Southey, who has done much to lay bare the crying iniquities of the whole system.

"We talk of the liberty of the English," says he "and they talk of their own liberty; but *there is no liberty in England for the poor.* They are no longer

* Vol. I. p. 152 seqq.

† Espriella's Letters—quoted above.

sold with the soil, it is true; but they cannot quit the soil, if there be any probability or suspicion that age or infirmity may disable them. If, in such a case, they endeavor to remove to some situation where they hope more easily to maintain themselves; where work is more plentiful or provisions cheaper, the overseers (of the work-house) are alarmed; the intruder is apprehended, as if he were a criminal, and sent back to his own parish! Wherever a pauper dies, that parish must be at the cost of his funeral; instances, therefore, have not been wanting of wretches in the last stage of disease having been hurried away in an open cart upon straw, and dying upon the road! Nay, even women in the very pains of labor have been driven out, and have perished by the way-side, because the birth-place of the child would be its parish!!"*

Gentle reader, the land in which all these startling cruelties and abominations are practised is not Mahommedan nor Pagan, it is Christian, enlightened, Protestant England. It is the country which boasts more than any other of its refinement and of its philanthropy; it is the country which claims a right to scoff at the institutions and morals of other countries not blessed with the dazzling light of the reformation! It is the freest, most enlightened, most prosperous, and most powerful Protestant nation in Europe. And bear in mind, too, that we are not hazarding statements on suspicious authority; we are not quoting the enemies of England to prove the truth of these enormities; we are simply recording the unexceptionable evidence of her own Protestant citizens.

With such an amount of wretchedness, squalid misery and degradation among the operatives of the poor,—the bulk of her population; with such a mass of popular ignorance as authentic Parliamentary Reports have recently disclosed; we are not at all surprised at the amazing extent of crime and immorality in England. We would be rather surprised, on the contrary, that a people so ignorant and so degraded, should be moral. What refinement or morality could we expect to find among a people, whose only popular amusements are horse-racing, cock-fighting, and boxing? From a people who flock with eagerness to witness executions, and who gloat over tales of horror and the most revolting exhibitions of cruelty?†

The immorality of London is truly appalling. To say nothing of the immense number of schools of vice in which young boys and girls are there trained up in all the arts of the skillful thief and pick-pocket; to say nothing of the thousands of houses where stolen goods are regularly received; and confining our attention solely to immorality of another and more revolting kind, we may say with truth, that London is, even in proportion to its population, the most immoral city on the face of the earth, if we except perhaps Stockholm, the Capi-

* Espriella's Letters, apud Lester vol. I. p. 181-2.

† Many persons in London have made handsome fortunes by letting seats to those desirous of witnessing executions; and among others, by getting up wax-figure representations of the various agonies of the victims: to say nothing of those who bet at a boxing match!

of Protestant Sweden. A recent Parliamentary Report makes the number females in London, who have forgotten to be virtuous, exceed eighty thousand; d many think that it reaches one hundred thousand!! Add to this the fright- l extent to which gin-drinking and drunkenness are carried, an index to ıich may be found in the startling fact, that, in that city, there are twelve ousand females who are public and notorious drunkards! Can any city in e wide world exhibit any thing half so appalling as these facts?

The degradation of English females is often a natural consequence of their verty and wretchedness. They sell their virtue for bread. An intelligent nglishman, Captain Miller, assures us, that, "the number of women who rish by such a mode of life in this country, (England) exceeds that of any her country in the whole world, by at least three to one in proportion to the pulation." And he adds: "it is a flagrant stigma on the Legislature that it s neither the courage nor the Christianity to take up this matter, and devise a tural resource for these persons."*

Another Briton relates the following curious incident:

"Some out-of-the-way people founded a refuge for prostitutes; a charity hose object was to reclaim such persons. One day a girl applied for admis- ın to this retreat, saying, 'I am out of work, cold, hungry, tired, houseless, d anxious to be saved from evil courses.' She was dismissed, not being alified! So the story goes."†

Many more facts of a similar character we might allege from the interesting ges of Mr. Lester's book; but we sicken at these enormities; and what have already extracted will suffice to reveal the "shame" of England, as the rk shade cast by the colossal state of her "glory." The glory and the ame go together; they are intimately connected; the former has *caused* the ter. Nothing is more certain, than that the misery, the degradation, the morality of the poorer classes in England, are fairly ascribable to the over- wn power, to the bloated wealth, and to the pride and hard-hearted avarice the higher orders. If England is great and wealthy and powerful, we must ver forget that all this greatness and wealth and power is based on the etchedness and squalid misery of the mass of her population.

It is curious to trace the rise, progress, and causes of pauperism in England. illiam Cobbett has done this; and he has proved, by a mass of evidence which not be answered, that it is, in all its appalling extent and its startling evils, rly traceable to the change of Religion, miscalled the reformation. The facts d reasoning of Mr. Lester on this same subject go far to confirm the conclu- n of Cobbett; and his testimony is the less exceptionable, as, in the train of reasoning, he did not aim at, nor ever contemplate, this conclusion. Our its will allow us to hint at only a few of the more prominent facts which he eges, in illustration of this remark.

* Quoted by Lester, vol. II. p. 259. † Ibid. p. 260.

One of the first and chief causes of popular distress in England is the overgrown wealth of the Church establishment;—a wealth filched, in a great measure, from the hard earnings of the poor, and spent, either abroad, or in luxuries at home. In the good old Catholic times, this wealth was made to circulate among the poor; charity dispensed it with a lavish hand for the relief of suffering; it reared hospitals for the sick, asylums—not work-houses—for the poor and disabled; and scattered over England beautiful and magnificent churches and monasteries. It was thus expended for the benefit of the poor, and for the improvement of Society.

Such is not, alas! the case at present in Protestant England. The princely incomes of the English Bishops and clergy go to provide places for their children and relatives, or for the advantage of their generally numerous families. Little of this vast wealth ever finds its way to the hovels or cottages of the poor. Little of it is employed in building churches, schools, or hospitals. On the contrary, many of the most stately old Catholic Churches of England, now converted into Protestant Churches, have been suffered to decay and to become sadly out of repair. And every one knows the great outcry lately raised in England about the general neglect of popular education; an outcry, which reached the house of Commons, and made Sir James Graham bring in a bill for promoting education especially in the manufacturing districts. And every one knows, too, how this bill was defeated, or at least dropped by the British ministry. Its defeat is solely ascribable to the narrow-minded intolerance of the Anglican Bishops and Clergy, who would consent to have no schools established, which would not be under their own control and management! Thus, they would neither educate the people themselves, nor suffer others to do it!

We consider the Church establishment in England as the greatest curse to that country, both in a religious and in a political point of view. In this opinion Mr. Lester fully concurs. He says:

"How many hard-earned dollars has that poor widow (whose distress and religious ignorance he had just been describing) paid to support the Established Church of England, and how much advantage has she ever derived from it? It matters not how much ecclesiastical dignitaries may prate and write about 'our Holy Religion,' 'the Apostolical Succession,' and 'the Divine Right of Kings and Bishops; one such case as this cannot be disposed of by an argument as long as the Bodleian Library. It matters not how much they declaim from the pulpit about the mercy of God, and his regard for the poor. The poor are told that these men are the heaven-descended ministers of this Religion—men who afflict the poor; who shoot widows' sons to get their tithes, (for cases of this kind have occurred in Ireland,) and at last become infidels. Gibbon, with all his philosophy, did not escape the same conclusion. He tells us the corruptions and abuses of Christianity made him a skeptic.

"Let the Clergy of the Church of England preach such doctrines to others

than poor widows and hungry children, from whose scanty wages their princely incomes are filched. If there be a structure of tyranny and abuse more iniquitous in the Eye of Heaven than any other, it is the despotism of a state which converts the sublime Religion of Christ into an instrument of avarice and ambition; of ambition for the political elevation of the aristocracy; and of avarice, which starves widows and orphans to array in gold those who are pompously styled 'God's ministers.' God's ministers they surely are; and so are thunderbolts, tempests, conflagrations, and death!"*

This is strong language, but surely not too strong. In another place, he thus twits England on her hypocritical philanthropy and religious zeal.

"England proposes to evangelize the world! Does she suppose that, while her own people are in a state of political degradation, a state of physical and moral starvation, she can even evangelize *them*? Will a man, whose whole life is beset with toils innumerable to get bread for himself and hungry family, hear, *from his oppressors*, a word about the sublime and pure doctrines of the Bible, which makes it a high crime to rob the poor of bread? No! he cannot listen to them for very sorrow. First prove yourself his friend and benefactor by feeding his hunger and clothing his nakedness, and then he will hear you. Elevate him to the dignity of a man, *by removing your oppressions*, and the work of evangelization will be easy."†

The Bishops and clergy of the establishment are not the only persons who in England roll in wealth while the poor are starving: the aristocracy are perpetual drains on the labor and resources of the poor. In their hands, and in that of the wealthier classes, is lodged the legislature and judicial power, as well that of the sword. They make laws, and they enforce them by means of an immense standing army. Do the poor complain of being robbed, and of being on the verge of starvation? Do they organize an agitation to obtain redress for their crying wrongs: their meetings are dispersed by Proclamation, and their leaders are arrested, and after a trial, in which all justice is openly mocked, they are lodged in a felon's prison! So things are done in Protestant England: it is emphatically a government *for* the rich and *against* the poor; the former are protected, the latter crushed.

The chief means of oppressing the poor in England is, the imposition of enormous taxes—more enormous than in any other country under heaven, whether Pagan, Mahommedan, or Christian. Those taxes are necessary to support the throne, the government and aristocracy, and to pay the interest on the immense public debt, which is itself entirely and solely of Protestant origin—aye, a fruit of the reformation in England. It was constructed as every one knows, by the Protestant house of Brunswick for the purpose of maintaining the Protestant ascendancy in England and on the Continent.

Now, only glance at the gigantic iniquity of Anglican Protestantism towards

* Vol. I. p. 195-6. † vol. II. p. 254-5.

the poor. First it broke up the monasteries in which they had been sheltered, educated and fed for centuries: secondly, it covered once "merry England" with paupers, and strewed its surface with work-houses supported by taxation; and thirdly, it saddled England with a debt which she can never pay, and the bare interest on which, paid by taxation, grinds down her people to the dust, and reduces her poor to the very verge of starvation! Such have been the political blessings of the English reformation!

For those living in this country it is almost impossible to conceive the extent to which taxation is carried in England, and how grievously it oppresses the poor classes. As Mr. Lester well says:

"It is a government of privileges and monopolies: 'the few are born,' as Mr. O'Connell says, 'booted and spurred to ride over the many.' The working classes are degraded and oppressed. All but the privileged orders are taxed from their birth to their death. The mid-wife that assists in bringing the child into the world; the swaddling clothes in which the infant is wrapped; every mouthful of pap or of bread which it eats during its journey through life; every rag of clothes it puts on, and, at last the winding sheet and the coffin in which it is laid in its mother earth: all are taxed to pamper a haughty aristocracy, a political church, and the privileged orders."*

This reminds us of the well known passage of Lord Brougham, in which he paints the horrors of English taxation with as much truth as pungency. We will be pardoned for transcribing the passage entire.

"The Englishman is taxed for every thing that enters his mouth, covers his back, or is placed under the feet: taxes are imposed on every thing that is pleasant to see, hear, feel, taste, or smell; taxes upon warmth, light, and locomotion; taxes upon every thing on the earth, in the waters, and under the earth; upon every thing that comes from abroad, or is grown at home; taxes upon the raw material and on every value that is added to it by the ingenuity and industry of man; taxes upon the sauce that pampers man's appetite, and on the drugs that restore him to health; on the ermine that decorates the judge, and on the rope that hangs the criminal; on the brass nails of the coffin, and on the ribbons of the bride; at bed or at board;—*Couchant ou levant, we must pay*. The school-boy whips his tax top; the beardless youth manages his taxed bridle, on a taxed road; and the dying Englishman, pouring his medicine which has paid seven per cent, into a spoon which has paid thirty per cent, throws himself back on his chintz bed, which has paid twenty-two per cent; and, having made his will, the seals of which are also taxed, expires in the arms of his appothecary, who has paid £100 for the privilege of hastening his death. His whole property is then taxed from two to ten per cent; and, besides the expenses of probate, he pays large fees for being buried in the Chancel, and his virtues are handed down to posterity on taxed marble; after all which, he may be gathered to his fathers, to be taxed—*no more*."

* *Vol. I. p. 110.*

Such, then, is the startling condition to which the Protestant reformation has reduced England; for her present deplorable state is as fairly traceable to that unhappy revolution, as ever was effect to its cause. Such are the political, moral, religious, and social evils which Protestantism has brought upon once happy and merry England. It has banished Christian charity from that once blessed land, and has substituted, in its stead, a certain human, high-sounding philanthropy, as unreal in its benefits, as it is hypocritical in its professions. It has crushed and banished from the house of God the poor, the favorites of Christ, and the favorites of the Catholic Church. It has enthroned avarice,—griping, hard-hearted avarice, in the very temple of God; and has ingrained it in the minds and hearts of the English people. This is the great source of almost all the social anomalies and crying evils of England; this the great *origo malorum*. England affords a political commentary on that saying of an inspired Apostle: "Covetousness is the root of all evils."

And are we in this country wholly free from this taint of avarice; from this fever of covetousness, which dries up the very fountains of Christian charity and benevolence? We wish we could say yes: but alas! the contrary is precisely the case. Let us hear what our own countryman, Mr. Lester, says on this subject:

"There is with us, among all classes, a feverish desire to become suddenly rich. There are strong bilious tendencies in our climate; and the whole American people are nervous, excitable, and characterized by great cerebral activity. The American launches on a wild, foaming current, the moment he enters the business world. Money is his object. In the restless pursuit of this he gives himself no leisure for literature, none for society, except at some great, vulgar jam, yclept a party. At forty, he is an old man; and in five years more he is dead. It is nonsense to expect such men can live long—as soon look for a long-lived race-horse. We are the least practically philosophical of any people in the world.

"If a Wall-street banker were to leave his office at two o'clock to spend the rest of the day with his family, he would be hissed on 'Change. Go into any town in the United States, and you will find elderly men in the full zenith of acquisition, and octogenarians who have not yet made enough. *It is lamentable.*"*

The most *lamentable* circumstance in this picture is its entire truth. We are imitating old England in the very worst feature of her social condition: and let us beware lest we imitate her in the ulterior developement of this fatal principle. We are yet young and vigorous; but we nurture in our social condition the fatal seeds of decay and ruin. Before the evil become incurable, we should apply the remedy. The only remedy is a substitution of the spirit of Catholic, social charity for that of Protestant individuality and avarice. Let us look to it in time.

* Vol. I. p. 235.

We will close this rapid notice of Mr. Lester's "Glory and Shame of England," by one more extract, in which he does ample justice to the character of the man, who has for forty years been the unyielding and incorruptible champion of the poor and oppressed in England, Ireland, and Scotland; who is the "best abused man in the world;" who, after having been for so many years a political confessor, has lately became a martyr to his principles: we mean, of course, the greatest man of his age, Daniel O'Connell. It is some proof of candor and of a wish to be impartial in Mr. Lester to have done justice to the character of one, whom, he frankly admits, he had but six months before viewed only "as a bold and reckless demagogue;" and to avow with candor that he "had never been so entirely mistaken in any estimate he ever formed of a man's character as in the case of O'Connell."*

He devotes more than sixty pages to a portraiture of O'Connell's character and political career, and does, also, ample justice to the subject of Irish grievances. We can find room for only two brief extracts.

"But there is one man in Great Britain who has done, and is still doing, more for humanity than Brougham; one who has been long in public life, mingling in every question which has agitated the empire for a quarter of a century or more; who is always found on the side of the people; who has never tripped, halted, varied, or shifted his course; who has made more public speeches than any other man now living, and always spoken like a republican; who abhors oppression with all his heart; who has been hated, courted, and feared (but never despised) by every party; a man who has been a target for all Britiain to shoot at for a whole generation; who has come off victorious from every conflict, even when he has been beaten; who has never betrayed his principles, but is forever betraying his party, or who, more properly, has no party but his own; who will be bound by no trammels; who is eternally, and with a zeal which never grows cold, demanding justice for all the subjects of the British empire; a man who now stands higher in the hearts of his countrymen, and in the esteem of the world, than ever. You will most likely burst into a loud laugh, when you see his name:—DANIEL O'CONNELL."†

Again, speaking of the mighty prospective movement of the English, Irish, Scotch, and Welsh people, to obtain a redress of their grievances, by breaking the political fetters which now bind them hand and foot, he pays this splendid tribute to the genius and integrity of O'Connell.

"And when that mighty monument of the people that will precede and introduce The Great Reform Bill, (which *must* so surely come ere long) shall begin to spread itself sullenly and darkly, like an advancing cloud, over England; and the people shall wake up amid the thunders of revolution, to take possession of their RIGHTS, there is no man in the empire to whom all eyes will so instinctively turn for help as to Daniel O'Connell."‡ P. F.

* Vol. II, p. 167. † Ibid. p. 166-7. ‡ Ibid p. 190-1.

ON MINOR RITES AND OFFICES.

From the (London) Dublin Review.

1. *The Roman Pontifical for the use of the Laity.* Latin and English: Derby.
2. *Itinerarium Clericorum.* Latin and English. 1844.

In a former paper we claimed the attention of our readers to matters of a semi-liturgical character, under the title of "Minor Rites and Offices:" and we have been happy to find that our hurried and almost crude suggestions have not been unfruitful. Indications have reached us from many quarters of a strong desire to introduce the beautiful devotion which we there described, whereby perpetual adoration is given to our Blessed Redeemer in his sacrament of love. We cannot indeed but hope, after what we have observed, that before long, something systematic, and properly sanctioned, will be proposed, for carrying what we ventured to suggest, into execution. We thus feel encouraged still further to pursue our excursion into this field of ecclesiastical and devotional recreation, wherein, unfettered perhaps by positive duties or injunctions, we are at liberty to ramble where we will, and find delight in objects left somewhat to our choice. Our object, in fact, in treating of such matters, is not to inculcate obligations, but to excite a love and relish (if it be given us to succeed) for practices long suppressed amongst us by the unnatural and pent-up existence to which we have been doomed, and which being unessential or unnecessary, will not always revive without an impulse. One thing always consoles us: the Catholic fire requires but little to light up its flame. It may seem to have fallen low, it may have sunk into the ashes, it may have dwindled to a spark; but even so, one vigorous and generous breath suffices to arouse its fading energies, and make it burn again, as kindly, and cheeringly, and brightly, as before. England is a sufficient proof of this. A few years have seen the revival, not merely of the more solemn religious offices, which the evil times had forced us to suspend or greatly to obscure, but likewise of many lesser observances, which require more than liberty—taste and relish for such things, before they can well be followed. It has been with these holy practices, as with the ornamental accessories to the essential parts of sacred buildings. We have always preserved the altar, but it was the altar of our captivity, in mourning, in abjection, in un-Catholic plainness, to use no harsher word: we now begin to aim at something more,—at ornament, even at splendour, to our utmost reach.

It is not, therefore, a fastidious, discontented spirit,—that craving after more than we have had till now: it is not an innovating, factious love of change,—that striving after much till now neglected, and resting not till it is recovered. The Catholic religion aims at universality in every way: it seeks to prevade all space, all life; all bodies and souls; all manner of actions; all seasons and times. Earth, and air, and sea, can feel its power, can be bound by its charms, can hear its voice. It consecrates the mountain tops by its Lavernas, its Val-

lombrosas, its St. Bernards; it blesses the hill-sides by its quiet hermitages and rural chapels, it sanctifies the valley by its noble monasteries and goodly churches; it blesses the fields with its solemn procession and litany-chaunt, where others "walk the bounds," in merry sport;* it dedicates the new house with holy aspersion and priestly blessing, where others will give a house-warming with carouse and dance. The ship that is launched, to see the wonders of God in the deep, is prepared for its perils, not by the bottle of wine broken on its bows, in mockery of "christening" (for so it is called,) but by the Church's prayers, recited by her ministers. And may not one think that Venice—the sea-queen—held her dominion by the tenure of her yearly espousals, when the Bucentaur went forth with prayers and benedictions to claim prosperity for her noble argosies; when no freight ever returned from the East without a column, or a gem or some rich stuff, or a relic for St. Mark's; when her fleets bore pilgrims and crusaders to Holy Land, or ransomers of slaves from paynim bondage, or missionary ambassadors to Tartary and China; and waged holy war with the corsair and sea-robber? For in those days, sea as well as land was a province of the Church's vast empire, and if you met a galley in your cruise, it bore a cross or crescent, it was Christian or infidel; and if the former, it was proud of its priviliege and knew how to assert it. And so likewise the Catholic discoverers of distant lands, where they did not retain their ancient names, showed that they knew their calender, and felt reverence for holy things, by those names which they gave them,—calling them generally from the saint on whose day they descried or reached the island or promontory or to whom they felt more particular devotion. Instead of which we have now the map of the world, or at least the chart of ocean, studded with the name of successive first lords of the admirality, or admirals of the red or blue names often unpronounceable to foreign navigators, and perhaps no less unpalatable. For the Saints were common favorites, of whom none could be jealous and whose names all knew and loved.

But Catholicity is no silent worshipper. If man was made gregarious, his prayer must be choral, and earth and sea must fill the air with their sweet concert and impregnate its entire space with harmonious sounds. And this in two ways Sometimes the voice of multitudes congregated together in many places will rise together, as in the public offices of the Church at stated times; sometimes the faithful are invited to join, each where he may happen to be found, in common acts of worship. This latter form of combined praise or prayer is perfectly peculiar to Catholic devotion. But first let us say a few words concerning its harbinger or proclaimer,—the good church-bell. Of all musical instruments, it is by far the grandest. Solemn or deep, or shrill and clear, or

* "And while we walk, good hearty talk
We lads will never lack, sir."

"Beating Bounds" in "Songs and Ballads for the People," by the Rev. John Neale.

still better with both combined in a choral peal, it is the only instrument whose music can travel on the winds, can heave in noble swells upon the breeze, and can out-bellow the storm. It alone speaks to heaven as to earth, and scatters abroad its sounds, till in the distance they seem to come but by fragments and broken notes. Every other instrument creeps on earth, or sends its sounds skimming over its surface; but this pours it out from above, like the shower, or the light, or whatever comes from the higher regions to benefit those below. Indeed it seems to call out from the middle space which heavenly messengers would occupy, to make proclamation to man, condescending to an inferior sphere, but not wholly deigning to soil themselves with earth: high enough to command, low enough to be understood. The levite trumpet had something startling and military in it, that spoke of alarms and human passions: every other vocal instrument belongs to the world (excepting, perhaps, the noble organ, too huge and too delicately constructed for out of doors,) and associates itself with profance amusement: but the solemn old bell has refused to lend itslf to any such purpose, and as it swings to and fro, receiving its impulses from the temple of God below, talks of nothing but sacred things, and now reproves the laggard, and now cheers the sorrowful, and now chides the over-mirthful. But how shall this be done, without articulate utterance? In no wise, certainly; but this we maintain a Catholic bell hath, but not a Protestant one. *This* has really only one sacred or ecclesiastical office to perform, and that is to call to church. It may to a certain extent tell you what for: that is, you may distinguish when a laughing full-swing sort of a peal of all the bells tells you it is Sunday, from when a more solemn knell summons any idle children or people to look at a funeral. But beyond this, we defy you to say what the bell from the church-steeple tells you: whether that it is the birth-day of one of the patron's children, or that the squire's horse has won a race, or that *he* has won his election. Nor can you determine by its sound what sort of a feast-day it is. One hears as merry a ring on a Sunday in Lent or in Passion-tide as on the most joyful festivity. Nay, perhaps some week-day festival may easily slip over, and the iron tongue never wag.

But as we said just now, this is very different with a Catholic bell, or ring of bells. It speaks as plain as words to the people. "*Suonare a festa, a doppio*, or *a semi-doppio*," "to ring *a festival, a double*, or *a semi-donble*," are terms as definite in the language of the belfry as in that of the vestry; the steeple is as good as the almanac on the subject. The vespers on the preceding day tell you, from the prelude of their chimes, to what class the festival will belong; and in a town with many churches you may know, from the merry babbling of the little turret, even a small chapel that intends next day to claim priority in devotion, and therefore precedency in rank. Then, too, you know exactly that in such another the holy benediction is about to be given with the Most Blessed Sacrament; yea, even amidst the din and clatter from many

others, that are only ringing "good night" at the *Ave Maria*. So that you may know when and where to turn your thoughts in prayer, and join those whose hymn of adoration drowns the organ's fullest tones. But all the other bells, too, seem to be understood; for you see the heads of many uncovered, as they proceed homeward from walk or work. Here is one of those cases peculiarly Catholic to which we have alluded, where the bell has another use beyond that of "ære ciere viros." It is a signal for prayer, without change of place, or of attitude: of a simultaneous prayer, of a short and most expressive, and most beautiful prayer, THE ANGELUS.

Whatever we said in our former article respecting the devotion of the Rosary, is fully applicable to this, in some respects, its abridgement. For the prayer, which concludes it, begs of God to "pour His grace into our hearts, that we who through an angel's announcement have known of His Son's *Incarnation*, may through His *Passion and Cross*, be brought to the *glory* of His *Resurrection*." Here we see the leading mystery of each part of the Rosary, or rather the mystery which gives character to each division, of the infancy joyful, of the passion dolorous, and of the after-life glorious, summarily commemorated. But the rest of the prayer (which we need not describe as to all Catholics sufficiently familiar,) dwells exclusively on the great and fundamental mystery of our Lord's Incarnation, and that in the same manner as in the Rosary, with immediate reference to Her who alone was, of earthly beings, the conscious witness of its being wrought. As every where else, so principally here, she cannot be disjoined from her Son in the contemplation of what He did for us.

That they who cannot "pray always" with the tongue, at least should pray sometimes, seems but consonant to gospel precept. Time was, when the faithful came to the Church at the stated canonical hours, and prayed jointly and publicly. But if we have seen this spirit lost, we should at least preserve jealously whatever savour of it yet may remain. If the whole day cannot be seasoned with that which ought to preserve it from corruption, let it, at least be sprinkled occasionally with the salt of prayer. If the mystical number of the sevenfold office cannot be preserved, the no less consecrated and mysterious triad may be easily observed. And such is the *Angelus*: a short, uniform common, and in some sense, public, but withal, in many respects, a personal and private devotion, within each one's reach, wherever he may be; not likely to interfere with any duty, or to interrupt detrimentally any occupation; yet having its stated hours, so as to constitute it a rite or compendious office of the Church. This view of it, independent of any other consideration, should make it be cherished and practised by Catholics everywhere. In all communities this is the case. The bell at the appointed hour gives the signal, and upon it, every occupation, be it of study or recreation, is suspended. The solitary student in his cell, puts down his pen, and turns to his little domestic memorials of piety, picture or crucifix, and joins his absent brethren in

prayer. The professor pauses in his lecture, and kneeling at the head of his class leads the way to their responses: the little knot engaged in cheerful talk or learned disputation, drop their mirth or their cunning instruments of fence, and contend more pleasingly in the verses of that angelic prayer. Nay, even the sport and play of youth and childhood are interrupted, to give a few moments to more serious thoughts. Often have we been edified with this practice as followed in religious houses and places of education, and have admired the ingenuity, if we may so speak, of the Church, in thus securing, at least, at certain intervals, the exercise of that duty which cannot be too frequent. But when, further, we consider the object brought before the mind in these few moments, we shall better see the beauty of this daily rite.

There is no mystery, perhaps, in which Grace, not merely in its inward and highest nature, but in its exterior and corporeal form, or in its oral expression, is more admirably and amiably set forth. Yea, and running through all its compound forms of speech, be it gracefulness or graciousness, it is all there. Where has art found a richer vein, a lovelier theme, a fairer rivalry between grace terrestial and grace celestial, than in the meeting of Mary and Gabriel? From the first dawn of pictorial art, it has been seized upon as one which lent to the pencil the fittest subject for graceful representation. Around the angel could be thrown all the charms of a heavenly nature, clothed in the human form; a benign yet majestic countenance, a commanding but still a reverential mien, ease and dignity not unmixed with admiration and respect. For in the ancient type of this sacred mystery, we see not a fantastic shape, half-clothed in flying drapery, making a descent on a rolling cloud, or perched on it in an academic attitude, and waving the hand with significant gesture, as if about to make a set speech; but the idea that the angel was in this his errand one of "God's ministers," (*Qui facit ministros suos ignem urentem,*) suggests at once that he should appear as such are wont to be clothed on earth. Accordingly, he is almost unfailingly represented in ecclesiastical array, never in that which belongs to the celebration of the most sacred rite, but either in the sacerdotal cope, or the diaconal dalmatic. This conventional attire at once removes the figure from all participation in mere profane or imaginary representations, and expresses the connection between the heavenly and the earthly Church. For if the Temple that is above, is shown to us as a counterpart of the visible one on earth; if there be an altar there with its oblation upon it, and the martyred saints of God beneath (Apoc. vi. 9,) whether this be type or antitytipe of ours; it seems most natural and most consistent, to preserve to the utmost the analogy thus once given, and if angels minister at that altar, as priest or deacon does at this (Ib. viii. 3,) to make them resemble one another in their garb as in their office. And, indeed, if in the old law, heavenly apparitions, whether of angelic, or of still higher nature, assumed the Levitical attire (Dan. x. 5,) we may most justly attribute to them now, that of the hierarchy in the law of Grace. While thus in Christian art, not merely what depended

upon the painter's imagination—beautiful lineaments, and graceful movement, but that which was conventional and symbolical, served to give majesty and comeliness to the heavenly portion of the scene,—while we may easily conceive, how every effort of the feeling and practical skill would be directed to express becomingly the harbinger of grace, the herald of salvation,—all this was but subservient to a sublimer and holier representation of her to whom his errand was addressed.

We may easily conceive the painter, who felt his subject as the old masters did, baffled by what remains. Modern notions would think more of the angel, and less of the angels' queen. How beautifully does the tradition, respecting the picture of the Annunciation, in Florance, contrast with this feeling. The artist had completed the rest of his task, had finished his archangel's head with exquisite feeling, had given to it grace and beauty more than human; had exhausted all his powers and despaired of giving expression to his conceptions of the holy Virgin whom the angel was saluting. He knew that he must surpass all that he had done, and produce a countenance more radiant with celestial charms than even he had given to the angelic messenger. In vain he tried to reach the type of grace which he had framed in his imagination; every effort seemed more abortive, till in sheer hopelessness he gave up the task, and fell, through weariness of mind, into a slumber. But when he awoke, to his amazement and delight, he found the figure painted, with such dignity and beauty, and in so wonderful a manner, and in so short a time, that no human hand could have achieved it. Hence it came, and has continued to be considered as an angel's work. Now, let the reader think what he pleases respecting this legend, it will remain a faithful record of an artist's feelings, at a time when art was the handmaid of religion. It will show how pure, how sublime was the conception which his mind could form of that virtue which the angelic salvation set forth, "Hail! full of Grace! the Lord is with thee!" How transcending, not merely earthly, but heavenly beauty in its outward manifestation! Nor was the difficulty only there. The heathen artist had an easy mode of raising his hero or his goddess above humanity, by giving the features an unimpassioned beauty, which seemed incapable of interest in sublunary concerns. But the expression of countenance, which the scene under our consideration required, was very different. To stamp upon the face and attitude the maidenly bashfulness which startles, without loss of dignity, at the unwonted approach of a visitor; the humility which shrinks, without baseness and cowardice, from the proffered dignity; the radiant joy, which receives, without ruffling the serenity of soul, the glad announcement of salvation; to represent a woman superior to an angel, not merely in body, but in soul, unconciously filled with the richest outpourings of Divine blessing, the handmaid in mind, in dignity the queen, might well have seemed superior to the power of art, even when ennobled by the highest motives, and supported by the holiest inspirations. Who, that has contemplated this subject, as repre-

vented by the blessed John of Fiesoli, so justly called "the Angelic," has not felt that it requires a saintly mind to enter into the depths of artistic, as well as theological mystery, involved in this theme?

The same feeling which suggested the propriety of giving every superiority in it to her in whom "the mystery" was wrought, in place, in character, and in expression, naturally inspired the respective attitudes of the figures—the angel often kneeling as he delivers his message; while the Blessed Virgin is indifferently either seated, or standing, or kneeling in prayer. Protestant minds are sometimes shocked at this relative position; but a Catholic heart seizes its propriety at once. Before the angel's errand is completed, she whom he addresses has become the dwelling of the Incarnate WORD, consubstantial to the FATHER, and true GOD: Him there enshrined he must adore; independent of her superior dignity, well worthy of such reverent salutation. While all that meets the eye in this scene is graceful in the extreme, every other sense seems no less greeted with its corresponding gratification. The flowering lily, which almost invariably springs from an elegant vase in the modest chamber, seems to diffuse a pure fragrance through it, as well as to symbolize the virginal purity of the atmosphere we breathe; and the scroll which waves in the angel's hand, guides the ear to the sounds that proceed from his lips, the gracious salutation of her "full of Grace."

But it is time that we recall ourselves and our readers, from what may seem to be a wandering from our subject. We have wished to show how truly the Mystery selected for a triple daily commemoration in the Church, is the "Mystery of Grace," in all its forms: how it seems to combine, more than any other, earthly comeliness, spiritual beauty, divine excellence; to blend together the human and the angelic, and make a scene which heaven and earth may equally claim, yea, deem worth contending for: wherein every hue and shape, every sound and and accent, every thought and feeling, melts harmoniously into a calm but living picture of the imagination, on which the mind dwells longingly, and seems to say: "Rorate cœli desuper, et nubes pluant justum." For whatever of grace is visible or sensible, seems, and is, but as nothing, compared with that which is inward and hidden,—with that dew of heaven, which comes "like rain upon the fleece," tempering the breast that clothed in humanity the eternal WORD, with grace without paragon or parallel, unlimited, unfathomable. So that, well may the Church, after having made us pass a few moments in lively meditation each day, on so gracious a Mystery, rehearsing minutely its three stages of angelic salutation, of virginal consent, and of Divine operation, conclude by the prayer, "GRATIAM Tuam, quæsumus Domine, mentibus nostris infunde."

Well might the Angelus-bell have inscribed upon it,—"Vespere, et mane, et meridie, clamabo et *annuntiabo*." (Ps. liv. 18.) "At evening, morn, and noon, I will call out, and give the angelic annunciation." For this is truly the order of the ecclesiastical day; and, in southern countries of more Catho-

lic atmosphere, of the civil. With first Vespers comes in the festival; and the *Ave Maria*, with its clattering peal, rings in the new day. We own we like it. We love not the old day to slip away from us, and the new one to steal in, "like a thief in the night," upon our unconscious being, at the hour when ghosts walk, without power to guard ourselves "a negotio perambulante in tenebris;" and when nature, abroad and within us, most awfully personates death. We like the day to die even as a good Christian would wish, with a heaven of mild splendour above, enriched in hue as its close approaches; with golden visions and loved shapes, however fantastically, floating in clouds around: with whispered prayer, and a cheering passing-bell, and the comfort, that when gloom has overspread all, a new, though unseen, day, has risen to the spirit: that the vigil only has expired, that so the festival-day may break. Then, when we awake once more to sense and consciousness, let the joyful peal arouse us, with the first dawn of day and reason, to commemorate that Mystery which alone has made the day worth living; and greet, with the natural, the spiritual, Sun, the Dayspring from on high that rose on benighted man, and chased away the darkness and the shadow of death wherin he sate. Who does not see and feel the clear analogy? And who will neglect, if it be brought thus to his memory, to shield himself behind the ample measure of this grace, against "the arrow flying in the day," in its sharp and well-aimed temptations. The which, when they have reached their height, and when all the holy dew of morning devotion seems to have well nigh evaporated, we need new succour, and refuge "ab incursu et dæmonio meridiano." At these eventful periods will the Angelus-bell call out to us aloud, and make the joyful Annunciation, speaking in angel's words, and angel's tone, to the gladsome, to the anxious, and to the weary, heart: gladsome at morn, anxious at noon, weary at eve. Truly, it was a heavenly thought that suggested the appointment of both time and thing. For what can chime so well with the first of those feelings and its season, as the glorious news that "the Lord's angel" hath brought to earth such tidings as his? what can suit the second better than to speak resignation in Mary's words: "behold Thy servant or handmaid," "fiat mihi secundum verbum tuum?" what can refresh the third, and cast forward bright rays into the gloom of approaching night, more than the thought, that God's own Eternal Word dwelleth ever amongst us, our comforter and help? May then the day be not far distant, when at the same holy times, there shall set up from every steeple, such a babbling of well-toned sounds, as may represent the commotion of a believing city, on hearing, for the first time, the announcement of redemption from its Author come within it. There be the grave old man that seriously pronounce, in measured tones, their glad conviction; and there be the joyous little ones that lisp and prattle, and seem to disturb, by their shrill din, the solemnity of the event. And so shall there be the lordly tenant of the massive square tower on abbey-church or minister, that takes much to move him from his well-poised gravity, but

who, when once set a-going, delivers himself of his speech in deep sonorous cadences, which all must hear; and there shall be the puny occupant of the quaint small turret over the cell or chantry, that jerks himself to and fro most briskly, and talks most volubly to every passer by. And if their chimes combine not in harmony, their meaning will join in holy accord, and their mingled music will echo in the depth of every Catholic heart; and the murmured prayer will swell from many lips and rise to heaven on the choral peal.

But must we wait for the day? Why not make a beginning? In the first place, whenever there *is* a bell on a church or chapel, surely it fulfils not its office, if it remain silent at those stated hours of common devotion. Let us ring boldly, in spite of ignorant inquiries at first; they will lead to knowledge. Let the congregation be taught to understand its summons and reply to them: and first a few, and then many, will join in the delightful prayer which it suggests. Secondly, where this appurtenance of a church is wanted, let it be procured as speedily as may be, and as tuneful as possible, and let the Bishop—for he alone can do it—be prayed to hallow and anoint it, and then let it be hung up in its watch-tower to ward off evil by its holy warnings. But thirdly, why not go somewhat further? There are many houses and families wherein common duties are regulated, as in communities, by sound of bell. Why should not a voice be given to this domestic herald for better purposes? Why may not the sound of the bell, at stated times, invite to spiritual as well as to corporal refreshment; and at its sound the pen might stop, and the piano-forte pause, and the kneedle be laid down, while all the family unite in the Angelus; and those who are engaged in more homely duties have a momentary respite, to blend the functions of Mary with those of Martha? Enough, however: we have thrown out the suggestion, and we shall not despair of seeing it cheerfully adopted.

We have had so much to say of the bell and its office, that other holy rites connected with it come to our thoughts. It is like passing from light to shade, to pass from the Angelus peal to the funeral toll. Nor are we sure that our readers will be inclined to admit a classification, which places among "minor rites and ceremonies," the solemn function whereby the Church commits to their last home the remains of her children. Our reason for doing so is, that it does not belong to the sacramental or liturgical order; but may we not assign another very good reason for such an arrangement—do we not treat in England as a rite of *very* minor character? Nothing in fact seems to us more naught with reproach than this circumstance. There is hardly a point on which the feelings of our people want Catholicizing more than on this. Of the thousands that die, how many ever have Catholic burial—in other words *Christian* burial? How many obtain even the poor substitute of domestic funeral, where a few grains of blessed earth are cast into the shroud, instead of the whole corpse being embalmed in the clay which the first solemn consecration, and the continuous blessings of ages have made a fitting seed-bed of the resur-

rection? And of those that are anxious, or whose friends are anxious, that they should have *a good* funeral, how comparatively small is the number who are mainly solicitious about its religious character? How few seem to care whether priest or parson reads a funeral service over them, so that *the thing* is respectable? How few make choice of place through consideration of holiness? How few trouble themselves about the suffrage of their souls after death?

We ask these questions of course entirely with reference to England. In Ireland it is very different. We know nothing more touching than the piety of the poor Irish for their dead, and their traditionary clinging to the sacred places of rest of their ancestors. It may be true that there have been abuses, which the zeal of the clergy has now pretty well extirpated, in their wakes; there may have been occasionally tumultuous scenes of party conflicts at burials, which afford good materials for writers of Irish romances, fonder of the frailites, than of the virtues, of men. But the long and silent train that will for miles follow the bier, and join in carrying it, despite of modern churchyard and cemetery tempting on the way, to the ruins of some abbey-church, or the green mound on the site of an old chapel, the respectful demeanour of every passer by, the carelessness about manner compared with the solicitude about place, the true Catholic simplicity of the tomb-stone inscriptions (still ever running in the old form, "Pray for the soul of A. B.") the care for a full office, and a "month's mind," and an anniversary on the part of the survivors,—these are evidences of a Catholic land, edifying and consoling. But in England it is far otherwise; the funeral arrangements are left to the barbarism of an undertaker, who generally feels about the dead as a salesman does about a beast, valuing him by what he can make of him; whose sole notions of propriety consist in the frippery and trappings of mourning-coach and hearse, in plumes and scarfs, and idle pomp, and hollow parade, never more disgusting than then; and whose idea of Catholic peculiarities extends not beyond the hideous pewter crucifix or the portentous mitre, like a pair of shears, that he displays in his window. Talk to him of the holy-water vat and sprinkler, of the processional cross and candlesticks, of the thurible and incense, all prescribed by the Catholic ritual, and tell him these must be prepared, and he will think that you rave, or at least know nothing of the matter. But of gloves, and scarfs, and hatbands, and hoods, in which he places all the sanctity of burial, he knoweth all the mysteries, i. e. the profits. In other words, we have learnt from our Protestant neighbours to treat a funeral as a *civil* ceremony,—as a mark of respect to the bodies of our friends, not as a refreshment to their souls. Were the money which is thus foolishly thrown away, put by (as has been lately, and we think most wisely suggested,) and applied to religious purposes, a fund would be formed of considerable amount, in a very short time. Let the poor of Christ bear the rich man to his tomb, and bless his memory for the bountiful alms, which, to be such, need not be a tythe of what would go into the vampire hands of profane and scoffing mutes. Let the humble beadsman, in his guild ap-

parel, drop his prayer into the open tomb, aye and with it a tear of sincere sorrow and love, for the dole that is dispensed to him and his family. Let the brotherhood, in which he was enrolled, meet at evening to chaunt their vespers and their matins; and on the morrow, return to attend and sing the solemn mass, and then, with torch in hand, stand round the bier while the sublime absolutions are chaunted, and follow the remains to the grave. Let this, we say, be done, but all done as it should be, with the genuine pathos of a Catholic ceremonial, and we are sure the living would profit by it as well as the dead, for whose benefit the rite is mainly intended.

For now this brings us to our point. Very few Catholics know what the burial service of the Church is, and consequently set a proper value on it. We trust that when "the Roman Pontifical for the use of the Laity" shall have been published, we shall see it succeeded by a Ritual of the same form: and thus we may hope to see our people gradually familiarized with this and other beautiful offices. The difference between the Catholic and the Protestant burial-service is very striking in this respect: that the former is truly a great and sublime comprehension of the terrors and the hopes of the Christian's death and appearance before his Judge; the latter is but an instruction and a consolation for survivors: the one is full of deep and earnest pathos, the other is but a formal lesson, which no doubt is very impressive from the circumstances under which it is recited: the one transports the thoughts and feelings beyond the grave, fixes them on the threshold of eternity, and bears them up to a corresponding pitch; while the other keeps us standing still in this world, looking as spectators at, and taking hope from, another's fate. The one, moreover, verifies the communion of saints, practically establishing interchange of holy offices between the living and the departed: the other pretends to do nothing for them that sleep, but only turns the thoughts to those on earth. How sublime the opening of the Office for the Dead, "Regem cui omnia vivunt, venite adoremus!" How appropriate the choice of the Psalms, and how happy their antiphons! How touching the lessons from Job, which, while they describe the sad condition of humanity, its pains and trials, comfort us for those who have escaped them, and make us long to be dissolved and to be with them in Christ! How beautifully too the lauds themselves seem to have their naturally cheerful tone veiled over with a seriousness which tempers them to that just medium of Catholic feeling, distant equally from melancholy and from exultation! We rejoice in them, but it is with a calm and sober joy. And passing over that more important and most sacred portion of a complete funeral service, the Mass of Requiem, with its sublime *Dies Iræ*, and its appropriate suppressions and modifications so suitable to the occasion, how much more capable of inspiring comfort and hope is the hymnal expression of these feelings in the Catholic form, than the sententious and didactic manner in which the Anglican attempts to do it. When the corpse is borne into the church, how encouraging the song wherewith it is greeted. "Subvenite Sancti Dei,

occurrite Angeli Domini, suscipientes animam ejus; offerentes eam in conspectu Altissimi. Suscipiat te Christus qui vocavit te; et in sinum Abrahæ Angeli deducant te!" Or again, as the body is borne to the grave: "In Paradisum deducant te Angeli; in tuo adventu suscipiant te Martyres, et perducant te in civitatem sanctam Jerusalem! Chorus angelorum te suscipiat, et cum Lazaro quondam paupere eternam habeas requiem!" One would imagine such anthems must have pealed through the catacombs, when the sacred remains of martyrs and confessors were borne along them towards their tombs: so fully impressed do they seem with consciousness of real sympathy between the earthly, and the heavenly, and the suffering Church. But of the Catholic service, the true advantage and recommendation to the believer are, that it contains the intercession of the Church for him, prayers poured forth in her name on behalf of his soul: whereas, if he permit the Protestant service to be performed over him, (at least by choice,) it is, in truth, a heretical piece of worship to which he makes himself a party, and at best a mark of civility to his coffin paid by a gentleman in a surplice. The latter certainly useless,—but what is the former? We do not see how a Catholic can seriously and conscientiously make up his mind to this unorthodox ministration. We cannot measure the exceeding tenuity of his Catholicity, if on his death-bed he looks back with sorrow on a past life, the irregularities of which he feels are far from atoned for, the duties whereof he knows have been but most imperfectly discharged, the hay and stubble of which he sees must burn awfully before the gold and silver can issue annealed from the furnace; and then coolly orders that, after his death, his body may be laid in some picturesque cemetery or some newly built vault, by hands "which drop not myrrh" that is, expiation into his tomb, and by an office in which certainly God and his holy Angels can have no part. We cannot understand a belief in, and a wholesome fear of the scouring, searching flames of God's purifying crucible, compatible with the cold indifference respecting all that the Church teaches may send dew to temper its scorching heat. But the true Catholic must wish even after death, as in life, to belong to the Church of Christ. He wishes to see his last hours surrounded and defended by her holy succours, by the prayers of her ministers, by the intercessions of her faithful; and, when his soul is gone to the bosom of its Creator, would fain have even the clay which the Waters of the Holy Spirit have purified, the Chrism of Salvation consecrated, and the Bread of Life nourished, in custody of her who has lovingly cared for him when one of her earthly children. He can understand the difference between the two faiths,—the real and the pretended mother,—when the one sums up its last office by the warrant-like declaration: "Forasmuch as it hath pleased Almighty God of his great mercy to take unto Himself the soul of our dear brother here departed we therefore commit his body to the ground: earth to earth, ashes to ashes dust to dust," &c: and the other begs of God to depute one of His holy Angels to guard over the tomb, and keep custody over its hallowed deposit (i

beautiful allusion to our Blessed Redeemer's resurrection,) and to preserve its dust from profanation and insult.

It is this Catholic feeling which has ever inspired the true son of the Church with a feeling at variance with stoical indifference as to place of sepulture. It was the desire of the ancients to be placed in death near the tombs of martyrs whom they had honoured in life; and our Anglo-Saxon kings more than others, seemed glad to prepare for themselves the enjoyment of a spectacle which St. John Chrysostom describes in such glowing colours,—the rising of the glorious Apostles SS. Peter and Paul from their tomb on the last day: by choosing for their burial-place the porch of their Basilica. It would seem to them as if some protection would be granted them at that terrible moment, by the holy sharers of the common cemetery, and as if the sacred relics of those who could raise the dead to life would communicate the virtue of a happy resurrection to the baser dust that reposed beside them. But how alien from such feelings would the modern cemetery system have appeared, under which a motley heap of persons, bound by no common tie of religious belief, are thrown together,—Christian and infidel, adorer and scoffer of the same God, worshipper and hater of the same altar! How utterly dead the convictions, how extinct the faith, that feels no shudder at being thus laid, as if cut off from all communion of the faithful by death, caring not for the prayer that might be uttered in the Catholic church-yard over the graves of the sleepers there, or for the sprinkling of the hallowed water on the sod from priestly hand; but only desirous that the pyramid or obelisk over, and the neatness of the shrubs around, our tomb, should attract the notice of the loungers who go to walk in the pleasant cemetery! There is nothing more wanted, especially in or near large towns, than provision for Catholic burial. The late investigations into this matter have shown, that we are worst provided of any religious body in England with space for fitting interment: and yet we must upon principle be the people who, of all others, attach meaning, value, and spiritual advantage to the place of sepulture. It seems, therefore, a positive duty to turn our thoughts seriously to this matter.

A variety of topics crowd themselves upon us, well worthy of being explained or illustrated. We should like much to speak, for instance, on the little work at the head of our article—the *Itinerarium Clericorum*—a beautiful little office for a journey, prescribed to clerks, but not less appropriate for laymen; or of the recommendation of a departing soul, a prayer of exquisite beauty as well as of touching sublimity: or, again, of the many blessings, of a house, or food, or fields, or of water. To these we might add many others, little known and less practised, but well worthy of being both. But while want of space compels us to pass over them, we do not like leaving our subject, without a few words on one rite, for we know not how else to call it, though a silent one, and, at the same time, a perpetual one. Our readers will hardly guess what we mean; but we allude to the truly Catholic and sound practice of ever

keeping a lamp lighted before the adorable Sacrament. Into the doctrine on this subject we are not going now to enter. We will content ourselves with saying, that whoever will look into this part of the matter, may be not a little startled by the strong and repeated decrees, which make it clearly matter, not of choice, but of absolute obligation, to keep a lamp burning, day and night, before the place where the blessed Eucharist is reserved. How far absolute inability to comply with these orders may excuse from their observance, *without positive dispensation*, it is not for us to enquire; but of this we feel sure, that nothing short of such a distressing motive can or ought. The pressure of persecution may suspend general laws; and an understanding, explicit or tacit to that effect, will always exist where it is found. But the Church is endued with wonderful elasticity; and upon removal of pressure, however severe, and however prolonged, strives and struggles to regain her former position and bearing. When, therefore, we have felt or held ourselves excused, on the ground of danger, from observing certain matters of discipline, such as we are treating of, it seems to become a serious subject of enquiry, never to be lost sight of, whether or no the time is come for resuming the exacter observance of what has been suspended. Nor can the solution be very difficult; for it consists in ascertaining, whether or no the causes have ceased which formed the excuse. Thus—we have not held ourselves bound, for three centuries, to keep a lamp before the Blessed Sacrament, because this would have only pointed it out, and betrayed it, to sacrilegious foes, and brought death on its ministers and ruin on their harbourers. If so, is this the case now? Will any pursuivant or tipstaff be guided, by the holy lamp before the altar, to accuse us of treason or felony, or to seize and profane the treasure which it honours? Nay, will even a thief be thereby tempted? We know, on the contrary, that such a light has proved a protection from sacrilegious rapine. If then the pleas for exemption have ceased, why has not the exemption?

"Because we are too poor to maintain so heavy an expense." Our first inquiry, upon hearing such a plea, naturally is, have you really, and with practical views, calculated the expense of such an appurtenance of Catholic worship? Are you aware that a few shillings a year would defray it? We believe there is great error prevalent in this matter, and that in truth there are not many places in England, where, if the true spirit and meaning of the discipline were infused, means could not be found to observe it. It is, in fact, one of the most beautiful symbolisms in the Church. This light, ever burning—burning through the darkness, the silence, and the solilude, of night; burning in the glare of the most sunny day, in the most crowded service, most aptly represents the unceasing homage wherewith the Lord of Glory should be greeted in that, His dweling,—that untiring, unfailing, worship which the heart should pay Him for "a mercy, which endureth for ever." That watchful lamp seems to do our duty, and represent our affections, ever glowing, ever bright in cheerful devotion. It is symbolical too of the ever wakeful homage of the celestial

host, who, with unclosing eye and restless tongue, watch and give praise before the shrine, as before the throne, of the Lamb. And it forms, moreover, a just analogy with the enjoined mark of respect in the old law, where the golden candlestick was commanded ever to burn before the entrance of the Holy of Holies. These reflections open to our minds a long train of thoughts in which we would gladly indulge. To do them justice, we should have to go into a subject very agreeable to us, but requiring some development,—the symbolism of Catholic worship in general, and of sacramental actions in particular. While there is much attention now turned to the symbolical arrangement of churches, and to the symbolical forms of their ornaments, there is, we apprehend, some danger of overlooking the far deeper mysticism of functions, ceremonies, and smaller rites. Of this we have abundant proofs in the writings of some late revivers of this species of lore, Anglicans, who seem to think that they have made wonderful discoveries in the symbolism of architecture, but who fall lamentably short of the real depth of mystic knowledge.

For the present, we will take leave of our subject, strongly recommending attention to the last topic on which we have touched; and hoping that before long the piety of the people will not allow the reservation of the most holy Eucharist to be less honoured than it deserves, but will provide for every place where it is permitted, the most appropriate, significant, and beautiful mark of devotion and love, the lamp unextinguished in the sanctuary, the characteristic of the Catholic altar, the emblem of the day-star that sets not ever—"ille inquam Lucifer qui nescit occasum."

"THE GOOD OLD TIMES OF ENGLAND."*

BY THE REV. J. M. NEALE.

"Oh, the good old times of England! ere, in her evil day,
From their holy faith and their ancient rites her people fell away!
When her gentlemen had hands to give, and her yeomen hearts to feel;
And they raised up many a bead-house, but never a bastile;
And the poor they honored, for they knew that He who for us bled,
Had seldom, when He came on earth, whereon to lay his head;
And by the poor man's dying bed the holy pastor stood,

* So thoroughly Catholic is the tone that prevades this beautiful ballad, so undisguised the regret for the religious revolution which England has undergone, and so unconcealed the longing for the return of the "holy faith and ancient rites" which have passed away, that it needs the assurance of the title-page to make one believe that the author is a zealous Anglican clergyman, who begins his work with a formal submission of all it contains to the judgment of SANCTISSIMÆ MATRIS NOSTRÆ ECCLESIÆ ANGLICANÆ!

To fortify the parting soul with that celestial food;
And in the mortal agony the priest ye might behold,
Commending to the Father's hands a sheep of his own fold;
And when the soul was fled from earth, the Church could do yet more,
For the chaunting priests came slow in front, and the cross went on before;
And o'er the poor man's pall they bade the sacred banner wave,
To teach her sons that Holy Church hath victory o'er the grave.

"But times and things are altered now; and Englishmen begin
To class the beggar with the knave, and poverty with sin:
We shut them up from tree and flower, and from the blessed sun;
We tear in twain the hearts that God in wedlock had made one,—
The hearts that beat so faithfully, reposing side by side,
For fifty years of weal and woe from eve till morning-tide;
No gentle nun with her comfort sweet, no friar standing nigh,
With ghostly strength and holy love to close the poor man's eye;
But the corpse is thrown into the ground, when the prayers are hurried o'er,
To rest in peace a little while, and then make way for more!

"We mourn not for our abbey-lands; e'en pass they as they may!
But we moan because the tyrant found a richer spoil than they:
He cast away, as a thing defiled, the remembrance of the just;
And the relics of our martyrs he scattered to the dust;
Yet two at least, in their holy shrines, escaped the spoiler's hand,
And St. Cuthbert and St. Edward might alone redeem a land!

"And still our litanies ascend like incense, as before;
And still we hold the one full faith Nicæa taught of yore;
And still our children, duly plunged in the baptismal flood,
'Of water and the Holy Ghost, are born the sons of God;'
And still our solemn festivals from age to age endure,
And wedded troth remains as firm, and wedded love as pure;
And many an earnest prayer ascends from many a hidden spot;
And England's Church is Catholic, though England's self be not!

"England of Saints! the hour is nigh—far nigher may it be
Than yet I deem, albeit that day I may not live to see,—
When all thy commerce, all thy arts, and wealth, and power, and fame,
Shall melt away—at thy most need—like wax before the flame;
Then shalt thou find thy truest strength thy martyrs' prayers above:
Then shalt thou find thy truest wealth thine holy deeds of love;
And thy Church, awaking from her sleep, come glorious forth at length,
And in sight of men and angels display her hidden strength:
Again shall long processions sweep through Lincoln's minster pile;
Again shall banner, cross, and cope, gleam through the incensed aisle;
And the faithful dead shall claim their part in the Church's thoughtful prayer,
And the daily sacrifice to God be duly offered there;
And tierce, and nones, and matins, shall have each their holy lay;
And the Angelus at Complin shall sweetly close the day!

"England of Saints! the peace will dawn,—but not without the fight;
So, come the contest when it may,—and God defend the right!"

From the Dublin Review.

RELIGIOUS INSTITUTES IN FRANCE.

Appendix to Article on the "Religious and Social Condition of France."

In writing the foregoing article, we were not aware that the "Association of St. Vincent of Paul" had attained such an extensive organization as we now find it has reached; for there is not a city of any importance in France, where filiations of this institution are not to be found. The Society of St. Francis Regis, for legitimatizing the marriages of the poor, which has been attended with such blessed effects in France and Belgium, we regret in the press of matter to have passed over. Lastly, the most important association of all—that for the propagation of the faith—it was almost culpable on our part to have omitted: for though the objects of its interest and its activity lie beyond the circle of France, yet for the resuscitation of religious zeal, piety, and charity, in the *interior* of that great country, no institution has exerted a more salutary influence. As respects the religious and social condition of the lower classes in France, this is a subject which, had space permitted, we would fain have enlarged on at grater length. It is but just to notice, that in the French factories the hours of labour, for adults as well as minors, have been abridged; and that facilities for the religious and secular instruction of the latter have in many instances been willingly afforded by the master manufacturers. Thus we happen to know that, two years ago, in the great manufacturing province of Alsace, the heads of factories, Protestant as well as Catholic, set in this respect a most noble example. They agreed to give up a whole day's work, in order that the children in their several establishments might receive the sacrament of confirmation; and they assured the bishop of Strasburg, Dr. Rass, that in respect to the religious instruction of the minors in their employ, they would cheerfully lend his clergy every encouragement and aid.

There were several other topics connected with the important subject discussed in the foregoing article, and which we purposed noticing in this postscript, when we accidently fell on an article in the *Revue des deux Mondes*, which corroborated our own views and statements, and supplied details with which we were previously unacquainted. This journal being noted for its general tone of religious indifference, it is probable that on this matter its assertions will carry greater weight with some of our Protestant readers than any statements we could put forth; and for this reason we shall, accordingly, insert the following remarkable passage on the moral and intellectual regeneration now going on in France:—

(*Extract from the Revue des deux Mondes.*)

"In various ways has the resuscitation of Catholic principles evinced itself in literature. In several cities we have seen established, on the model of the learned society attached to the Catholic University of Louvain, Catholic academies, whose members are principally composed of young men, and whose ob-

ject it is to convert to Catholicism the active scientific talents of the country. Thus, for instance, in Paris we find the 'Cercle Catholique,' the 'Institut Catholique,' the 'Conférence de Saint Vincent of Paul,' and in Lyons, the 'Institut Catholique.'

"Still more efficacious aid does the Propaganda find in associations for the diffusion of good books, and in special printing-presses, which are partly under the management of ecclesiastics. Thus the Abbé Migné founded, in the year 1840, at Petit Monrouge, a printing establishment, which in the very first year gave occupation to one hundred and forty workmen, and is destined to publish an entire Encyclopœdia of Catholic science. The Churches of Saint Sulpice and Saint Thomas d'Aquin, posses at present parochial libraries, and the Catholic press seems to rival in activity that of the Bible Societies. This book-trade, which has now passed through the severest crisis, has its principal seats at Paris, Lyons, and Tours. In Paris generally appear the great collections, the splendid editions, the illustrated Bibles and Gospels; at Lyons are published the cheaper editions, and such as are destined for the people. The average amount of annual Catholic publications throughout all France, dating from the year 1835, is as follows: Learned theological works, 25; catechisms and collections of sermons, 50; apologetical and mystical works, 290; philosophy, 8; lives of saints, 40; church history, 60; religious productions in the belles letters, 35. Sum total, 508.

"The prayer-books used in Divine worship, are not included in this list; but the works above enumerated exceed in the number of copies the productions of all other presses, with the exception of the University press. Independently of the public demand, as well as of the cheapness of the price, this extraordinary activity of the religious press must also be ascribed to the perseverant zeal of the clergy. There are in several seminaries, so-called *boutiques*, (this is the standing name,) which provide for the literary wants of their respective dioceses. The advertisement is stuck up at the church-door; and the sale at times takes place in the sacristy. Many brotherhoods are engaged in the dissemination of this literature. Thus, at Avignon, we find among the Augustinians, by the side of the brother Hermits and Hospitallers, missionaries for the spread of good books.

"The fine arts, as well as literature, have felt the influence of this revival of Catholicism. In the *exhibition* for the year 1833, there were but twenty paintings which would have been suited for churches; in the year 1838, however, we find eighty-six religious pictures; and in the year 1842, one hundred and sixty-one. In architecture the re-action is still more perceptible, and has conferred essential service on art itself. Christian iconography has been raised to the rank of a new science; and in the seminaries, courses of lectures have been opened on Christian Archæology. Nay, even in the building *of churches*, we have seen a return of the middle age. Thus, on the hill *of 'Bonne Espérance,'* near Rouen, a chapel is building, in honor of the Vir-

gin Mary; the workmen on certain days give their gratuitous labor, and the rchbishop and the prefect make presents of windows, on the sole condition, hat their armorial bearings should be represented thereon.

"But the religious sentiment of the 19th century has its practical side also. Appalled at the misery which unavoidably follows in the train of civilization; appalled at the harshness of legal beneficence, as well as at the often apparent impotence of philanthropy, the faithful at the present day often devote themselves to the practice of works of Christian charity. And while the reformers of materialism dazzle the people with a fantastic paradise, Piety, more simple and humble, stretches forth a succouring hand to abandoned indigence. Even the coldest and most indifferent minds cannot withhold from such exertions heir meed of applause, and will be disposed to pardon this incursion into the lomain of secular affairs. In Paris, numerous associations, composed of indiiduals out of all classes, devote themselves to these objects; and a filial estabshment of the society of St. Francis Regis, destined for bringing about the gitimacy of children, and for procuring to those irregular connexions so freient among the lower orders, the civil sanction and the ecclesiastical benedicon: a filial establishment of this society, we say, has been established even : Constantinople. In this department, we rarely witness the operation of any xclusive sectarian views or efforts. But by the side of these, there are other pecial associations, whose main business is proselytism. The most important f these is 'the Society for the Propagation of the Faith,' which by prayers nd pecuniary contributions, supports the foreign Missions. * * * In 'aris, every parish has its own confraternity.* The most important, 'the rch-confraternity of the Sacred Heart,' conducted by the Abbè Desgenettes, eckons, in the capital alone, fifty thousand members. The political opinions f its head are as widely remote as heaven and earth, from the doctrines of the evolution; and yet it counts very many republican members, and has chrisanized the remnants of the 'Society of the Rights of Men,' and the dilapiated of the Archiepiscopal palace.

"Even monasticism is spreading. The severest order, that of La Trappe, as numerous houses; and in France, within less than twenty-five years, more unneries have been founded than in the whole course of the seventeenth cenury.

"The religious communities that devote themselves to the education of the orking classes, are daily on the increase; and the Brothers of Christian Docine in three hundred and eighty-two establishments, impart gratuitous inruction to more than one hundred and sixty-four thousand scholars."

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* In the memorial addressed, in the month of March of the present year, to the Chamber f Peers, by the archbishop of Rheims and his suffragans on the new education bill, it is ated that almost *every parish throughout* France has its confraternity.

LIST OF RELIGIOUS ORDERS OF FEMALES IN FRANCE.

1. *Daughters of the Holy Cross*, founded in the year 1628. Their principal object is the education of poor girls. They possess only one house.

2. *Dames of St. Maur*, founded in the year 1666, by Father Barré, a Minorite. They devote themselves at present to the care of the sick in the colonies of Cayenne and Guiana. They take no vows.

3. *Sisters of Mary's Sacrifice.*—This congregation sprang up during the present century in the rude mountains of the Cevennes. Its foundress was Maria Rivier, and it is devoted to the care of poor children. No solemn vows are taken. They now possess upwards of sixty houses in the three neighbouring dioceses.

4. *The Ursuline Ladies of Chavagnes.*—They are spread through La Vendée, Poitou, and Saintange. They keep schools for poor children, and very well-conducted houses of education for the higher classes.

5. *Sisters of St. Andrew*, founded in 1806. They are confined chiefly to the diocese of Poitiers. Their object is the same as that of the last-named congregation.

6. *Sisters of the Infancy of Jesus and Mary.*—They owe their rise to the enlightened zeal of the venerable bishop of Metz, Monseigneur Jauffret, in the year 1806. They possess five-and-twenty houses in the diocesses of Metz, Reims, and Chalons. They are constantly reminded of their calling by the words engraven on the cross which hangs on their breast: "Pauperes evangelizantur: Charitas Dei urget nos."

7. *Dames of Loretto.*—They are established at Bourdeaux; and their object is to train up poor girls for domestic service. They take them from the age of fifteen, instruct them in all things appertaining to household economy, impart to them solid religious instruction, and then recommend them to good families. They have a house at Paris and one at Strasburg.

8. *Daughters of the sacred heart of Mary*—They have lately sprung up at Poitou, and have the same object as the last named congregation.

9. *Sisters of Providence.*—There are various branches of this congregation, known by the name of Sisters of St. Charles, and Sisters of St. Andrew. They are spread over many departments, and direct a great number of girls' schools.

10. *Congregation of our Blessed Lady of St. Forerius*—This congregation was founded at the commencent of the sixteenth century, by the blessed Forerius. It has ever rendered the greatest services to education, and before the French Revolution, was widely diffused in France and even Germany. It has still flourishing establishments in Lorraine and Alsace, where girls of the higher classes receive an excellent and very cheap education, and also schools, where the poor receive gratuitous instruction.

11. *Dames of the sacred Heart of Jesus*, founded since the year 1814. This institution is intended to afford education to young ladies of the upper classes of society; and so well have they fulfilled their task, that, as is generally admit-

ted, no where are girls better grounded in their faith, and trained up to exercises of piety, nor receive more solid instruction and brilliant accomplishments than in the establishments conducted by this sisterhood. Among their members are found ladies of illustrious birth and most extraordinary talents. No secular institution, in any point of view, can compete with them. The parent house is at Paris, but in many large cities of France they have establishments.

FEMALE INSTITUTIONS DEVOTED TO THE CARE OF THE SICK AND THE IMPRISONED.

1. *Congregation of the Mercy of Jesus*, founded in the year 1630.—This congregation follows the rule of St. Augustine, and has been approved by the Holy See. In the last century they directed four-and-twenty hospitals; and such was the universal estimation wherein they were held, that when the revolutionary decrees expelled them from the hospitals, they nevertheless were enabled to prosecute in quiet their vocation of charity, and render many services to the poor.

2. *Sisters of Charity*, daughters of St. Vincent of Paul: founded in the year 1633.—This very wide-spread, meritorious congregation owes its origin to the Saint whose name it bears; aided as he was, by the blessed Madame Le Gras, whose maiden name was Louise de Marillac. In its origin, it consisted entirely of associations of pious secular ladies, who devoted themselves to the visiting of the sick; but, in order to give to the institution a solid existence, it was found expedient to select pious virgins, who should devote themselves to the service of the sick, the care of foundlings, and also to culprits; for this triple object did the institute embrace. Such was the origin of the famous order of "*Sœurs de la Charitè.*" And, as if this sphere of activity were not sufficiently large, all their spare time they employed in the instruction of poor children. At the end of the last century, the congregation numbered four hundred and twenty-six houses, in various cities of France. After its destruction, by the revolutionary tempest, the order was restored in the time of Buonaparte, and has ever since been waxing in extent and vigour, till at the present time it reckons three hundred houses, wherein three thousand sisters are employed.

The zeal, the unwearied activity, of these sisters are above praise. They are the most experienced nurses; they are called in cases of sickness to most houses of the great; and the humble sister, who, a moment before, stood by the death-bed of the poor labourer, now renders the same service to the mighty one of the earth. She prepares for the priest the way to the patient's heart; she knows how to seize the favourable moment, and her inventive love refutes the principles of infidelity, which, on the bed of illness, by the mild suggestions of the sister turns to seek the consolations of religion.

By the side of this great congregation, whose parent house is at Paris, and which extends over many departments, numerous filiations have since sprung up, which, independent of each other, labor for the common end. This is a

consoling sign, and insures to France the title it has acquired of being the classic soil of Christian charity. These congregrations we will now briefly name.

3. *Hospital Sisters of St. Joseph*, at Bourg, in the Diocese of Belley: founded in the year 1673—They dedicate themselves chiefly to the care of the sick, and possess upwards of eighty houses.

4. *Hospital Sisters at Besançon*: founded in 1685.—Since the year 1780, they have formed themselves anew, in conformity to their ancient rules, and serve at present twelve hospitals in the diocese.

5. *Hospital Sisters of St. Martha.*—They are spread over many dioceses. Many of these congregations of Martha have undertaken the duty of the instruction of children. But their principal occupation is the care of the sick and the poor.

6. *Hospital Sisters of Strasburg, Sisters of Mercy at Bourges, Sisters of Mercy at Besançon, Sisters of Mercy at Tours*;—these congregations all devote themselves to the care of the sick; and some superintend, with admirable skill, various houses of correction and asylums of lunatics.

7. *Hospstal Sisters of St. Thomas of Villanova*, founded in the year 1660, by the celebrated archbishop of Valencia, and introduced into France by Father Angelus de Proust. The sisters follow the rule of St. Augustine, and are under the immediate jurisdiction of the archbishop of Paris.

8. *Daughters of Wisdom*, founded in 1716.—After the great congregation of the *Sisters of Charity*, the above-named is the most numerous and the most extended. The sisters have their allotted sphere of activity; they serve the naval hospitals of almost all the maritime ports of France, even that of the galley-slave; and at Toulon all the hospitals are entrusted to their care. They have also undertaken the direction of the deaf-and-dumb institute, in the Chartreuse of Auray, where they have adopted the method of the Abbé Sicard, and are a real blessing to the country where they are established. They possess about one hundred houses, and in Toulon, Brest, Boulogne, Cherbourg, Nantes, their communities are the most numerous.

9. *Sisters of St. Joseph at Lyons.*—This association owes its origin to the zealous Abbé Cholleton, who not long ago died vicar general of the diocese. The members devote themselves to the service of prisoners, and often share their society, in order to provide the better for their spiritual and bodily necessities. They have established, at Montauban, a house of refuge, under the name of St. Magdalen's solitude, for such female culprits as have been liberated from prison, and where they receive employment, and are guarded against the danger of relapse.

10. *Association of our blessed Lady of good Succour*: founded some years ago by a pious lady at Paris, Mme. de Montal, and encouraged by the late excellent archbishop of Paris, M. de Quélen. The object is to procure pious and capable nurses for the sick.

11. *Sisters of the Deaf-and-dumb*: founded fifty years ago by a female disciple of the celebrated Abbé de l'Epée.—Mdlle. Bluin outlived the stormy period of the revolution, and in order to insure stability to the institute, formed an association of pious maidens, who gave themselves up entirely to the study of signs. An ordinance of the government has decreed, that fourteen circumjacent departments should defray the expense of educating six-and-thirty deaf-and-dumb children. But this is not the complete number of the pupils; the spirit of order and economy enables the ladies to impart to other poor children the blessings of this institution.

MIXED CONGREGATIONS.

A few only of the religious institutes are exclusively engaged with one kind of good works. Charity hath this peculiarity, that it sets no bounds to its beneficence—it does good, where good is to be done. Those corporations, whose business is more particularly the care of the poor and the sick, or who dedicate themselves to the service of the imprisoned, find often an opportunity to cut off the root of all evil—spiritual ignorance, and in consequence to impart religious instruction to children. But the object, for which the society was called into existence, ever remains the principal matter, which distinguishes one congregation from the other.

But there exist other, which conformably to their rules, propose a double or triple end in view. We must now briefly describe them.

1. *Daughters of St. Geneviève*: founded in the year 1636. They arose in the time of St. Vincent of Paul, and received from their second foundress the name of Miramions. Their sphere of activity is in and about Paris. Without taking vows, they live in community, and are ever ready to perform every good work. They conducted formerly a hundred schools. In the *Hotel-Dieu*, they attended to the sick, collected alms, contributed their own share, and solaced the infirm and the suffering. Their institute has been re-established, after having been the first to experience the toleration of the philosophic age. History has recorded, with what revolting violence they were expelled from that hospital which had long witnessed their self-devotion, while, to the violation of all decency, they were beaten with rods!

2. *Daughters of the good Redeemer*, at Caen, founded in 1720. This congregation, which has ever been a blessing to the land, has within the last thirty years received a greater extension. Its object is various, and the institute is divided into several distinct parts. In the lunatic asylum, two hundred patients are served, by the religious, with a love and devotedness which Christianity only can suggest; and their treatment is often very successful. In the infirmary, persons afflicted with all sorts of disorders receive the kindest attention. Medicines and broths are distributed, and the ladies carry the most necessary articles to the sick of the town. In the deaf-and-dumb institute, there are sixty children, who are instructed according to a method discovered by the zealous Abbé Janet. With instruction manual labour is also combined: many

learn trades, and remain as work-people in the convent. Lastly, a very excellent school is opened for young ladies; gratuitous schools are also annexed to the establishment, and young women, who wish to pass their life in retirement, are received on very moderate terms, and occupy separate apartments.

3. *Sisters of Mercy of Evron*, founded in the year 1679. The diocese of Mans enjoys the inestimable advantage of possessing this numerous congregation. The number of houses amounts to one hundred and seventy-five, whereof a great number are in the diocese of Mans, the others in those of Sens, Rennes, and Angers. Twenty-five hospitals are served by these sisters.

Their statutes deserve being made known. The diocesan bishop is their superior; the lady abbess is elected for three years. The sisters must under no pretext transfer their property to the community. They come in poor, remain poor, and whenever, for any reason, they retire into the bosom of their families, they find their patrimony again. They make no vows; they merely promise, on admission, entire obedience to their superior, so long as they remain members of the community. The noviceship lasts five years. Besides the active duties of their calling, they devote a certain time to meditation, spiritual exercises of novices, silence, prayer, and pious reading. They recite on Sundays and festivals the offices of the blessed Virgin and the penitential psalms. They also observe the excellent custom of yearly spiritual retreats.

4. *Daughters of St. Charles Borromeo.*—This congregation is very much spread in the diocese of Nancy, where it possesses about sixty houses. Many girls' schools and almost all the hospitals, are entrusted to their care. They morever visit the sick in their private dwellings, and minister medicine gratituitously. They direct also the lunatic asylum at Nicholas and Mareville.

5. *Sisters of St. Joseph.*—Their parent house is at Cluny, in the diocese of Autun. They dedicate themselves to education and the care of the sick. They are particularly active in the French colonies; we find them in the Gaudaloupe and Martinique, in French Guiana, in the East Indies, in Bourbon, and in Senegal. They have recently sent a colony to Algiers.

6. In the diocesses of Limoges, and that of Nevers and the neighbouring districts, we find congregations, which combine the duties of education and the visiting of the sick.

7. *Ladies of the adorable Sacrament of the Altar.*—They are established in the diocesses of Arras, Valence, Meude, and Avignon. Each community has a free school and a poor-house. The diocese of Valence posesses also the *Dames of the blessed Trinity*: a congregation which is numerous and extends over many departments. Their occupations are instruction and the care of the sick.

8. *Dames of good Succour* in the diocess of Toulouse. This community embraces every work of charity; and among its members are to be found ladies of the most distinguished families. Toulouse possesses many laudable institutions which attest the active zeal of the inhabitants of that great city. We need only mention the association of *Ladies of the* Dolours of Mary, who, with singular self-devotion, perform the duties of instruction and attendance on the sick.

). *Dames of the good Shepherd.*—This institute was established by the ssed Father Eudes, about the middle of the seventeenth century. Its ob-, as is well known, is to bring back fallen women to virtue. The principal se is at Paris. Great and various are their services to society ; and His liness himself expressed a wish to see a like institute established at Rome . wish which was complied with by the lady superioress at Angers.

LIST OF THE TEACHING RELIGIOUS ORDERS OF MEN IN FRANCE.

. *Lazarists*: founded in the seventeenth century, by St. Vincent of Paul.—ir triple object is instruction of the peasantry—direction of ecclesiastical inaries—and conversion of the heathen. They possess, at present, several munities, and direct fourteen colleges and seminaries; but their principal l of exertion is in foreign missions,—a field, where, since the suppression he Jesuits, they are the most active, zealous, and intelligent labourers. y now constitute one of the noblest ornaments of the Church of France. y have rendered the most essential services to the Church in the United es of America.

. *Seminary of foreign Missions, Congregation of Picpus, and Congregation ur blessed Lady.*—These three congregations are exclusively designed for ning up priests and lay brothers for the foreign missions. The seminary reign missions sprung up almost simultaneously with the society of Lazar-, shortly after the erection of the bishopric of Babylon, in the year 1638. s congregation numbers a great many excellent and indefatigable mission-s. It possesses spiritual jurisdiction over the missions of Siam, Tonking, hin China, and a part of China, as also over Pondicherry and the coast of omandel. The *Congregation of Picpus and of our blessed Lady* have s sprung up in more modern times. To these two societies the Holy See entrusted the missions in the Eastern and Western Oceanica, where, nks to the intrepid and indefatigable zeal of their holy envoys, and in despite uch persecution on the part of the English and Protestant ministers, the n has made very wonderful progress.

. *Sulpicians*: founded in the seventeenth century by the venerable priest r.—The object of this congregation is to rear pious and learned secular sts for the Church. This congregation has ever exerted the greatest in-nce on the Church of France ; and, after the great revolution, was re-esta-ed by the venerable Emery. It was in this seminary the great Fenelon ived his theological education. The parent house is at Paris, but in the pro-ès there are seminaries conducted by the Sulpicians.

. *Brothers of the Christian Schools*: founded in the year 1679, by the ven-le Abbè de la Salle.—In the year 1724, Pope Benedict XIII solemnly con-ed this institute and its statutes. The founder seeing that though girls' ols were confided to the care of devout and religious women, the schools oor boys were destitute of this advantage, resolved, in order to supply this t, to establish the congregation in question. The Brothers of the Christian ols had to encounter violent opposition on the part of the lay schoolmas-

ters; but, supported by the approbation of the bishops, they overcame every obstacle. When the congregation was suppressed by the revolutionists, in the year 1790, it possessed, in France alone, one hundred and twenty houses, wherein one thousand brothers imparted religious and civil instruction. Under Buonaparte the order was re-established; during the restoration it become flourishing; and, after having sustained a violent, but temporary persecution, in the calamitous year 1830, it now possesses two hundred and fifty houses in France, rises every day higher in public estimation, and has attained to a greater degree of prosperity than at any former period. Children are gratuitously taught reading, writing, arithmetic, the elements of drawing, and are admirably grounded in religion, and trained up to virtuous habits.

5. *Brothers of Mary.*—This congregation has precisely the same object, as the great community of which we have been speaking. Its labours are confined to the city of Bordeaux and the neighbouring provinces where many popular schools are placed under its direction.

6. *Brothers of Christian Instruction*: founded in the present age by the pious Abbé Jean de la Mennais, brother to the once celebrated writer.—The regulation of Abbé de la Salle, whereby *two* brothers at least must superintend every school, having proved onerous to the poorer and remoter districts, the Abbé Jean de la Mennais has modified the rule, so as to permit *a single* brother to direct the school, where the commune is unable to provide for the maintenance of two. This congregation, as we ourselves can attest from personal experience, has produced the most blessed fruits in Brétagne, the founder's native province. It has since been transplated into other provinces of France.

7. *Brothers of St. Joseph*: founded by the Abbé Dufarrié, in the present century. This congregation, like the preceding, has popular instruction for its object; but its members, moreover, conduct the sacred chant, and attend the curate in the administration of the sacraments. This congregation is spread over several diocesses; the members take no vows, but merely make a promise to obey the bishop of the diocese, so long as they remain in community.

MALE RELIGIOUS INSTITUTES FOR THE CARE OF THE SICK.

There is in France but one religious institute of the "*Brothers of Mercy.*" The female congregations are generally more useful; hence they are more multiplied.

1. Order of the *Brothers of Mercy*: founded in the year 1572, by St. John of God, who placed the same under the rule of St. Augustine.—The brothers devote themselves to the care of the sick, and especially that of the insane. After the revolution, this order was resuscitated by some pious layman; and at present the brothers serve several hospitals and lunatic asylums in various cities, such as Marseillles, St. Croix near Salons, Chayla, Lyons, Nantes, and *Montbrison.* They lead a very mortified life, and their food and clothing are *extremely coarse* and simple.

In order to devote thomselves the better to their ministry of love, their spiritual exercises are not very numerous; yet they daily recite the office of the blessed Virgin, and have community of prayer, daily meditation, and one spiritual lecture. Their most distinguished subjects repair to Paris, and follow the lectures of the medical faculty. In the treatment of the insane, they have often been eminently successful.

From the Tablet.

REVIEW.

The ideal of a Christian Church considered in comparison with existing practice; containing a Defence of certain Articles in the *British Critic*, in reply to Remarks on them in Mr. Palmer's Narrative. By the Rev. W. G. Ward, M. A., Fellow of Balliol College, Oxford. London: Toovey, 1844.

This book is one of the most remarkable that has for a long while past been published on religious controversy; and may, we suppose, be regarded as the *ne plus ultra* of Puseyism. How adequately to describe or explain its contents we are utterly at a loss; and as little can we "realise" the state of mind of the writer. We are therefore very glad to understand that this work will, in connection with the Rev. Mr. Cooper's volume on the Slavery of the Anglican Establishment, be made the subject of an elaborate review by a master-hand in the next number of the *Dublin Review*. In the meantime we proceed to do the best we can with our confined space and limited appreciation of the subject.

We have used the expression *ne plus ultra* of Puseyism. But, indeed, this volume is so strictly peculiar and special that it ought rather to be called a manifestation of *Wardism*. None but itself can be its parallel. It is eminent in intellectual ability. If we may speak on such a subject, we should say also that it is eminent in spiritual discernment, and the relish and apprehension of sacred things. Not less distinguished is it for abhorrence of every shred of Protestantism—for deep sympathy with the Roman Church—for disgust and loathing at the present condition, theoretical and practical, of the Establishment. But of all its distinguishing features we confess we can find none more eminent than this—the extraordinary capacity of the author for standing upright and balancing himself on an invisible point—for walking in perfect security upon a line compared with which the edge of the keenest razor is breadth unlimited. After reading by far the largest and most important part of Mr. Ward's book, we are wholly unable to form the least guess of how or where he finds a resting place for the sole of his foot. A Catholic he is not—but "loyal" to an heretical, schismatical, and unsacramented civil corporation, nicknamed an "*Esteblished Church.*" He is not Protestant, for he anathe-

matises Protestantism with all his might. And in what sense he can be called an Anglican, as distinguished from a Protestant on one side and a Catholic on the other, we are at a loss to understand—more particularly when we find him (p. 425) denying that that there is any "essential difference" "between Reformed England and Protestant Germany;" maintaining (ibid) that "English 'high-Church, men' are in the constant habit of" as "fearful an approximation to blasphemy against the Holy Ghost" as "the wildest German ever devised;" vindicating the "English Catholics" (p. 131) from the charge even of schism; declaiming (p. 117) against the "fundamental principle of ordinary High Church theology," as "simply anti-Christian" when "considered in the temper of mind to which it fitly appertains," and "in its inevitable tendency destructive of all religious belief;" denouncing Low-Church theology (chap. v.) as at variance even with the principles of natural religion; earneastly contending for the great truth (p. 115) that the Anglican system and that of the primitive church "are quite certainly opposed to each other on the very elementary principles of religion," and that (p. 111) "in the matter of Church government it is impossible to discover the faintest resemblance between" them; and admitting (p. 75) "the radically corrupt and heretical nature of the system" he has learnt within the Establishment—corruption and heresy, which he hopes he has *pro tanto* thrown off by exercises of private judgment of the most comprehensive and Anglican-sapping character.

However, let us put an end to our astonishment and come to the fact. The book before us is a thick octavo volume of about 600 pages, and is divided into nine chapters. The first chapter is preliminary. The second is entitled, "of what kind will be the Ideal of a Church in circumstances like ours?" Under this head, and in ten sections, he describes with much unction the ideal of a Christian Church in its functions of "imparting moral discipline;" "imparting orthodox doctrine;" gratifying our aspirations and affections;" protectress of the poor; denouncer of the vices of the rich; "educator of the higher classes;" "in her intellectual duties;" and "in her political duties." In all these points he carefully and elaborately paints an ideal for the purpose of convincing his readers that in all these points the Establishment is a signal and fundamental failure.

In the third chapter he vindicates himself and his brethren in the *British Critic* from the charge of disloyalty.

The fourth chapter proves in considerable detail the entire dissimilarity of the Anglican and the primitive systems—in Church government; in "formularies" of worship; "in formal discipline;" in "recognised ecclesiastical principles;" in "tone and temper of mind."

The fifth chapter elaborately blackens Lutheranism and Evangelicism.

The sixth chapter treats "of our existing practical Corruptions," under the heads of "Absence of all System of Moral Discipline for the Poor" and "for *the Rich;*" "Our Church's total neglect of her Duties as Guardian of, and

Witness to, Morality;" "Our Church's TOTAL *neglect of her Duties as Witness and Teacher of Orthodoxy*;" the "powerlessness of *our* Church to perform her "other duties;" and lastly, the prevalence of a disgusting "Rationalism in our Church."

Chapter *seven* contains "additional Suggestions in the way of Remedy;" chapter *eight*—"a few words on our authoritative Formularies;" and chapter the ninth, and last, is on "the Supremacy of Conscience in pursuit of moral and religious "Truth."

On the whole, then, from this dry statement of contents it appears that Mr. Ward is loyal, and is anxious to appear loyal to a Church—"*our* Church," God help *us*—which is no teacher of orthodoxy, no guardian of morals, utterly powerless for the fulfilment of any and all of her duties—and why? For no other reason that we can perceive than the one given in (p. 102,) that "*our* Church is a channel of sacramental grace"—a fact, or supposed fact, rather, which is doubted and practically denied by the only Church of which Mr. Ward admits that she is a teacher of orthodoxy, a guardian and teacher of morality, and has life and power to fulfil her duties. He looks up with reverence and loyalty to the Church whose allegiance and communion he (in practice) rejects; and he looks down with contempt upon the Establishment which he affects to style *our* Church. But, again we find we are wandering into the very wide field of *astonishment*. We return once more to facts—that is, to extracts from this work, in order to show how much more stringent is the text than even the heads of chapters which we have quoted or referred to. Take the following from page 431.

"INFERIORITY OF ANGLICAN TO ROMAN."

"The immediate reason of my allusion to this article, is the writers's mention (p. 595) of "that deadly chill with which many of" our "ordinary writings" in the *British Critic* "freeze the very life's blood of many that repair to them to be taught, how they may unite loyal love to their own immediate mother, with a true acknowledgment of brotherhood to the Roman Church." If I wished to be critical, I should rather demur to the last expression; I trust certainly for myself, that none even of my earlier writings in the *British Critic* imply any such equality of the English Church to the Roman, that I should presume simply and without qualification to call Roman Catholics, as such, brethren; and, indeed, all through his comments on the "extreme section of theologians within the Church of England," he understates the amount of reverence, gratitude, sympathy, and faith, which for myself certainly I always desire to feel towards Roman doctrine. In this particular, I am bound to acknowledge Mr. Palmer's description as more just and accurate than the reviewer's; for when the former says that "it is quite curious to observe how on all occasions this devotion to the Papal See manifests itself" (p. 55, note,) though the immediate occasion of the remark is an article by another hand, it *does no more than justice to my* own habitual wish and intention. It is plain

however, that this very under-statement in the review, of which in reference to my own feelings I should be tempted to complain, is itself caused by the writer's kind and friendly disposition towards the object of his criticism."

Two pages further back we find a brief contrast between Anglicanism as it is, and Catholicism at its very worst.

"To be lukewarm, to be insensible of her own corruptions, to be loud in her own praise, are the notes given in Scripture of that Church, which our blessed Lord will "spue out of his mouth," (Rev. iii. 16, 17;) to retain the faith and be zealous against doctrinal error (Rev. ii. 6, 13,) are redeeming features even in the midst of many corruptions. What is His judgmnnt of our Church's practical system? a system, under which she tolerates almost every variety of condemned and branded heresy; and under which her authorities seem really offended and disgusted at one only class of opinions, those which speak of her present condition as corrupt and almost apostate. The closest approximation to denial of our Lord is permitted, as I have shown, without protest, much more without condemnation; but an imputation on *herself* she cannot forgive."

At p. 428 we find a sentence that strikes us as rather strong.

"*Who can wonder at the small degree of favour which God seems to have shown to the Anglican "High-Church" principle, when it has its very origin and life in this appalling blasphemy?*"

COMPARISON OF ANGLICANISM WITH GERMAN INFIDELITY.

"What essential difference do we find between Reformed England and Protestant Germany? Holiness of life and orthodoxy of faith cannot have been less cared for abroad than here: for here the inculcation of them has been utterly neglected; and more cannot by possibility be said of any society calling itself Christian. Dogmatic, moral, ascetic, mystical theology, are as strange to us as to the German Protestants. Who can affirm that the worse than Sabellianism of Archbishop Whately has excited greater distress or commotion in England, than the (I believe not worse than) Sabellianism of Schleiermacher, in Germany? Who can affirm that the perplexities of a sensitive conscience, or the distresses of the poor, or the meek cry of the gentle and humble, have received from us a more tender, loving, and considerate response, than from the most hardened and unspiritual rationalist of the whole number? Who can affirm that saintliness has been more reverenced, celibacy more honoured, earnest and habitual prayer more cultivated and cherished by the school of Tomline, or of Warburton, or of Tillotson, than by that of Neander, or even of Paulus? Nay, to come to a more shocking thought still; English "High Churchmen" are in the constant habit of attributing to the most holy and mortified men, to St. Buonaventure, to St. Bernardine of Sienna, to St. Alphonsus Liguori, a close approach at least to positive idolatry; what more fearful approximation to blasphemy against the Holy Ghost has the wildest German *ever devised?*"

Stepping back to page 420, we find a faithful description of

THE ESTABLISHMENT AS GUARDIAN OF THE POOR.

It has been so generally professed of late years, that a Christian society is nd to be a " poor man's Church," and that it is the high and peculiar prerove of the Church to alleviate the misery of the humble and oppressed, that task seems incumbent on me, however ungracious, of estimating the praises ped on the English system, by this standard also. Let me ask then, while he frightful and accumulated mass of misery which now oppresses our l, was gradually during the last sixty years growing to a head, where was voice of the National Church heard in drawing attention to its growth? t the civil Government who are obliged to cope day by day with present l passing emergencies, should not have had the leisure or the thought take a deliberate and far-seeing view of our social condition, this is dly a matter of blame: but where was the "poor man's Church?" How conceivable that she can at that time have really thought or cared for the r, without becoming cognisant of the fatal disease in progress, and loudly claiming its existence to the country and to the world? What other appelon than that of " grossly and miserably corrupt" can we give to a system, ler which such monstrous neglect was so much as possible? Well,—at gth, through no agency of hers, the attention of the whole nation *has* been called ome inufficient measure tothe perils under which we lie; all honour to Lord ley and his precursors and coadjutors in the noble task! Has the English rch at least exhibited the grace of humiliation and repentance? Has the blushes hame been visible on her cheek? have her ministers sorrowfully and contriteonfessed their sinful and unpardonable dereliction of duty, and taken upon mselves bitter shame, as fact after fact was brought to light? facts, which vas their bounden duty long since to have dragged into the face of day, and ich place in still stronger colours the godlessness and depravity of vast pors of her flock. Incredible as it might have appeared, the very conception ild seem never to have occured to them; with unruffled brow and compla- t voice they have still repeated their insane watch-words " pure and apposal," " holy and venerable," Church, and have dared to speak of the corrupis of other Christain bodies, when they should rather have been in lowly penitential abasement, mourning those of their own."

n one of the preceding extracts Mr. Ward speaks of the " worse than Sa- ianism of Arch-bishop Whately." We now append an extract from pp. -7, in which the scandalous doctrine taught by a living Anglican Arch hop, on the subject of the Incarnation, is thus set forth:—

"The main object of this second " Sermon" is, to prove that Christ is *the au- ized image* of God; insomuch that *on that ground* we are bound to pay n divine worship, " The question is," he says, " whether God was with us of Nazareth only as with a most eminent prophet or in *some such* manner uthorises and requires us to *worship* God in *Christ*." (p. 40.) It is *etimes, he says, replied by* Trinitarians to those who charge them with ido-

latry, that it cannot be idolatry, since we intend to direct our worship to God; this is no valid reply, for idolatry has its very essence in the worship of the true God in some *unauthorized* image, emblem, or representation; and "the same act may be idolatrous or not *according as this divine appointment is wanting or not.*" For instance, when God first revealed Himself to Moses, "*in the appearance of a flame of fire,*" . . . . . Moses "fell on his face and worshipped. Now if Moses had . . . . himself kindled a fire, and *worshipped before it as a suitable emblem of the Lord*, he *would* clearly have been guilty of idolatry." He proceeds with other illustrations, and then "applies" what he has said "to the great question," which he thinks will "be settled by these considerations . . . . . "Those who pay divine worship to Christ Jesus . . . . are cleared, if the Scriptures authorises and enjoin us *to worship God in Christ.* . . . We differ from the worshippers of any mere man, ... or of a graven image, or of a fire . . . . . in this *the essential circumstance*, that their worship is unauthorised, presumptuous, and vain, while ours is divinely appointed." Moreover, "Jesus Himself describes Himself, as not only conveying to us a notion of the Father's character, but as possessing the Father's power, offices, and attributes, and claiming the honour due the Father," so that He is "an image in which God is to be adored." (p. 40, 55.) It is pretty clear from all this, that supposing any baptised Christain to have lived, by special privilege, free from venial as well as mortal sin, and fully possessed by the Spirit of God, the author would consider it as a matter of formal and positive commandment, not of abstract propriety, whether God might not appoint that He should be worshipped in that Christian; and when we have imagined this hypothesis, and supposed further some indefinite and provisional communication of Divine "power, offices, and attributes," we shall have formed the whole idea which Dr. Whately thinks deducible from Scripture, of our Lord's Divine Nature."

More language of the same kind (from living Anglican divines) is quoted at page 399; and at p. 395, Mr. Ward quotes the almost ludicrous Anglican blasphemy of a living writer speaking of our Saviour, that the "spectacle of this deserted and defenceless sufferer far exceeds that of Napoleon, *or even that of Regulus*!" Eheu! Eheu!

At page 100, in a note, Mr. Ward takes some pains to prove that the 19th Anglican Article does not assert the formal error in matters of doctrine or morals of the Church of Rome; and that it is only on an interpretation, which allows this meaning to be given it, that he subscribes the article. Why is this chariness about Roman orthodoxy? We cannot very clearly understand. At pp. 85-6, Mr. Ward quotes passages from his articles in the British Critic to show that with regard to ths use of images, Indulgences, and Invocation of Saints, he has ever held, and still holds, the opinion, that "so long as an English Churchman acts carefully up to the principles he has been taught, and *in* so acting feels himself in no way attracted towards these ways, *so long it would be a plain sin in him to resort to them.*" Holding this opinion, why does Mr. Ward feel so

xious to keep a back-door open by which to slip back upon Roman formu-ies? Has he never read the Creed of Pope Pius IV., in which are con-ned the following rather important clauses:—

Constanter teneo Purgatorium esse, ánimasque ibi detentas fidelium suffragiis vari; similiter et Sanctos, unà cum Christo regnantes, venerandos atque in-candos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias e venerandas. Firmissimè assero, imagines Christi, ac Deiparæ semper rginis, nec non aliorum Sanctorum, habendas et retinendas esse, atque debitum honorem ac venerationem impertiendam. Indulgentiarum am potestatem à Christo in Ecclesiá relictam fuisse, illarumque usum Chris-no populo maximé salutarem esse, affirmo. Sanctam, Catholicam, et Apostoli-n Romanam Ecclesiam, omnium Ecclesiarum Matrem ac Magistram agnosco; *manoque Pontifici, beati Petri Apostolorum Principis successori, ac Jesu risti Vicario, veram obedientiam spondeo ac juro.* Cætera item omnia à sacris nonibus, et œcumenicis Conciliis, ac præcipuè à sacrosanctá Tridentiná Syn-o tradita, definita, et declarata indubitanter recipio atque profiteor; simulque ıtraria omnia, atque hæreses quascumque ab Ecclesiá damnatas, rejectas, ıthematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse test, &c.

It is impossible that Mr. Ward *can* have signed the Anglican Articles in r sense consistent with this "true obedience" to the Roman Pontiff, because ıatever be the meaning of the articles, *any* act of communion with "our ıurch," is an act of *dis*obedience to Rome. Moreover, it is not quite con-tent with the Tridentine decrees, and the creed aforesaid, to hold that the e of images, &c., is, under any circumstances, "a plain sin;" when the ɔman formularies declare that it is "a plain sin" to contravene the utility d propriety of these practices. Without a belief (explicit or implicit) in e propriety and utility of these practices for all Christian people, "nemo lvus esse potest," says the creed. To use these most useful things without ing specially "attracted to them," would be, says Mr. Ward, "a plain sin.") obey the Pope in all spiritual matters is a duty, "extra quam nemo salvus se potest"—so says the creed. I *will* disobey him, says Mr. Ward, by re-uncing communion with his Holiness, and remaining, contrary to his express mmand, in communion with a Church which He and every priest and layman communion with him denounce as heretical and schismatical, and in which e and they recognise no power to administer Sacraments more extensive ın that recognised in unbaptised heathens. Such being the real state of the se, we are at a loss to understand the importance of these very nice con-uctions of the articles.

Moreover, we humbly suggest that this particular construction of the 19th rticle is clearly untenable. The sentence runs thus—"As the Church of rusalem, Alexandria, and Antioch have erred; so also the Church of Rome th erred, not only in *their* living and manner of ceremonies, but also in mat-

ters of Faith." Mr. Ward, relying partly on the word "*their*," which appears to be a plural relative to a singular antecedent—viz: "the Church of Rome"—would have us believe that this article condemns the faith, not of the abstract Church of Rome, but of certain of its concrete members; and he challenges "any objector to give any meaning to the article, word by word, which can by possibility bring the formal doctrine of Rome within its scope." This challenge is thrown out in all the honest confidence of Italics. The point, after all, is of no very great importance, because if Canterbury (or, rather, Downing-street) has not condemned Rome, Rome has certainly condemned both Downing-street and Canterbury. But so bold a challenge should not be passed by, and we therefore essay our skill.

In the first place, then, we suggest that by the words "the Church of Rome;" the article means neither "the abstract Church" nor its "concrete "members;" but *the Concrete Church*—the Church, not as an abstraction, but as a living, breathing, concrete, spiritual corporation. Using the word Church in this sense, the article first maintains that as Jerusalem, Alexandria, and Antioch have erred, so has Rome. But in what have these corporations erred? Why, first, "in "*their* living"—"*their*" referring to Jerusalem and Antioch as much as to Rome; and "living" being referrable in part, perhaps, to the immoralities of individuals, but more especially to the habitual acts and modes of life allowed, sanctioned, and encouraged by the said corporations; *e. g.*, celibacy of the clergy (condemned by the thirty-second article,) vows of celibacy by laymen, &c. &c. In the same way the words "their manner of ceremonies,," means not the ceremonies of individual members of the Church of Rome—which is sheer nonsense—but the public and authorised ceremonies of the four Churches spoken of—*their* ceremonies. In like manner the said four Churches have erred "in matters of Faith." Place a semicolon after the second "erred" and the whole difficulty is cleared up. The point is of no earthly importance except to Mr. Ward's conscience, but it may just as well be set right.

From the Waterford Chronicle, May 15, 1844.

THE ABBEY OF MOUNT MELLERAY.

ocates of the poor and the forsaken—of those who are homeless yless, friendless and unknown, strangers among countless thousands 'orld of woe and worthlessness, we hail the monastic institution Melleray, as an oasis in the desert—a green spot to please the ke the heart captive. The value of such institutions is not known generate age of ours. Monasteries formerly adorned the land; es, where the poor received relief, because the donors were religious; cipients of that relief accepted it as Heaven's gift, and prayed for efactors. Thus was charity "twice blessed"—it blessed him that iim that received. To-day we have workhouses, in which every 'home is destroyed. Only think of the exquisite, the heart-touching the Scottish song—

"These fifty years, John Anderson, my Joe,"

rourselves is it not the eruption of a new-fangled barbarism which ık that feeling. In the workhouse even the old are persecuted, who on, no daughter, to

"Rock the cradle of declining age;"

ecutors in the place *where there is no home.* The aged couple who . together for half a century—whose hearts are intertwined round :—Siamese twins in moral affection—to whom separation would be ese, even these, are dragged from each other, by the cold-blooded and s hand of that cool, and calculating, and heartless utilitarian thing ıttish economy. Again, we say, that we rejoice in the establishment ic institutions as blessings in the land. If we believe the Scriptures, :ejoice that in our land are to be found holy men—rare exemplars of ıfficient to redeem the guilt of the isle from God's visitation. Ten would have saved the criminal cities of Sodom and Gomorrah; and we to rejoice that we have hundreds such souls amongst us—men ıod and the poor? And it is not only that, but the rare edification of nple—beacon lights to priests and to people. Even the pious preist the bad world, and seeks a retreat among those holy people where ı re-animated, his heart influenced with holy ardour, his spirit puri- he returns to his flock refreshed for work in the vineyard of Christ, ıhield buckled on, "to fight the good fight," and win the battle. The ren heath is now reclaimed, through the industry of the monks, and :actical evidence as to what might be done in improving our waste . we the benefit of a fostering or protective Legislature. From what arn it costs 60*l.* to transplant or transport an emigrant, and give him in the way of a settlement. If the emigration-mongers would only ıt such a sum could effect for a poor man and his family at home, we ıt be so ready to part with our people and *our money.* In the mere ın of the former *waste, on* which the Monastic Institution of Mount

Melleray is situated, the monks have set a fine example to our aristocracy. But the goodness of the monks extends far beyond what may be called physical industry. Their chapel, or rather church, is ever open to the people, who can enjoy the sacrifice of the Mass; and whenever fever or any other epidemic invades the poor, the monks are zealous coadjutors of the secular clergy. The weary traveller, no matter from what part of Ireland or the world, finds a resting place and relief at their gates; and the children of the surrounding poor have that richest of secular blessings—the benefit of sound moral education, which is further improved by expositions of Christian doctrines. Here are multitudinous advantages. But these are not all. There are at present twenty poor men employed at Mount Melleray throughout the year, at ninepence per day; and thus is support afforded to almost one hundred individuals, taking, as we may, the average of families at five. Here is an epitome of good, moral, and religious—and of physical comfort also, achieved by one institution; and let no one tell us that a multiplication of such institutions would not be God's own gift to our land. May the cursed Poor Law, a practical outrage on religion, be soon overthrown, and may we have a revival of the good old times, when the rich felt that they were Heaven's stewards, and that it was a sacred obligation to relieve the poor.

MY SCRAP-BOOK.—THE REFORMATION.

No. 1.

Luther.—Mr. Hallam says in his "Introduction to the Literature of Europe, in the 15th 16th and 17th centuries:"

"'In the history of the Reformation Luther is incomparably the greatest name. We see him, in the skilful composition of Robertson, the chief figure of a group of gownsmen, standing in contrast on the canvass with the crowned rivals of France and Austria, and their attendant warriors, but blended in the unity of that historic picture. This amazing influence on the revolutions of his own age, and on the opinions of mankind, seems to have produced as it not unnatural, an exagerated notion of his intellectual greatness. It is admitted on all sides, that he wrote his own language with force and purity; and he is reckoned one of its best models. The hymns in use with the Lutheran church, many of which are his own, possess a simple dignity and devoutness, never, probably, excelled in that class of poetry, and alike distinguished from the poetry of Sternhold or Brady, and from the meretricious ornament of later writers.

'But, from the Latin works of Luther few readers, I believe, will rise without disappointment. Their intemperance, their coarseness, their inelegance

their scurrility, their wild paradoxes, that menace the foundations of religious morality, are not compensated, so far at least as my slight acquaintance with them extends, by which strength or acuteness, and still less by any impressive eloquence. Some of his treatises, and we may instance his reply to Henry VIII., or the book "against the falsely-named order of bishops," can be described as little else than bellowing in bad Latin. Neither of these books display, as far as I can judge, any striking ability. It is not to be imagined, that a man of his vivid parts fails to perceive any advantage in that close grappling, sentence by sentence, with an adversary, which fills most of his controversial writings; and in scornful irony he had no superior. His epistle to Erasmus prefixed to the treatise, De servo arbitrio, is bitterly insolent in terms as civil as he could use. But the clear and comprehensive line of argument which enlightens the reader's understanding, and resolves his difficulties, is always wanting. An unbounded dogmatism, resting on an absolute confidence in the infallibility, practically speaking, of his own judgment, pervades his writings; no indulgence is shown, no pause allowed, to the hesitating; whatever stands in the way of its decisions, the fathers of the church, the schoolmen and philosophers, the canons and councils, are swept away in a current of impetuous declamation; and as every thing contained in Scripture, according to Luther, is easy to be understood, and can only be understood in his sense, every deviation from his doctrine incurs the anathema of perdition. Jerome, he says, far from being rightly canonised, must, but for some special grace, have been damned for his interpretation of St. Paul's epistle to the Romans. That the Zwinglians, as well as the whole church of Rome, and the Anabaptists, were shut out by their tenets from salvation, is more than insinuated in numerous passages of Luther's writings. Yet he had passed himself through several changes of opinion. In 1518, he rejected auricular confession; in 1520, it was both useful and necessary; not long afterwards it was again laid aside. I have found it impossible to reconcile, or to understand, his tenets concerning faith and works; and can only perceive, that if there be any reservation in favor of the latter, not merely sophistical, of which I am hardly well convinced, it consists in distinctions too subtle for the people to apprehend. These are not the oscillations of the balance in a calm understanding, conscious of the difficulty which so often attends the estimate of opposite presumptions, but alternate gusts of dogmatism, during which, for the time, he was as tenacious of his judgment as if it had been uniform.

It is not impossible that some offence will be taken at this character of his works by those who have thought only of the man; extraordinary as he doubtless was in himself, and far more as the instrument of mighty changes on the earth. Many, of late years, especially in Germany, without holding a single one of Luther's more peculiar tenets, have thought it necessary to magnify his intellectual gifts. Frederick Schlegel is among these; but in his panegyric there seems a little wish to insinuate that the reformer's powerful understand-

ing had a taint of insanity. This has not unnaturally occurred to others, from the strange tales of diabolical visions Luther very seriously recounts, and from the inconsistencies as well as the extravagance of some passages. But the total absence of self-restraint, with the intoxicating effects of presumptuousness, is sufficient to account for aberrations, which men of regular minds construe into actual madness. Whether Luther were perfectly in earnest as to his personal interviews with the devil, may be doubtful; one of them he seems to represent as internal.' "—pp. 513-516.

From the Foreign Quarterly Review.

" Martin Luther was the representative of the democratic spirit of the reformation; there seems to be among friends and enemies a marked dislike to grappling with the character of this remarkable man, and his true biography remains yet to be written. Judging only from his own works, his character seems to be one that "he who runs may read;" he was a coarse, vulgar minded man, endowed with strong common sense, and a thorough contempt for every thing that is commonly called "humbug," in which he included the rules of conventional morality, rules in every age of mankind devised rather for cloaking vice than encouraging virtue.—Many of his actions appear like a bravado to the public opinion of his age; for instance, his marriage with a nun and his sanction of polygamy; but it is doubtful whether a man of inferior energies, less uncompromising boldness, and, it must be added, less impudence, could have fought the battle, which it was the glory of Luther to maintain. It is utterly absurd to canonize him as a saint, and still more so to condemn him as the worst of sinners. Luther was the great man of his age, the faithful representative of all its wisdom and all its folly; to inquire whether, in every part of his arduous struggle, and in every action of his harassed life, he preserved the methodical rules devised by society, is scarcely less absurd than to ask, was a general dressed in the fashion when he led his army to battle, or a successful prime minister skilled in the etiquette of a ball-room."

Again—

"The reformers battled for freedom of opinion, and were themselves the greatest enemies of that freedom. The burning of Servetus in Geneva, the persecution of Anabaptists in Germany, of Arminians in Holland, of Puritans in England, of Prelatists in Scotland, and of Papists in every Protestant country, threw a suspicion on the motives of the Reformers, which rendered their cause frequently unpopular. They felt the inconsistency, and they attempted to excuse it by shuffling evasions, by monstrous fictions, or by an impudent assumption of the infallibility which they had condemned in the church of Rome. Hence there is an appearance of meanness, trickery, and selfishness, in the early history of the reformation, which it is utterly absurd to deny, because it is utterly impossible to conceal."

From the Edinburgh Review.

"We do not mean to say that the civil power should never exert itself for the ıral benefit of the people; but, unquestionably, it should take heed as to the ıtruments it employs. If it would reach the general mind and convince and ay it, it must be by reason. But if, instead, it *commands* intellectual subjec- n; if its instruments are fines, dungeons, exile and death; and if religion is pretext,—where, we demand, lies the difference between such a mode of ɔmulgating Christianity and that of Mahommed?

The work of Reformation, so inauspiciously commenced and prosecuted ·ough the reigns of Henry VIII and Edward VI., may be said to have closed th that of Elizabeth. And what had it effected? It had abjured a clerical, but ıssumed a lay Popedom; for it vested the civil power with the authority of ɔlesiastical dictation and ultimate appeal. It had raised the standard of rebel- n against the traditions of centuries; yet it affixed pains and penalties to the ght of private judgement. It had sacked many a monastary; yet it left many overgorged see and parish."

"'The dominion over other men's faith,' which our first misguided refor- ırs aimed after, was additionally dishonored by the ruthless means they em- ɔyed. With a monstrous contempt of the principle of free enquiry, on which ɔne Elizabeth could justify her own secession from the faith of her forefa- ers, she at first imposed an universal silence upon the clergy, and afterwards ıanted licenses of preaching only to those whose sentiments accorded with r own. Even Mr. Lathbury* admits that thus in 'England the Reformation ıs effected by the authority of Government.' And effected by what means? ot by a liberal and enlightened challenge to investigation; not by the slow ıt sure conviction of education; not by 'warning every man, and teaching ·ery man,' but by *force*. The wonder is, that force obtained such a servile quiescense: the wondor is, that the very persecution did not drive men, with ıwonted tenacity, to hold fast the faith which was thus taken from them;— ıt there was not, as in our sister land, the anomaly of a reformed church and unreformed population. But the people of England and the people of Ire- nd were unlike. Never was a people so prostrate as the former. Else how n we account for their tame submission to be the sport of the capricious enry, their utter indifference to apostacy,—now from Papacy to Protestant- n, and again from Protestantism to Papacy? They required the tempest of e Commonwealth to awake them. But the people of Ireland had never sunk to supineness. Their numerous internal feuds, their exposure to invasion, ɔpt them in a sort of national gymnasium. And thus the base attempt to rce them, proved like the 'bands of Sampson, that were upon his arms, and ıcame as flax that was burnt with fire.' In the other case, Sampson had been ıorn of his strength, and his eyes put out.'"

* Rev. T. *Lathbury lately published a history* of the English Episcopacy, which was re- *viewed by the writer of these remarks.*

From the Quarterly Review.

"It began by transferring to the crown the same fatal prerogative which had been usurped by the popes against the liberties of the Church.* It was made the plea for acts of tyranny and spoliation which unsettled the foundation of property—laid precedents against all establishments of charity, learning or religion†—deprived the country of institutions which, if wisely reformed, had saved us from some of the worst evils of the present day‡—covered the land with starving poor, who were to be punished for begging their bread by being sold and branded as slaves§—and reduced the poor clergy to such straits, that, in the words of Latimer, 'they were forced to go to service, and turn menials,'‖ It was disgraced by sacrilege, 'which turned altar cloths into carpets, and chalices into drinking cups'¶—by the plunder,** profanation, and demolition of Churches††—the destruction of libraries, so that by Beale's unsuspicious declaration, 'neither Britain under the Romans and Saxons, nor yet the English people under the Danes and Normans, had ever such damage of their learned monuments;'‡‡—by the menaces of Colleges, as if, in the words of Bishop Ridley, 'there seemed a design to drive away all civility, learning, and religion out of the nation;'§§ the oppression of the poor, 'as if,' says Burnet, 'it was a general design among the nobility and gentry to bring the inferior sort to that low and servile state to which the peasants in many other kingdoms are reduced:'‖‖ by the denial of tithes;¶¶—by 'animosities, tumults, and schisms, which grew and sprung up within the realm;***—by the 'reduction of the Universities to the last degree of discouragement;'†††—by 'factions among the nobility, insolence and insurrection among the commons, the debasing the coin, the disorder of the administration, the revolt of the peasantry, so that the kingdom made a miserable appearance, and looked as if it were languishing in one part, and distracted in another.‡‡‡ Many, too many, of the leaders in the great change had no real motive but avarice;§§§ delicacy of conscience and purity of zeal were the impudent pretexts of a gross sensual tyrant, and a court of greedy knaves and upstarts. 'The service of the Church, says Bucer himself, a zealous reformer, 'is performed in a cold, lame, and unintelligible manner—pastoral duties are neglected—the churches are made places for commerce and diversion—the meaning of the Church, the

* Collier's Church Hist. p. ii, b. i, pp, 62, 68, 69, 85, 84,
† Coll, p. ii, pp. 2, 103 105, 111, 162. ‡ Burke, on French Revolution.
§ Literally so; Statutes at Large, 1 Edw. VI. c. 3. ‖ Latimer's Sermons, pp 38, 114, 241.
¶ Heylin, p. 134. ** Coll, p. ii, b. iv. p. 239.
†† Fuller, b. vii: Burnet, p. i, p, 318.
‡‡ Fuller's Ch. Hist. b. vi, p. 335; Wood's Athenæ Oxon, lib. i, p. 271; Burnet, p, I. p. 314; Coll, p. ii. b. iv. p. 325; Fuller, b. vii. p. 417.
§§ Ridley's words when refusing to suppress Clare Hall, Burnet, ii, p. 120.
‖‖ Burnet, p. ii, p. 114. ¶¶ Fuller's Ch. Hist. b. v. p. 236.
*** Stat. at Large, 34 Hen. VIII. c. I.
††† Ascham's Epist., lib. i, p. 406; Wood's Athenæ Ant., p. 120.
‡‡‡ Camden's Appar. ad Elizabeth.
§§§ Heylin's Hist. Ref., p. 48; Ridley's Letter to Grindal, Fox. p. 449.

ɔmmunion of Saints, and the kingdom of Christ, is little understood—the ar of God, and the notion of religion, make a very faint impression; and nce it is that lying, cheating, theft, perjury, and whoredom are so much the mplaint of the times.'* 'The holy Sacrament,' says an act of Parliaɛnt,† 'is so contemptuously depraved, despised, and reviled at, and men ll it by such vile and unseemingly words, as christian ears abhor to hear rearsed.' 'The Bible itself,' says Henry himself in his last speech to parliaɛnt 'is turned into wretched rhymes, sung and jangled in every alehouse d tavern. I am sure,' he adds, 'charity was never in a more languishing ndition, virtue never at a lower ebb, nor God never less honored and worse rved in Christendom.' "‡

* Bucer's Letter to Hooper, quoted by Collier, p. ii. b. iv. p. 294.
† Stat. at Large, 1 Edw. VI. c. 1. ‡ Collier, p. ii. b. iii. p. 218.

PROTESTANT RELICS.

(Translated for the Catholic Cabinet from the Wahrheits-Freund of Cincinnati.)

Every one knows how strongly Protestants object to the honor which Cathlics give to the relics of the martyrs and other saints of God. We will not ow vindicate the reasonableness of this portion of our doctrine, or the deep hristian feeling which it involves; but we will endeavour to shew that Proɛstants have their relics, and that they honor them. These relics are not ɔdeed of martyrs or saints; but they are relics, and are regarded as holy by rotestants.

The ink-blot on the walls of the Wartburg chamber, where Luther, as he as translating the Bible, threw the ink-bottle at the Devil to drive him way,—is still shewn to Lutheran pilgrims who regard it wtth becoming revɛence. There are however many other relics of Luther which continue to ɔ esteemed; and at the commencement of the last century Professor Goetz ablished a Latin volume, exclusively devoted to the subject, under the title: e reliquiis Lutheri, Lips. 1703. 8. The authorities we quote for the folwing facts connected with this curious subject are Protestant.

The Darmstadt Allgemeine Zeitung in 1823, No. 45, announced that the idow of a preacher who in 1820 was possessed of Luther's Beer-jug, sold to one of the governments of Northern Germany for a yearly pension of $50: o great was the veneration entertained for the tippling-cup of the Reforɛr! The impartial Correspondent of Hamburg, August 1841, informs us, at on the 27th of July 1841 the remains of the so-called *Luther's Buche*—tree under which Luther often sat—which on the 18th of that month had

been thrown down by a storm, were solemnly brought into the Church of Steinbach, after a discourse by the preacher, and amid the singing of hymns by a numerous congregation. In the *Allgemeine Anzeiger* of 5th August, No. 210, appeared the following interesting announcement in regard to the *Luther-Buche.*

"The wellknown and venerated Luther's-Buche by Altenstein and Steinbach was on the 18th of July, this year, thrown down by a storm. The fragments of this tree has been presented to the church of Steinbach, where they are reverently preserved. Friends and venerators (verehrer) of the Holy Tree (des *heiligen* Baumes) can, on *presenting a liberal offering to the church* (gegen eine *Vergueting* an die Kirche) receive portions of this tree, by addressing letters, *post paid*, to the undersigned, who will endeavour to comply with the wishes of each one. Steinbach, Bade Liebenstein, the 27th July 1841."

F. ORTMANN, Pastor.

A word of comment on the foregoing would be unnecessary.

A silver guilt ring was lately found in the street before the gate of Zittau, on which was the inscription; D. Martino Luthero Catharina v. Boren, Oct. 31, 1525. The marriage ring of Luther and his Kàthe. The advocate von Ploetz brought this ring of the finder, and preserves it as a holy relic, which is devoutly exhibited to all Luther's admirers.

RELIGIOUS INTELLIGENCE.

ST. LOUIS.—On the 10th ultimo a new Catholic Free-School was opened in this city, on the corner of Ninth and Greene-Streets. It is destined exclusively for the German male children, and superintended by the members of the Society of Jesus.

On the 15th ult., the new German church, on the corner of Third and Mulberry-Streets, was solemnly blessed by the Very Rev. John Timon, C. M. with the permission of the Bishop. High Mass was celebrated at 10 o'clock A. M. by the Rev. F. X. Dahmen, C. M. assisted by Deacon and Sub-Deacon; and the Rev. J. Cotting S. J. delivered an eloquent discourse, in the German language, to a vast concourse of people, on the text: "this day is salvation come to this house." (Luke, XIX, 9.) This Church is dedicated to the Almighty under the invocation of "Our Lady of Victory."

INDIANA.—*Dubois County.*—The Catholic religion is in a most flourishing condition in this county. There are no less than 400 German Catholic families within its precincts. There are three Catholic churches, St. Joseph, *St. Ferdinand* and St. Celestin, attended by two Clergymen.

A new Catholic female Academy, under the charge of the "Sisters of Providence," has just been opened at Madison, on the Ohio, in this State.

Ohio.—The Society called "Pretiosissimi sanguinis" of St. Alphonso, near Norwalk, are doing much good among the German Catholic congregations in the northern portion of the diocese. During our sojourn among them, two young students, Matthias Kreusch, from the diocese of Treves, and Peter Kohler from Basle, received the ecclesiastical tonsure, the four minor orders, sub-deaconship and the holy order of deacon, and there were fifty-six persons confirmed.—*Corresp. of Cath. Tel.*

Louisville.—On Sunday morning 1st. of September, Mr. Driscol, a member of the Society of Jesus, was ordained sub-deacon, in the church of St. Louis in this city, by Rt. Rev. Bishop Flaget. He received the order of deacon the Sunday following; and on Tuesday, the 11th inst., he was ordained priest, by the same Rt. Rev. Prelate. Mr. Driscol, has, for some years past, been a student at St. Mary's College, Marion County, Ky.

The Rev. Dr. Spalding, pastor of St. Joseph's church, Bardstown, has been called by the Bishop to Louisville, and appointed to the post of Vicar General, left vacant by the promotion of Rt. Rev. Dr. Reynolds to the See of Charleston.—*Cath. Adv.*

Pittsburgh.—On Sunday September 1st., at late Mass, the sacred order of Priesthood was conferred by the Bishop, in the Cathedral, on Rev. Messrs. Mullen, Brown and Duffy, who had been promoted the week previous, to sub-deacon's and deacons orders. The Bishop preached on the occasion.—*Pitts. Cath.*

New-Orleans.—On the 8th of September, Feast of the Nativity of the B. V. M., sub-deaconship was conferred on Mr. Adrian Rouquette, a native of Louisiana. The ceremony was performed by Mgr. Blanc in the chapel of the Ursuline convent. Mr. Rouquette, says the *Propagateur Catholique*, is the first native Louisianian, who since the cession to the United States, has attached himself to the Ecclesiastial State.

Baltimore.—According to the *U. S. Catholic Magazine* the following ordinations lately took place in the Arch-diocese:—On the 22nd of July, at Georgetown, D. C., Messrs. Michael Tuffer, Milesius Gibbons, John Aiken, and George Villiger, of the Society of Jesus, were promoted to the dignity of the Priesthood by the Most Rev. Archbishop.

On the 10th of August, the same dignity was conferred by that Prelate, at Baltimore, on the Rev. Thomas O'Neil. On the 2d of September the Archbishop held an ordination in St. Mary's Chapel, Baltimore, when Mr. Timothy A. Riordon received the four minor orders; Mr. W. D. Parsons, subdeaconship; Messrs. Charles C. Brenan and Thomas P. R. Foley, deaconship; and Rev. Joseph Maguire and Rev. Michael Slattery, deacons, were promoted to the holy order of Priesthood.

Virginia.—Norfolk.—According to a secular paper, the Catholic church of

Norfolk has recently been decorated by a superb copy of Murillo's Madonna of the Assumption, executed by Adele Kercado, and presented by Louis Philippe, King of France. Dr. Francis L. Higgins, formerly of Norfolk, has also presented the same church with a crucifix, large as life, of European statuary, which is of wrought wood and attached to a massive cross, placed in the recess behind the altar.

PHILADELPHIA.—The congregation of the late St. Augustine's church, (destroyed by the "Native" mob recently,) have almost completed a new schoolbuilding on the site of the Priest's house on Crown street, which is to be occupied as a place ot worship until the new church can be erected. It is to be rough-cast—is a plain building—but has been built with an unusual eye to strength. The windows are first covered with a wire netting and afterwards protected with an abundance of iron bars. The "Nativeists" will scarcely see another riot capable of effecting the destruction of *this* house of worship.—*Phil. Spirit of the Times.*

NEW YORK.—We are happy to see the charitable efforts of the clergy and laity of the French Catholic church of St. Vincent of Paul, N. Y., in promoting education among the French population of that city. A new academy has been opened in the basement of that church. Children of both sexes are received, but in different apartments. The poor are received and educated gratis.

BOSTON.—Amongst the passengers in the Hibernia, we noticed Mr. Shaw, son of Robert Shaw, Esq., one of the most eminent of Boston's Merchant Princes. Mr. S. has been a convert to our Church, and goes to Rome—leaving wealth friends, society, every thing which could attract a young mind, to study for the Priesthood in the Eternal City. A striking feature in the Catholic conversions in New England, is the number of young, highly educated, and wealthy persons, who brave reproach and resist temptation for the faith "delivered to the Saints."—*Boston Pilot, 21st Sept.*

The Rev. G. F. Haskins, formerly a minister of the Protestant Episcopal Church, now a Catholic priest, after his return from Rome, preached his first sermon on the 15th of September, in the Cathedral of the Holy Cross, Boston.—*Ib.*

UNITED STATES.—*New Churches.*—In the diocese of *Dubuque*, a new Church was lately opened for divine service at Keokuk, on the Mississippi. In the diocese of *Louisville*, the corner stone of a new Catholic Church was, with the usual ceremonies, laid at Newport, on Sunday 25th of August last, by Rev. S. Montgomery, assisted by the Rev. Mr. Boeswald, of Kentucky, and Rev. Mr. Huber, of Cincinnati. In the diocese and city of *New York*, a new German church was opened for divine service, on 31st street. The blessing was performed by the Rt. Rev. Dr. McCloskey, Coadjutor Bishop.

ITALY.—*Rome.*—On the 22d of July his Holiness held a secret Consistory in the Apostolic Palace of the Vatican, on which occasion Archbishops were

preconised for the Metropolitan churches of Benevento and Rossano, and bishops for the episcopal churches of Veroli, Lipori, Nolo, Paraguay, and Tanmacus, *in part*. The Rev. Father Basil Lopez, Priest of the diocese of Paraguay, and Religious of the order of St. Francis, is the new bishop of Paraguay. Mgr. D. Caraffa, of Traetta, born at Naples, 1805, is the new archbishop of Benevento, and was at the same time created Cardinal of the Order of Priests. Four other Cardinals were created by the holy Father and reserved in Petto. At the close of the Consistory, the *pallium* was demanded of his Holiness in favour of the Metropolitan church of Rossano, and of the See of Quebec in Canada, which has been recently raised to an arch-diocese.

The former Consul of Switzerland in Rome, Mr. C. Snell, a rich banker, has embraced the Catholic faith.

England.—*New Catholic Churches.*—Four new Catholic churches are to be opened during the present month; the Church of St. Mary, at Coventry; the Church of the Trappist Monks, at Mount St. Bernard, Leicestershire; St. Mary's at Newcastle-on-Tyre; and the Church of St. Barnabas, Nottingham,—the largest Catholic chucrh erected since the Reformation. Several others are in the course of erection, among which are the new church at the Willows, near Kirkham, and St. Cuthbert's, at Ushaw. They are all, we believe, from the designs of that eminent Catholic architect, A. W. Pugin, Esq. Not many years have elapsed since the Catholics of this land were forced, by cruel and intolerant enactments, to practise their religion and worship their God in cellars and garrets; now we behold them performing the rites of their worship with solemn pomp and magnificence, and see new temples and splendid altars consecrated to their faith rising up on all sides around us.—*Preston Chronicle.*

The foundation stone of the new Church of the "*Immaculate Conception*," to be erected by the members of the Society of Jesus, was lately laid by the Very Rev. R. Lythgoe, Provincial of the Jesuits in England near Berkely square, London.

Scotland.—Edinburg–From a correspondent of the *Tablet*.–I learned, here what I ought to have learned at Dunkeld, that a new Roman Catholic church has lately been built there by a recent convert to that communion, and I learned at the same time, of the erection of several new churches of the same kind. The growth of Catholicism, observed in so many other countries, appears to be manifesting itself no less in the highlands.

What Maynooth is to the Irish Catholic, St. Mary's College, at Aberdeen, has been to those of Scotland, since 1829. It is calculated to contain fifty theological students, but the number is seldom complete. It is not perhaps generally known, that in spite of the fervour with which the Reformation was carried in Scotland, small Catholic communities maintained themselves in all parts of the country, but chiefly in the highlands, and on the smaller of the islands.

France.—The progress of religion among the working classes of Paris—the children of the revolution—may be gathered from the following paragraph in the

Ami de la Religion: "The monthly re-union of the operatives of the Faubourgs St. Denis and St. Martin, took place on Sunday last, at seven in the evening, in the church of St. Laurent, under the presidence of the worthy and zealous pastor of that parish. Nothwithstanding the temptations which the amusements at the *fete* of La Villette, in the neighbourhood, might have thrown in the way, those honest people assembled in the church to the number of a thousand; their conduct was most respectful during the singing of vespers and the prayers; and their sympathy was expressed in a lively manner by the lay orators who addressed them on the subjects of labour, religion, and perseverance in moral conduct, the whole scene being exceedingly interesting."

Belgium.—The Cardinal Archbishop of Malines has just received from his Holiness, the Pope, a fine present for the University of Lauvain—viz; the complete collection of the works of the learned Cardinal Mai, 2 vols. 4to., and the description of the Etruscan Museum, founded by Gregory XVI., in 2 vols. folio. The splendid works are enriched with numerous engravings; they are finely printed and the bindings have the arms of his Holiness.

Switzerland.—Geneva.—The Government of Geneva, who boast of Calvin and the Bible for example and precept, did, on the 16th of June, expel from their city the Catholic Curè, M. Marilley, at the suggestion too of the secret society called the *Protestant Union*. The note from the Council of State to the good Curè was worded thus:—'If you do not leave the canton on the 14th of June, you will be expelled by force.' M. Marilley civilly replied that he could not leave his cure except upon the order of his Bishop: and early on the 15th a commissary of police led the Priest from his weeping flock, whom he had effectually subdued to resignation and respect for authority, and accompanied him to the frontier.—*Univers*.

Asia.—*Persia*.—The Catholic missionaries in Persia were lately expelled through the intrigues of the Russian Ambassabor, M. de Medem, and some stray Protestant missionaries. Two Nestorian Clergymen and several other persons, who had embraced the Catholic faith, have been imprisoned, bastinaded and fined. An order for their re-instatement has been issued by the king. They were at the last accounts under the protection of Colonel Shiel, the English Consul, and the arrival of the French Ambassador, Count de Lartiges, was anxiously expected to secure them in the exercise of their religious labors and the enjoyment of religious liberty.

Hindooston.—A prejudiced correspondent of the *London Record*, writing from Calcutta, complains bitterly over the progress of "popery" in Bengal. Some of the complaints are, that no less than two hundred students frequent the Xavier College of the Jesuits at Calcutta; that the Catholic Priests have succeeded in converting to their flock one or two of the converts of the London Society, about half a dozen of the Baptist; and nearly one hundred belonging to the Propagation society.

Africa.—*Egypt*.—A letter from Egypt states that the schismatic Armenian

bishop, to whom the merchants and employers of his nation in that country were subject, had publicly abjured the errors which held him separated from the Holy See, and it is expected that his return to the unity of the church will induce others to follow his example.

OBITUARY.

Died—At Galveston in Texas, of yellow fever, on the 13th of August, the Rev. Joseph Paquin, late Superiour of the Seminary of St. Louis, in this city.

Mr. Paquin was born at Florissant in this State, in 1799. He entered the Seminary of the Barrens in January 1820, to commence his ecclesiastical studies, and in November, 1821, entered upon his noviciate as a member of the Congregation of the Missions of St. Vincent of Paul. Tender piety, entire obedience, profound humility, a spirit of sacrifice and self-abnegation marked his conduct from the beginning to the happy end of his clerical career. In the extreme poverty of the Seminary,—all, from the Superior, the late Rt. Rev. Bp. Rosati, down to the lowest inmate, had to bestow the time, free from study, or from the duties of the sacred ministry, to labour in the fields or about the yet unfinished house. Foremost amongst those labourers—who, like St. Paul, not to be a charge to any one, strove to gain their bread by the sweat of their brow,—Mr. Paquin was ever found. Subsequently as Superior of the lately formed mission at Cape Girardeau, then as Superior of the Seminary and college of St. Mary's, the unction of his preaching, his tender and enlightened zeal in the tribunal of penance, his meek, prudent and paternal government endeared him to all. In both places his memory is cherished, his loss deeply felt. In 1842, Mr. Paquin, then Superior of St. Mary's, was transferred to St. Louis, where his humility, charity, zeal and prudence were appreciated by all, and by no one more than by the Right Reverend Bishop of St. Louis. In the spring of 1844, in a conversation with his superior, who spoke of the arduous and painful mission of Texas, and the difficulties to be encountered in meeting all the spiritual wants of the people; in the spirit of the Prophet, Mr. Paquin exclaimed—"Lo, here am I, send me!" No more was said at the time; but, after some weeks serious consideration, the extreme wants of that mission were thought to justify a removal from useful duties here, and Mr. Paquin was requested to start for Texas. Repairing with a most cheerful alacrity, in a few days he was on his way. Soon after he began with accustomed zeal, his ministerial functions at Galveston and Houston. The scourge of yellow fever fell on the land: Mr. Paquin hastened from Houston to Galveston where it raged most violently, and where his companion, the Rev. Mr. Brands, was exhausted by attendance day and night on the sick. In the beginning of August, writing to his superior in

St. Louis, Mr. Paquin said that the sickness at Galveston was subsiding, and that as soon as all was safe, he thought of returning to Houston, where it seemed the sickness was commencing; God, however, proposed no further labours and sacrifices, but, a blessed reward for his meek, humble, and zealous servant. On the 9th of August he was taken sick of the yellow fever, and on the 13th expired, a martyr of charity, and zeal for souls.—*Requiescat in pace.*

On the 10th of August, in Eden, N. Y., the Rev. Nicholas Mertz, in the 81st year of his age. He received the last rites of the church at the hands of Father Alig of Buffalo, with great piety and resignation. He was a native of Germany, and had been invested with the holy order of Priesthood for 53 years. He labored 33 years in the American Missions; 15 years in Baltimore, three in Conewago, eight in Buffalo and seven in Eden: and was ever a zealous and edifying Priest.

On the 18th of August, in Columbia, Geo., the Rev. Thomas Molonet, a native of Limerick, Ireland, during his brief illness he was attended by the Rev Mr. Coffee, and met death with the most consoling dispositions.—*R. I. P.*

NEW PUBLICATION.

Ecclesiastical History, for the use of Schools, translated from the French of Father Loriquet, S. J., by a Friend of Youth. W. J. Mullin. St. Louis: 1844. 16mo. pp. 152.

We have great pleasure in announcing the appearance of this most useful addition to our school-literature. It supplies a void that has been long felt by those devoted to the education of Catholic youth; and, after the Catechism, is one of the best books that can be employed to confirm the youthful mind in his attachment to the Church. Indeed, not only youth, but maturity, must derive manifold advantages from the attentive perusal of this short but most comprehensive sketch of the vicissitudes of the Church through the eighteen centuries of her existence; and we therefore most cordially recommend it to all our readers.

APPROBATION.

The Catholic Cabinet is published with my approbation, and appears to me calculated to promote the interests of the Catholic Religion in this Diocese.

† PETER RICHARD, *Bishop of St. Louis.*

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

Vol. 2. ST. LOUIS: NOVEMBER, 1844. No. 7.

THE CRUSADES.

Review of G. P. R. Jame's "History of Chivalry and the Crusades."

Amongst the many great historical events to which past ages have given rise, not the least remarkable have been the origin, progress and decline of Chivalry, the Military Religious Orders and the Crusades. Their various influences on the commercial enterprise and growing civilization of the period to which they belong—the modifications which they have exercised on the Political and Social revolutions of the time—their connexion with the arts, and particularly the art of war, and various sciences, more especially those that relate to natural history, and geographical knowledge,—consequent on the intercourse of different people and nations, have invested these institutions with an interest, that has been kept alive by modern as well as cotemporary historians.

Voltaire, the father of French Infidel Philosophy, employs his pen in chronicling the events of these times, by what he is pleased to term a History of the Crusades; which work, like most others, by the same author is more remarkable for the tinsel of its style and ornaments of language, than for its historical accuracy, and correct philosophical deductions. In like manner Mills, whose work on the Crusades is better known to the English reader than perhaps any other on the same subject, dives into these events, with views decidedly hostile to their spirit and objects; and instead of identifying himself with the manners and customs of the age of which he wrote, seems rather to have measured the actors and actions of the period by the standard of ideas and principles that regulate the nations of the present day. And withal there appears throughout every page of his History contradictions as well in fact, as in theory, prejudices of which the man could not divest himself in the historian, and a total want of that cool, impartial view of men and things which enables us to estimate properly individual character, and great national enterprises.

That the present age has given rise to many excellent writers cannot be denied—but that the prejudices of centuries immediately preceding yet con-

tinue to interweave themselves with that prevailing spirit of truth, that seems still on the increase, appears hardly less questionable. Ours truly is the age of prolific writers, but generally speaking, ours also is the age that has produced in greatest abundance, light superficial readers and writers. The walks of literature are flooded with novels, cloaking up in sickly sentimentalism the most dangerous of human passions; poetry insipid, because it is unintellectual; narrations of travellers that seem to have no other end in view than the shading in broadest caricature, the people and countries of which they write; histories that in their way exhibit not a single trace of profound or impartial investigation, and bear in every sentence the stamp of vilification or partizanship. Newspapers, monthlies, quarterlies, annuals are found abounding in matter but of a very indifferent, if not of an injurious kind. Far, however, would we be from including within these remarks all those who have dressed up for the public palate the light food that comes from the press, in the shape of elegantly gilded and hot-pressed duodecimos and octavos, or even the numerous host of periodical and magazine writers: for whatever may be the opinions of others on the matters, ours is, that many of these will contribute powerfully towards the spread of general intelligence, and create a taste in literature of a higher and more solid order. We have been led to these considerations by the perusal of the author, the title of whose work stands at the head of this article: and the interest as well as the pleasure to be found in the manner and matter of this agreeable production, cannot fail, (notwithstanding some unjust positions,) to recommend it to the attention of a discriminating reader.

Mr. James stands distinguished in the world of literature amongst that class of novelists, that produces almost in monthly succession its inventive creations. His style is light, pleasing, somewhat sparkling, but rather bordering on that species of composition, becoming daily more known to the world under the title of—*Transcendental.* With his numerous novels we have nothing to do, and with his heroes and heroines, his plots and *denouements* we are far from being well acquainted;—although from a skimmed and hurried reading, we would if it were worth the labour extract sufficient for our unqualified disapprobation. But our author has turned his attention to more importantobjects; —amongst which may be enumerated historical biography, and historical narratives of great national causes and events. The best known of the latter class are his "Life of Charlemagne," and "History of Chivalry and the Crusades:"* the last named of which merits more especial attention.

As in duty bound, the writer sets forth in his preface a respectable and numerous host of authorities,—ancient and modern, with his opinions of, and his

* The "History of Chivalry and the Crusades," forms No. XX. of HARPERS FAMILY LIBRARY. Our notice of this book has been suggested by the pretty general circulation with which it has met, and the (considering all circumstances) liberal tone and spirit which it displays.

acknowledgments to each. His estimate of the respective merits of these authors is generally correct: but his own admission of the hurried time employed in writing this history, leaves room for doubt regarding the accuracy of the statement, that he had "spared neither labour nor research to make it as correct as if it had appeared under a much more imposing form." The contents of the work he has comprised within fifteen moderately sized chapters, detailing all the important events to which the enterprises he treats of have given rise, and written in his best style,—together with a reference throughout the pages to his various authorties. The narrative is full and flowing; perspicuity of doctrine and vivid description characterising the whole. To many of the remarks herein contained, should rather be applied the charge of misconception on the part of the writer, than wilful misrepresentation; and yet to many, and those most obvious, if we would apply any excuse, it must be that of falling in with the prejudices of his own age, and its falsely received opinions. Such in particular are his strictures on the motives of the all-powerful Catholic Church of these Middle Ages, in connexion with the great and magnificent enterprises—the policy of leading Churchmen and their schemes of aggrandisement—and sometimes a false assignment of causes and impulses that led nations, as well as individuals, to embrace the wars of the Cross. Notwithstanding all, there appears throughout his pages a spirit that succumbs not easily to prejudice, that investigates with considerable impartiality, that forms a just estimate of the characters of the chief actors of the times, that records with historical accuracy facts laid down by his authorities, and enters with enthusiasm, such as the matter itself may be supposed to have excited, into the features and customs of the Age of Chivalry. In fact he is such an author, which may fairly be suspected from the tenor of the work, as would not give an overcharged eulogy to any one particular regarding his subject, and whatever favorable admissions he makes are undoubtedly true. On this account we hail with pleasure his defence of Chivalry and the Crusades from the captious ravings of modern historians, who because they understand not, or pause not to consider the charges which apply to these enterprises, think themselves called on to consider as barbarous, and behind the present enlightened ages, the motives that have actuated the designs, and influenced the enthusiasm of the Crusaders.

It would be far from our purpose to deny, that something more than the mere desire of redeeming the Holy Land from the hands of its Infidel oppressors, and the reinstatement of the Christian possessors on the plains consecrated by the noblest achievements that ever took place on the theatre of this world, had its influence on numbers of the adventurers that joined in these wars. Irrespective of Religious sympathy for the desecration of the fanes and holy places of that renowned city, rendered famous by the mystery of man's redemption, and hallowed by a thousand associations;—excluding that generous enthusiasm that raised up the soldiers of the Cross in the West, to the vindication of the wrongs and cruelties inflicted on their suffering fellow Christians: many of

those who marched to the rescue of Palestine, had in view various objects, and of different kinds. Motives of policy attracted some; military fame and ambition had their promptings for others; avarice, restlessness, desire of adventure, individual aggrandisement &c., blended themselves with purer and more exalted aspirations. And to these passions, in an individual and collective capacity, may be traced most of the misfortunes and reverses that followed on the progress of the armies of the Cross.

For sometime previous to the preaching of the Crusades, an institution of a Military nature began to blend itself into the body of ancient federalism. In course of time it accomplished a great social revolution in the habits, customs, and systems of the civilized nations of Europe. It found at length a wider vent for its progess and extension: the Crusades succeeded, and the flower of European Chivalry followed the Pilgrim warriors to the regions of the East. These events are most graphically detailed by our author, and with a brevity and manner, that cannot weary the patience of the careful enquirer of history. His remarks likewise on the general influence and tendency of what he terms the *Spirit of Chivalry*, together with its progress and decline, merits attention, and will be read with a most lively interest.

The Crusades date their origin at the close of the eleventh century. Previous to this period, the Mahometans poured down in a torrent on the fields of Palestine, spreading slaughter and destruction on every side, and reducing the Christians to a state of most dreadful bondage. In vain could the Greek Emperor make head against the Infidels, and trembling for the security of his possessions, turned in his distress to the Latins, and earnestly besought their assistance in the recovery of the Holy Land. Jerusalem from the earliest ages of the Church, had ever been the city of all others most venerated, and pilgrims from all quarter of the earth flocked to it to pay their devotions to the living God, on the very spot rendered inestimably venerable, as being the scene of his life and passion. At the time of which we speak many of these devout travellers fell into the hands of the conquerors, and underwent tortures and suffering of an almost incredible nature, and many terminated their life and suffering by the crown of martyrdom. Some there were however, that had the good fortune to tread back their painful journey, and the daily recitals that filled the ears of the people of Europe increased the general horror for the atrocities practised on their suffering brethren of the East. Amongst others Peter the Hermit, so well known in connection with the Crusades, a man of fervid eloquence, zeal and religious enthusiasm, related in all their shocking realities the scenes he had himself witnessed in the Holy Land before a Council assembled at Clermont in 1095. To the doubt of historians whether he was "a madman or a prophet, fool or politician," the historian of the Crusades in his succeeding paragraphs offers the best solution. Certain it is, his representation so wrought on the Pope and Council there assembled, that he received from Urban II. them in St. Peter's Chair permission to preach the Crusade

over Europe. The enthusiasm became general; all orders and conditions flew to the rescue of the Christians of Palestine.

The first expedition was in motion towards Palestine in the spring of 1096 under the guidance of a Burgundian gentleman, known by the *soubriquet* of *Gautier sans avoir*, or Walter the Penniless, from the deficiency of his private fortune. Another followed under the command of Peter the Hermit, and by the same route. The insubordination and disorders of the undisciplined multitudes wrought their own destruction; and few escaped to tell the tale of their disasters in the various countries through which they marched—but among those however, was the Hermit of Amiens.

The most successful expedition to the Holy Land was the one that followed under the guidance of Godfrey de Bouillon, Robert Duke of Normandy, Robert Earl of Flanders &c. All the Chivalry of Europe rushed to their standards; and accompanied by 600,000 foot and 100,000 cavalry arrived in Bythynia in 1097, afterwards defeated the Saracens, took Nice the Capital of the Sultan Soliman, and the following year, Antioch. They appeared before Jerusalem in 1099, beseiged and took it, and having established a new Kingdom of Palestine, the great leader Godfrey was unanimously chosen to occupy the throne, but did not long enjoy his dignity. He died in 1100, and was succeeded by his brother Baldwin, who together with his successor Baldwin II. gained many advantages over the Saracens. Divisions and jealousies followed these victories; and the active enemy prosecuted with perseverance their attempts towards the re-taking of Palestine.

St. Bernard, who towards the middle of the twelth century, had become famous for his learning, his eloquence and piety, filled with a religious zeal to preserve the shrines of the Holy Land from the destructive influence of the Moslem power, stirred up by his preaching and exhortations. France and Germany in the year 1147, Lous VII., King of France and Conrad Emperor of Germany set out at the head of 140,000 cavalry, and an almost innumerable host of infantry. Of this magnificent army the greater part miserably perished in the deserts of Asia Minor, by thirst, famine and fatigue; the remains of the host, after having encountered great fatigue and suffering, reached Europe. Thus terminated the second Crusade, without having achieved any of the objects for which it was destined. Saladin the famous Sultan of Egypt took Jerusalem in 1187, and of all the possessions of the Latins in Palestine, Antioch, Tyre and Tripoli only remained.

Previous to this period arose the various Military orders, the immediate objects of whose origin, was the making head against the progress of the Infidels. The principal of these were the Knights Hospitallers of St. John, the Teutonic Order of Knights, and the Knights Templars. Amongst the latter body particularly, various disorders crept in so as to lead to their desolution. They were suppressed by Pope Clement V. in 1312, and persecuted with great severity by Philip the Fair of France:—the grand Master of the order was burnt

at Paris, and many others suffered death in expiation of crimes laid to their charge, which in many instances are thought to have been much exaggerated. Be this as it may, certain it is however, that in all the wars of the cross, the different Military Orders distinguished themselves by the eminent services they rendered to the Crusaders: and when the excitement that gave birth to these Chivalric defenders of the Holy Land had been forgotten, at a subsequent period, their arms and their valour interposed between the Mahometan power and the downfall of Christendom.

In Europe the enthusiasm of all ranks for the delivery of Jerusalem found vent in the expedtion fitted out and conducted by the Emporer Frederick, surnamed *Barbarossa*, or Red Beard. But as it happened, Frederick was drowned in the river Cydnus,* where Alexander the Great ran the iminent risk of loosing his life, and on a like occasion. Saladin had heard so much of his new opponent, and so feared his warlike powers, that he ordered several towns to be dismantled at his approach. Philip duke of Suabia next assumed the command, and led in the army to Antioch, which had fallen into the hands of Saladin. The city was recaptured, but this was the only important advantage gained.

In the year 1191, the celebrated Richard *Cœur de Lion*, and Philip Augustus of France, projected another Crusade. Jealousies and dissensions broke out between the monarchs, and it was with difficulty they were restrained from coming to an open rupture. A bad state of health, however, obliged Philip to return to France; and the command devolved on Richard in person. Having captured Acre, the Crusades defeated Saladin in the great battle near Azotus; and the road to Jerusalem then remained open. But defections and dissensions so weakened his forces, and together with the inseparable obstacles presented by the climate, and the hardships his army had endured, the warrior monarch was prevented from prosecuting the enterprise; and he was obliged by the pressure of affairs at home, to turn his thoughts from the capture of the capital city of the Holy Land. Having concluded with Saladin a truce for three years and eight months, during which time the privilege of visiting Jerusalem exempt from grievance and impediment was guaranteed to all Christian pilgrims, he sailed from Europe on the 25th of October, A. D. 1192.

The next adventures to the Holy Land were the Germans under the leadership of the Duke of Saxony. The death of the great Saladin, who was succeeded by his brother Saif Saladin, availed not the Christian arms: disaster and defeat still followed them; and things remained in this state until the proclamation of what is known as the Fourth General Crusade. After various delays this armament set sail from Venice, in the commencement of the thirteenth century, under the command of the Marquis of Montserrat. The state of affairs

* Our author on the authority of James of Vitry, supposes the river in which he lost his life to be the Orontes. Some historians consider the river in which he bathed, to be the Calycaduus, although most give it as the Cydnus.

in the kingdom of Greece at the period, and the solicitations of the young Alexius, whose father had been dethroned by an usurper, together with his advantageous offers, turned the attention of the Crusaders in that direction. Most of the former expeditions to the East, that had taken the route by Constantinople had failed, owing to the treachery of the Greeks, whose weak, vacillating policy it had been to keep matters evenly balanced between the encroaching power of the Mahometans, and the armies of the Latins. After a gallant defence, Constantinople fell into the hands of the Crusaders on the 12th of April, A. D. 1204: plunder and violence stalked over the city, notwithstanding all the efforts of the Christian leaders to moderate these excesses; and the nobles after some hesitation between the choice of Montserrat or Baldwin, Count of Flanders to fill the throne of the fallen Empire, fixed on the latter. To Montserrat was given the Island of Crete, and all Asiatic Greece, which afterwards, with consent of Baldwin, he exchanged for the Sclavonian territory. In fifty years after the Greeks recovered Constantinople, and placed Michael Paleologus on the Imperial throne of his ancestors.

Meanwhile the spirit of adventure was not extinguished. Many expeditions were undertaken and conducted with various success. The most noted were those under the control of John of Brienne, and that under the command of Fredrick II. Emperor of Germany, son and successor to Hénry VI. Richard Earl of Cornwall followed in 1240, and Jerusalem being surrendered into his hands, he returned to Europe with the title of the deliverer of Palestine. Next in order followed St Louis, King of France, who began his first Crusade in the year 1248, and being joined by a large force turned to the Holy Land, where Damietta was taken from the Saracens. At Massoura was fought, a great, but indecisive battle; and here terminated the successes of the Christians. Sickness and famine succeeded: a retreat became inevitable: Louis himself was taken prisoner, and released on humiliating conditions: and the state of affairs in France pressing his return, he quitted Palestine, having employed two years in putting all of it that remained in the hands of the Latins, in the best possible state of defence. Sixteen years after his return to Europe, St. Louis again set out; but before he could prosecute the war successfully against the Saracens, he was attacked by a dysentery, which carried him off. Edward, Prince of Wales, afterwards first of that name, King of England followed with the intention of joining his forces to those of the monarch of France. With a few followers he arrived at Acre, and from the dissension and jealousy rising amongst the Christians, he found the affairs of the Holy Land reduced to a most deplorable condition. With a small army of 7,000 men he advanced upon Nazareth, and having defeated the Saracens, he took possesion of that city. After circumstances, however, induced him to accept the terms offered by the Sultan of Egypt, and with his followers in 1271, he returned to take possession of his fathers throne. His was the last sword drawn in defence of the Christains of Palestine:—notwithstanding all the magnificent enterprises equipped for that end, the crescent of the Moslem power was destined to triumph over the

Banner of the Cross, and all the previous conquest of the Christians fell in rapid succession. Margat, Tripoli, Tyre and Acre surrendered after a gallant resistance; and in the year 1291, Syria again come under the Saracen yoke. Thus within the space of 200 years, during which these mighty convulsions agitated Europe and the East, it is computed that besides the almost infinite numbers of Moslems that perished in these invasions, no less than 2,000,000 of Christians were destroyed on the plains of Palestine. And not alone did they fall by the sword of their opponents—all the evil passions that tend to the destruction of mighty enterprises were at work to ensure their defeat—avarice, ambition, jealousy, disunion:—thirst, famine, the heat of the climate, its distance from the homes of the invaders, plague and pestilence,—even the very numbers of the hosts led down upon the Holy Land,—all conspired to draw upon most of these expeditions ruin and disaster.

Of the events of the Crusades we have given a brief but exceedingly defective detail; and such a one as will not be capable of satisfying the most superficial curiosity. Omissions are however, well filled up by the author of the "History of the Crusades." It would be unjust to forestall whatever pleasure the reader may desire from its perusal, nor would we be considered as recommending the work without also entering a protest against some of the facts it contains, as well as the theories it lays down. Still on the score of liberality we have not many objections to offer: and those we might urge, as we before observed, shall be with considerable qualification. To one viewing those achievements of the past through the primitive glass of Protestantism, as Mr. James undoubtedly does, it might be difficult to distinguish the precise point at which fanaticism and enthusiasm blend—it might be no easy task to trace the different hues that give a light or shade to the motives and influences set at work to produce those great results—and as at this distant day, we cannot altogether fathom the designs and promptness of the leading actors, we must only have recourse to history for the probabilities whereon we may ground our opinions. It is this facility of deduction that too often bears the historiographer from his proper sphere, and instead of keeping on his course with cool and unimpassioned judgement, based on sound, authoritative fact, he is apt to give a coloring to characters and achievments in accordance with the spirit of the age in which he lives. Our historian in a great measure triumphed over the prejudices of his contemporaries, and does justice to his subject. All the truly great characters of the period have been properly estimated, and, as far as prejudice could suffer truth to go—well described. Exceptions there are no doubt; and amongst these are to be found the famous Hildebrand, Gregory VII., and Innocent III.* who come in rather incidentally for a share of our authors condemnation,

* Regarding the lives and times of these pontiffs, the reader of the "History of Pope Innocent III., and His Age" by Hurter, and that of "Gregory VII.," by Vaight, will find an able defence of the acts of these celebrated characters, in the wars alluded to, and written by Protestants. A translation from the original German of each has appeard in French: may we hope that at no distant day they will likewise assume an English dress.

whilst, he pourtrays in glowing colors what he considers their daring genius, and consummate policy. As to the leading features of the times, our author would cast over them the shade of that destructive *Upas* tree—the church. He has not however, the hardihood to assert, what he would sneeringly indicate, that this gigantic vortex had a tendency to draw within its circle all the political power of the age, and lord it over the feudal chiefs and serfs of Christendom. In treating of these matters, with a few honourable exceptions, it seems to have been the design of Protestant historians to look upon them as subjects for angry declamation, and abusive tirades: to judge them on the unfathomed assertions of writers equally superficial and prejudiced: to have a due horror for the ignorance, superstition and ecclesiastical despotism of the age: without, at the same time, taking the trouble to collect facts impartially, and discover that when the temporal power and influence of the Church were exercised, it was as the shield between the oppressor and the oppressed, the powerful and the weak, the despot and his vassal.

The Crusades hold a prominent station in the transactions of the much abused Middle Ages; and as regards the Catholic Church of the period it has in some measure identified itself with them, in the persons of many of its leading members. Hence it is not wonderful, that they should be held up by a certain class of writers in such colors as might gratify those readers for whose *intellectual* tastes they pander; hence comes it to pass that they are identified with fanaticism, superstition, and all the long exploded train of Popish errors and ignorance. And forsooth these set themselves up as the laborious miners in the depths of history! If to sympathise in the sufferings of persecuted fellow-Christains, if to afford succour in their distress, and restore to them the inheritance of which they had been unjustly deprived, if to rescue from Infidel spoliation, and desecration the temples and shrines of the Sacred City, if to stay the progress and spread of carnage, and barbarism over the fields of Europe, if the preservation of property, life and liberty, if all that man holds most dear be considered not worth maintaining, and at all hazards:—certainly at that period, the Crusaders acted a most unworthy part in the World's History. And who for a moment doubts, that in order to avoid and repair these evils, better measures could then have been adopted. All are agreed, it was not the age, when *moral suasion* would have influence over the arms of victorious barbarians; and who can doubt the result, were *passive resistance* the mere machine of policy? Let us for a moment imagine what would be the fate of arts, literature, science, social and political institutions, morality and Religion, were these placed within the safe keeping of the numberless jarring and divided sects of a later period, and the Catholic Church blotted out from the scale of existence. There remains a strong probability, that at the present day the railers against popery and its withering influences on liberty and equality, light and science would be obeying the orders of the Mahomedan task master, practising the *salam* in true Ottoman fashion, and undergoing all the oppres-

sion and degradation that barbarism, tyrany and absolute desperation could inflict. But towards the liberation of the feudal serf, the Church of Rome exerted her influence and energies:—and these energies and these influences were capable of triumphing over other obstacles—and that too by means as justifiable, as they were noble, generous and disinterested.

The Religious Orders of the times, have come in likewise for a full share of abuse and misrepresentation. Lives devoted to learning and sciences, the most devoted acts of charity, and heroic and religious exercises are doomed to the sweeping condemnation of those, who from their own interested and selfish motives, hold a like mete for the actions of others. Surely the epithet of "lazy monks," and "cowled drones," would not apply to the heroic Templars or Knights of St. John, when their swords flashed in defence of Acre, Rhodes and Malta. The scenes of Thermopylae seemed at each of these places to be again renewed, if not surpassed; and to their value, Europe owes her freedom and standing, with the consideration that she, at this day, remains the abode and centre of learning and civilization.

OMICRON.

From the Dublin Review.

NEALE'S TOUR TO THE ANCIENT CHURCHES OF ENGLAND.

Hierologus; *or*, *the Church Tourists*. By the Rev. J. M. Neale, London: 1843.

We have long been watching with secret pleasure, the gradual spread among the Anglican body, of the feeling which is represented in Mr. Neale's volume—a love of what they call the "æsthetics of Catholic art." The architectural articles in the *British Critic*, the *Quarterly Review*, the *Ecclesiologist*, and the other publications of the Camden Society, have insensibly produced a complete revolution among the clergy; and the numberless churches daily erected or restored in accordance with the principles of art which it thus sought to revive, are exerting a corresponding influence upon the less educated classes, to an extent which it would be vain to expect from any amount of instruction. We are far from attaching any great importance to this revolution of sentiment for its own sake. Unquestionably with many it is a thing of fashion or of impulse. We think it is Wieland, who tells that the people of Abdera,—the butt of all the humourists of the classic times,—once took it into their heads to build a fountain in one of the squares of their city. It was to surpass anything of the kind ever before erected. The most celebrated artists of Greece were employed in the work. All the finest attic models were canvassed and compared. Paros and Pentelicus gave their richest marbles; Corinth supplied its choicest brass, and the studios of Athens were

ransacked for appropriate ornaments. Public expectation was excited to the highest pitch; the public purse was stretched to the utmost limits of liberality; and when at length the scaffolds were taken down and the screens removed, it was universally admitted that the artists had surpassed themselves. The design of the fountain was inimitable, the materials were of the finest quality, the execution was perfect. In a word, only one thing had been forgotten—*there was no water*! Now we believe there can be no doubt that there are numbers of the noisiest advocates of Catholic art who are precisely in this predicament;—who devote their whole energies to its external forms—to rood-screens and east windows, and choir-stalls and sedilia—and lavish all their care on the decoration of the material fountain, forgetting that its only real value is to preserve and transmit the "watar springing up into life everlasting." But we also believe, and Mr. Neale's book is a gratifying evidence, that there are many more with whom the feeling lies deeper—in whose minds the external symbols have a profound meaning, and in whose hearts the beautiful and expressive forms of Catholic art have awakened a loving, longing desire, to know and realize the great truths which are symbolised therein. We agree with Mr. Neale, that "although the reintroduction of copes will not give a man faith or penitence, or put him into that frame of mind in which he may be a meet receiver of the Holy Eucharist, it will teach him that those who order its use, and those who minister in it, consider that mystery as something apart from, and higher than the other offices of their Church. We do not say that a golden chalice and paten will of themselves lead any one to realize the awfulness of "verily and indeed taking and receiving" the Body and Blood of the Saviour; but it will, at least, teach him, that those who have provided them, consider that bread and that wine as worthy of all reverence. We do not imagine that altar candlesticks can by themselves lead a man to keep his eyes fixed on Him that is the Light of the Gentiles, and the glory of Israel; but they will, at least, set before him the altar as a most sacred spot,—a spot not only, as the rest of the church, to be kept from profanation, but to be looked on as even more holy than the other portions of God's temple. We do not think that the rood-screen, by itself, will make any man feel the essentiality of an apostolical succession, or the benefit of priestly absolution; but it will, at least, practically teach him the difference between the clergy and the laity, when he sees the different position of the two classes in the church." It is for these and other ulterior consequences to which, in our opinion, it inevitably leads, and not for any extraordinary value which attaches to itself, that we feel a deep interest in the study of Ecclesiology, so popular of late years with all classes of English churchmen.

The *Hierologus*, however, is not a regular treatise on the subject. Its plan is very simple. Though the author manages to convey, in a familiar and attractive form, most of the principles of Christian art as applied to church

architecture, yet he does not profess to lay down rules, or enter into technical details, but simply to inspire a love for the study, and a due appreciation of its excellence and importance. With this view, therefore, he has put together, somewhat after the manner of Isaac Walton's *Complete Angler*, a series of conversations descriptive of a tour to some of the most interesting of the English churches, in which he contrives, with much simplicity, but yet, we think, with very considerable success, to develop, partly from the churches which he visits, partly from an immense number of others with which he compares them, the most important characteristics of the Gothic and Saxon architecture. Some idea may be formed of his industry and research, from the fact that he refers, for the purpose of illustration, to more than three hundred churches (the greater number of which he has himself visited,) not only in these countries, but in France, Spain, Belgium, and wherever else the Gothic architecture has left traces of its existence.

It is not our intention to examine Mr. Neale's book in a critical spirit; for although there are a few—indeed very few—expressions which we had rather seen omitted, and a few technical details in which we should feel obliged to dissent from him; yet we do not think it fair to detain the reader by punctilious exceptions, or over-nice discussions of questions of art, from the far more interesting matter with which his pages abound. We shall not pretend, therefore, to follow the order of his tour, or to dwell upon those parts of it which are technical or descriptive: our business is with his own views and opinions, far more than with the matter-of-fact information he has collected. And, indeed, the Catholic reader can so seldom meet any book of this description which does not contain, in every page, an admixture of bigotry far more than neutralizing all the pleasure or profit to be derived from its perusal, that we shall readily be excused if we yield to the temptation of showing that there are some who can write in a kindlier strain; and who, though they be not of our body, yet can sympathise with us under the calumnies to which we are constantly exposed, and share our indignation at the "horrible profanity" of the olden school of "church tourists."*

The contrast will be best illustrated by an anecdote which the author himself takes occasion to relate. He is speaking of the numberless representations of the passion of our Saviour which are to be met in all the ancient ecclesiastical monuments:

"I think the piety of our ancestors shines more conspicuously in nothing than in those constant references to the passion of our Saviour. I remember once at Cambridge, after having been informed, in the Sunday afternoon sermon at St. Mary's, that till the Reformation, nothing whatever was known or thought of the Atonement, that I went into King's College chapel. It was a bright evening in autumn: and there at the east end, as if closing the magnificent vista of the deeds of saints and martyrs pourtrayed in the side windows,

* See pp. 11-12; also 9-10, &c.

d forming the life and soul of all, and attracting the eye through all the rest itself, brought out into the strongest possible relief, hung the image of our ucified Redeemer, as if to convict the preacher of the calumny he had just tered."—p. 73.

The following conversation among the ruins of the abbey of Croyland is even ore interesting. We should premise that the main weight of the dialogue is rne by two iminaginary personages, Palœphilus (the author) and Catholi- is;—two or three other characters being occassionally introduced, all of whom, wever, except one named Practicus, belong to the same school with the riter himself:

"'*Catholicus.*—And so this is all that remains of the once mitred abbey of our ady and St. Cuthbert! And so it was to this spot that cavalcades of pilgrims me up, and paid their devotions at that splendid shrine, glittering magnifi- ntly with rubies and sapphires and pearls of the East, set in their fretwork gold; where the unquenched lamps hung carved in the same precious metal, d fragrant with the costliest oils; where, day by day, the commemorative crifice was offered up—day by day, at sunrise, TE DEUM was sung—day by y prayers arose for all sects and conditions of men in holy Church—day by y remembrance was made of the departed faithful—day by day alms and ostly consolations were dispensed to the widow, the fatherless, and him that d no helper. And now the altar and its gorgeous screens are passed, as a etwork of rubied clouds fades away at nightfall; the shrine has been parted nong the rapacious destroyers,—the holy dust it contained scattered to the inds,—the daily sacrifice taken away,—the glorious church a dangerous in, except that portion of it which the niggardliness of the inhabitants is legal- compelled to keep up,—the nave, where the solemn procession swept forth, nanted by nettles and reptiles,—and the choir scarcely to be traced by the een mound which marks the boundary foundations.'

"'*Palœophilus*—I have often thought how admirably that description of the ophet, THE ABOMINATION THAT MAKETH DESOLATE, (*which the fanatics of xeter Hall apply, I believe to the Roman Church,*) describes the feeling and acts Puritanism. Desolation there is, indeed, in all of them; man is isolated by em—cut off from communion with bygone ages,—forbidden to believe in his llowship with departed saints.—scoffed at for showing care for future gener- ions, by providing enduring shrines for their worship,—his warmest feelings, s brighest hopes, his highest affections, are all made desolate.'"—pp. 16, 17.

There are many in whose mouths this would be little more than an idle out- irst of poetical indignation, without any higher object than to enliven a tedi- s chapter or round off a pretty paragraph. But it is not so with Mr. Neale. is impossible to doubt the sincerity of his enthusiasm. He pursues through e remaining portion of this chapter—and with a degree of warmth which nnot but be real—the melancholy history of the sacrileges which accom- anied the change of religion in England, and of the visible judgments with

which Providence appears, in many cases, to have visited their perpetrators. One of the instances to which he refers is that of Breadsall Priory, in Derbyshire. The old religious occupants, a body of Augustinian monks, were ejected in 1553; and it would seem as if from that hour the property brought a curse with it to every subsequent possessor. The original grantee, under Edward VI, was Henry Duke of Suffolk. He was beheaded for high treason, and since his time the property has changed hands, by a variety of visitations and fatalities, no less than thirteen times; having passed, before the commencement of the present century, through the hands of twelve different families!

But the best evidence of Mr. Neale's sincerity in deploring that "the former things have passed away," is the satisfaction with which he contemplates the prospect of their restoration.

"*Pal.* I have sometimes amused myself with imagining the effect which would be produced, could the old religious, their revenues, edifices, and inhabitants start up at once into full vigour and activity.

"*Cath.* Imagine, for example, the impulse which would be given to the Church principle in a place like Leeds, if Kirkstall, at the distance of less than two miles, were suddenly restored! The continual services, the active exertions of the religious in the haunts of vice and misery, the alms-giving, the attendance on diseases as well spiritual as corporeal,—to what happy effects might they not lead!

"*Pal.* You have chosen a happy instance for producing immediate effect. But there is no doubt the manufacturing districts would be the first to profit from so glorious a revival. Cells would be planted from the larger houses, in the immediate neighbourhood of such towns as Birmingham, Liverpool, Rochdale, Manchester, and Bradford; and such countries as Cornwall—where for one *church-town* there are five or six hamlets without a church—would derive immediate benefit. The system must be a little altered; the Church would adapt herself, as she has ever done, to the existing wants of the country; the ceremonail in the larger houses would be less splendid at first; the attendance of priests less numerous; for even the immense resources of St. Albans, St. Edmunsbury, or Raeding, or Westminster, or Glastonbury, would be unequal at first to the providing new churches, or sending forth those whom we might almost call missionaries, in sufficient numbers.

"*Cath.* The hospitals, too, and free chapels, destroyed at the Reformation, would be of inestimable value. Well, though these things cannot be restored there can be no doubt that the monastic system will, sooner or later—but I think very soon—find its way into the English Church. Difficulties there will be at first; imagine the horrible outcry which will be raised, from John O'Groat's house to the Land's End, against it. But was it not St. Philip Neri who, when asked to join in any scheme, was wont to ask, 'Is it much opposed? And if answered in the negative, then he would reply, 'I can have nothing to do with it, for it cannot be good.' "—pp. 27-8.

dialogue is interspersed with poetical pieces, some of them original, and ıtracted from the older and less known poets—especially those in which hor thinks he can discover what he considers the Catholic tone of thought ling. Under this head we should have expected to meet more of Chau- ıo, however objectionable many of his tales must be admitted to be, yet ıe more in his devotional poetry to illustrate the Catholic usages and ı of England in the fourteenth century than any other writer of the lan-

Among the original pieces, we would particularize a hymn to St. ıome very beautiful lines upon a nameless old stone in the vale of Llan- in Wales, with the simple words *Homo Christianus erat*, and a translation Hildebert's hymn, *Extra portam jam delatum*. We must be content with it:—

"We watched as she lingered all the day
Beneath the torturer's skill;
And we prayed that the spirit might pass away,
And the weary frame be still.
'Twas a long sharp struggle from darkness to light,
And the pain was fierce and sore;
But she, we knew, in her latest fight,
Must be more than conqueror!

"Oh, what a change had the prison wrought
Since we gazed upon her last!
How mournful the lesson her thin frame taught
Of the sufferings she had past:
Of pain and sickness—not of fear!
There was courage in her eye,
And she entered the amphitheatre
As to triumph, and not to die!

"And once, when we could not bear to see
Her sufferings, and turned the head,
"This rod and this staff they comfort me,"
The virgin martyr said:
It was near the setting of the sun,
And her voice waxed faint and low;
And we knew that her race was well nigh run,
And her time drew near to go.

"We could almost deem the clouds that rolled
In the ruddy sun's decline,
To be chariots of fire and horses of gold,
On the steep of Mount Aventine,
Yea, guardian angels bent their way
From their own skies' cloudless blue,
And a triumph more glorious was thine to-day
Than ever the Cæsar knew!

"We lay thee here in the narrow cell,
Where thy friends and brethren sleep;
And we crave the palm, of thy lot to tell,
And we do not dare to weep.
Hopefully wait we God's holy time
That shall call us to share thy rest;
Till then we must dwell in an alien clime,
While thou art in Abraham's breast!

—pp. 195-6.

aps the most interesting portion of the work, however, is that devoted to

ancient monuments and monumental inscriptions. Some of the specimen lected are extremely striking and impressive, especially when contrasted the tawdry though elaborate compositions of more modern times. Mr. N does not shrink from avowing his anxiety for a return, not alone to the c simplicity, but to the faith which inspired it, and to which it owes its be and significance. He is afraid that the form "*Orate pro anima*," though tioned, nay adopted, by some of the great divines, would hardly meet general acceptance; but "why" he asks, "not restore *Cujus animæ propic Deus?* or *Cujus anima cum Deo?* or *Cujus animæ et omnium fidelium de torum misereatur Deus?* or, again, the prayer *Jesu fili Dei miserere mei*, or *ta Trinitas, Unus Deus, miserere nobis*; or, in plain English, *Jesu mercy* (p. 230.)

Nothing could be happier than his description of a procession in a G cathedral. He is speaking of what he saw in Amiens.

"I can almost fancy that I see it now, as I saw it for the first time, on such an evening as this. The stupendous height of the vaulted roof; the foliage of the piers; the tall lancet arches throwing themselves upwards interlacings of the decorated window-tracery; the richness of the st glass; the glow of the sun-light on the southern chapels; the knotted int cies of the vaulting ribs; the flowers and wreaths and holy symbols, hung self-poised over the head: the graceful shafts of the triforium; the ca angels, that with outstretched wings keep guard over the sacred building low, yet delicately carved choir-stalls; the gorgeous altar, faintly seen be them; the sublime apse, with its inimitably slim lancets, carrying the ey higher and higher through the dark cloister-gallery, through the blaze o crimson clerestory to the marble grandeur of the fretted roof; lights and ing and jewels, and gold, and the sunny brightness of the nave, and the sol grayness of the choir; these all are but accessories to the scene. The nave-piers rise from the midst of a mighty multitude; the high-born lady peasant mother, with her infant; the grey-headed labourer; the gay geoise; the child, that knows only the sanctity of the place; the strong and the cripple; the wise and the unlearned; the great and the small; the and the poor; all meet as equals. The sweet music floats along fro choir; the amen bursts from the congregation. Now the organ, at the end, takes up the strain, sweetly and solemnly, like the music of far of gels, and as the holy doors open, pours forth the hymn 'The banners o King come forth.' White-robed boys strew the way with rose-leaves; is the gleaming and the perfume of silver censers; there are the rich s crosses and the pastoral staff; there is the sumptuous pall that covers the H there is an endless train of priests with copes and vestments bright a hues of a summer sunset, gemmed with the jewels of many lands, lus with gold, and chased with flowers, and wreaths, and devices of pearl *each and all bearing*, though in different forms, that one symbol, the c

Right and left the crowd part as the train passes, and as the pall is borne by, every knee is bent, every head bowed. And now the soft breathings of the organ die away; voice, and clarionet, and flute take up the hymn. 'The banners of the King' move statelily down the nave; and in every pause of the strain, not a sound is to be heard save the silver chime of the falling censer chains. Now they enter the north aisle: now they bear up again towards the choir: now they wind among its chapels: fainter and fainter arises the holy hymn as they recede eastward; now with faint and mellowed sweetness it steals from the distant shrine of our Lady; now it is silent, and the organ takes up the note of praise."—pp. 253-5.

But far beyond this glowing picture, all gorgeous as it is, we prize the honest and kindly testimony to the devotion of the worshippers, with which he concludes.

"*Theophilus.*—And does the devotion of the worshippers equal the splendour of the worship?"

"*Cath.*—Undoubtedly. We have lately heard, in an archidiaconal charge, the assertion, that in the Romish church, the people gaze on the official devotions of another and do nothing for themselves. *I hope this is only ignorance.*" —pp. 255.

We shall add one other extract of a different kind, but singularly beautiful both in thought and expression. It is a description of the most touching of all scenes,—a burial at sea.

"It was that of one, who after vainly seeking for health in a more genial climate, was returning to England in the hope of lying among her own people. But we yet wanted three days of making our own land when it pleased God to call her to himself. It was a still summer evening that I committed her to the deep. The sea was calm and peaceful: the sun almost rested his broad red disk upon the waters, forming a path of glory to himself upon the face of the ocean like a road for happy spirits to a better world; the soft hills of Portugal were blue in the distance, the air was mild and balmy: it was just the scene that seemed as if the world had never known and never could know grief; and there, while the vessel was held on and off, were the mourners clustering round the gangway; there were the weather-beaten sailors with some feeling even in their iron countenances; there was the union-jack, the only mark of respect we could give; then came the solemn service, and at the sad words, '*We therefore commit her body to the deep*,' the splash of the waters and the gurgling of the waves over that which was committed to their trust—not given to their possession. For who but could feel that to be Christian burial, when the waves had been stilled and trodden by our Redeemer, when the bodies of so many of his saints have been committed to them, and when one day they must of necessity give up their dead?"—pp. 232-3.

And here we must reluctantly cease. From those which we have hitherto given, an idea may be formed of the lighter portions of the *Hierologus*. Its

more solid chapters will well repay a careful and leisurely examination. It can hardly be possible but that these studies will lead to a better appreciation of many great Catholic truths which have been the object of ignorant scorn or bigoted misrepresentation. Of their own nature, too, they are essentially progressive, and every advance is valuable, not only for itself, but for the ulterior results to which it leads. Mr. Neale "feels sure, that when once churches are built or restored so as to be equal to them of olden times, when we have gilded and frescoed roofs and walls, rood screens burning with gold, rich deeply-tinted windows and encaustic tiles, the poverty of our present vestments will become intolerable." *We* are equally sure that the want will not cease there, that the cravings after the true and the beautiful will not be satisfied even with this advance. Men will not long remain with these forms under their eyes, before they begin to examine seriously how far they possess, how far it is possible within the pale of the Anglican Church to possess, the realities which they represent;—how far the Anglican Church, as at present constituted, herself attempts to do it? They will begin to enquire whether this "movement," as it is called, is in reality a movement of the Church, and not merely an unauthorized proceeding of private individuals; and to speculate how it is that, while the clergyman of one parish is "decidedly Catholic in his views," a devoted advocate of chancels and east-end altars, a stickler for altar plate and candlesticks, and even an admirer of roods and rood-screens; yet his neighbouring clergyman—equally a minister of the Church, equally approved and sanctioned by the bishop—looks upon all these things as silly forms, if not dangerous novelties; and what is still more important, denounces to his people as "damnable and idolatrous" the very doctrines which these forms are meant to symbolize and embody? The question will arise, no matter how ingeniously it is mystified, how is it possible that the Church can really hold these as her own doctrines, and yet, in a matter which every other Church claiming to be called Catholic considers essential, leave to individuals, whether clergy or laity, to adopt them or not at their own pleasure; and even impose upon all a body of articles which cannot, without a process of grammatical torture which it is difficult not to call dishonest, be forced into a construction compatible with the belief of them? It will be remembered before long, when the first flush of novelty is over, that this sudden passion for antiquity is of very recent origin, and of very precarious tenure; that there are no canons to guard, no Church authority to enforce it; that it has but little stability beyond the enthusiasm or caprice of those who have forced it into popularity, and that there is no guarantee either in the constitution of the Church, or in the formularies which she imposes, against a relapse into the same feelings and the same usages which existed twenty or thirty years ago, when vestries and rural deans were content to "putty up" the holes in the rickety deal table used for the communion service (p. x,) and when a pulpit or reading desk for the parson's wife, was to be seen vis-á-vis to that in which

the parson himself officiated! (p. 243.) It is perfectly plain that no amount of external decoration, no degree of exactness in restoring the ancient forms, will ever afford any such security. At the time when

"From their holy faith and their ancient rites, her people fell away,"

the external appointments of the English Church—the *matèriel*, so to speak, of Divine worship—was all but perfect;—certainly far nearer to perfection than all the resources at the command of the present generation of the lovers of antiquity could ever hope to bring it. And yet, when once the bond of unity was severed, and the allegiance to the successor of Peter discarded, how long did the splendour of ceremonial, and the imposing array of external symbols, and the solemnity of public worship, avail as a bulwark to protect the faith with which they had from immemorial ages been associated, or rather identified? For a few short years it remained as of old. But the storm came, and the flood rose; and if the weak bulwarks which the established forms presented, had the effect of checking its onward course for a moment, it was but to delay, without averting, the threatened ruin; and the fatal torrent, concentrating its strength by the interruption, gradually swelled beyond the feeble barrier, till at length, overthrowing every obstacle, it swept away all—the ancient faith and the ancient rites,—the symbols and the reality, the substance and the form,—in one common, and, to human power, irreparable ruin.

Nor need we remind Mr. Neale, that in the England of that period every thing was unfavourable to the progress of the innovation. The Catholic doctrines were then the public creed of the English Church: there was nothing in the whole circle of English life,—religious, social, and political,—which did not perfectly harmonize and assort with their spirit. The very courtesies of every-day life, the forms of ordinary salutation, were Catholic in their tone. Men were habituated, from their youth upwards, to hear Catholic language, to witness Catholic usages, and, as it were, almost to breathe a Catholic atmosphere. The truths they were required to believe were constantly brought before their eyes, and kept alive in their memories by a thousand palpable and obvious forms. How completely is the picture now-a-days reversed! And if these forms, all perfect as they were, could not avail to keep England Catholic when she was and had for ages been so, how much less hope that a feeble imitation of them can now restore her Catholicity, after three centuries of rampant and unbridled Protestantism?

Alas, when England tore herself from the side of the parent Church, she madly cast away all the precious privileges of membership,—the holy faith, the sanctifying practices, the sublime and majestic ceremonial. Those of her members who would now regain them, must re-attach themselves in the bonds of obedience to the venerable Mother, under whose arm England enjoyed them in the olden time. Until this is done, all the rest is unavailing. He is but a sorry leech who would close the wound while the barb still remains unextrac-

ted. And they who, while her formularies remain Protestant, and her members, and even ministers, fearlessly profess the most Protestant opinions, place their trust in stately churches, with an array of so-called Catholic appliances, —chancels, and choir-stalls, and altar-plate, and copes and crosses,—are but realizing the idea mournfully suggested by Mr. Faber, in his *Foreign Churches*: they have "*made to themselves an illuminated transparency—a soothing sight for quiet times—and sat before it so long and so complacently, that they venture to call it a Catholic Church.*"

From the [London] Catholic Magazine.

THE LIFE OF ST. GENEVIEVE, PATRON SAINT OF PARIS.

That divinely inspired canticle which our blessed Lady, filled with the Holy Ghost, poured forth in thanksgiving for the especial and selecting love of God manifested towards her, in choosing her to be the mother of our divine Lord, breathes throughout an ardent love of humility and an admiration of God's favour exhibited towards the lowly, in elevating and exalting them to the seats of the Mighty in His Kingdom. Warmed by a theme so much in unision with her own feelings of deep humility, she dwells in glowing language on this, as the distinguished characteristic of the Kingdom of Grace. While the high and the haughty are passed by, the meek, the modest, and the lowly, are lifted up from their obscurity and enthroned in seats of glory. Such, too, were the prophetic intimations of an Anna, when, as in prophetic vision, looking through the vista upwards of a thousand years, she saw the hand of Omnipotence stretched out to transfer the child of poverty and humiliation from the noisomeness of dunghill, and set him with princes—the princes of his people. As is also recorded in one of the Psalms, selected by the Church for her vesper chant. Such is, indeed, the glory of the kingdom of Christ; when the eye of faith, purged from the film drawn over it by mundane humours, is given to look within the veil, and behold the blessed Court of Heaven filled with triumphant martyrs and confessors clothed in the dazzling array of Heavenly glory. What a countless multitude does it there see; how resplendent with radiance, and beaming with all the benignancy of celestial blessedness, who here on earth trod the path of poverty, and walked in the valley of humility, from the fisherman of Galilee elevated upon the princely Throne of the universal Vicariate of Christ's Kingdom, to the shepherdess of Nanterre exalted to the Patroness of Paris,—the proud city of the West, the capital of France, the seat of empire, of arts, science, of civilization, and of taste.

At Nanterre, on the banks of the Seine, about two leagues from Paris, was

born about the year 422, her, who was destined, by the virtues of her purity, her humility, and her faith, to shed a glory over the lowliness of the pastoral life, and to acquire for that sex already rendered so illustrious by the plenitude of grace in our holy mother, the distinguished honour of giving a patroness to that city which was to exercise so powerful an influence in arts, in arms, and in literature, over the destinies of Europe and the world. St. Geneviève was the daughter of Catholic parents, Severus and Gerentia. Humble occupiers of the soil, religion directed and sweetened to them a life of honest toil and patient resignation. In the obscurity of a pastoral life, they would have passed unknown and unrecorded to the silent tomb, had not Almighty God designed to honour them in being the parents of such a child, the odour of whose sanctity has shed a heavenly perfume round their memories, and embalmed their names in the dews of an imperishable fame. Docile and gentle from her earliest infancy, Geneviève listened with pleasure to those instructions which the simple piety of her parents from her tenderest years instilled into her bosom. Their affectionate care received that reward which is the most grateful to the fond hearts of Christain parents, in beholding the opening charms of beauty which was rare, heightened by the lustre of piety which, in one of such tender years, was almost without example.

Selected by Almighty God from the humbler walks of life to fulfil high and important destinies, it pleased His wisdom to give, as it were, prophetic intimations of his distinguishing regard for her by the mouth of one of his most faithful servants. While she was yet a child the heresy of Pelagianism infected with its subtle poison the southern parts of Great Britain, and the orthodox bishops of this island, unaccustomed to the weapons of controversy, sought in he energy and spiritual wisdom of a St. Germanus and St. Lupus that aid which their own less practised champions had been hitherto unable to supply. These two holy and venerable bishops, obedient to the call of duty, and delegaed by the Gallic episcopacy, set forth with alacrity upon this mission of chariy and zeal. On their way, they lay at the small bourg of Nanterre. Among the crowds who flocked, as they entered the village, to meet them, and eceive their blessing, was the young Geneviève, then a lovely child of seven ears of age, and who, in a peculiar manner, attracted the attention of St. Germanus during the exhortation which he took occasion to deliver to the people. Struck by her manner and appearance, as she listened with attention to the Word of God as it fell from his lips, he felt within himself the drawings of a father's tenderest affection and solicitude for her, as there came before his view he sanctity and eminence of her future life, honoured in being devoted unto God, as the spouse of Jesus Christ. He enquired her name and those of her parents; whom having called to him, he said,—

"Is this child your daughter?"

"Our's," answered they, "my lord."

"Happy," said he, "are ye, the parents of a child so venerated; know that

a mystery of great joy and gladness was celebrated by angels at her birth. She shall be great before the Lord, and many admiring her life and holy stedfastness of purpose shall leave evil, and being turned from a wicked and unchaste life, shall receive remission of sins and rewards of life from Christ."

Then addressing himself to Geneviève, he said—

"My daughter, Geneviève."

"Thine handmaid heareth, holy father," answered she, in a tone of humility, reverence, and love.

On which, St. Germanus continued,—

"I beg of you frankly to tell me, do you wish to consecrate yourself in holiness to Christ? to preserve your body spotless and untouched as His spouse?

The youthful Geneviève, delighted that the holy bishop had been thus given to penetrate the inmost recesses of her soul's most ardent desires, glowing with the love of Christ, and filled with a wisdom beyond her years, firmly yet modestly replied,—

"Blessed art thou, my father, because thou hast deigned to enquire whether I wish that which is my warm desire. I do, indeed, wish it, holy Father; and I pray that the Lord would accomplish my devoting of myself to Him."

"Confide in Him, daughter," answered St. Germanus; "act with firmness, and you will be sure to accomplish in actions that which you believe in your heart, and profess by your mouth, for the Lord will add virtue and fortitude to thy beauty."

After this interesting conversation, which decided her destinies, the holy bishops proceeded to the church, followed by the people. The little Geneviève, however, never quitted the side of St. Germanus, who kept his hand affectionately and solemnly laid upon her head during the whole time of the service, in which nones and vespers were united. Nor did she leave him till after supper, when her parents coming to take her home, he bid them bring her to him early on the following morning.

Immediately on her arrival the next morn, as if respecting in the inocence of the child the dignity of the future spouse of Christ, he saluted her with words of solemn and of high respect.

"Hail! Geneviève," said he, "do you remember what you promised me yesterday respecting the purity of your body?"

"I remember what I promised, holy father," answered Geneviève; "that, with the help of God, I desire to preserve chastity of mind and purity of body unsullied to the end."

On this, St. Germanus, taking up from the ground a golden medal which through the Providence of God, lay there, and whereon was stamped the life-bearing image of the cross, presented it to Geneviève, saying,—

"*Get this bored* and hang it always on thy neck in memory of me. Never *let thy neck or fingers* be loaded with ornaments of gold, or silver, or pearls

r if the contemptible beauty of the world should overcome thy mind, thou ilt lose the ornaments that are everlasting and essential."

He then blessed her, and confident of the efficacy of her prayers, and trust- g in the powerful intercession of her virginal innocence with her Lord, he gged her frequently to remember him in Christ.

What an interesting scene was here,—a bishop venerable in years, eminent r sanctity, commanding by his learning the respect and reverence of s brethren of the episcopacy as well as of the people, humbly asks the pray- s of the little maiden, whose years were still numbered within an octavo, and e lowliness of whose birth was attested in the humble occupation of her rents. Oh! the ineffable sweetness of a true humility, in the utter renunci- ion of self!—refreshing to the soul tired of this world's vanity, as is the cool ater of the mountain stream to the parched lips of the wayworn traveller, tigued in climbing up the steps of the ascent that lead to the summits of the fty hills of some highland range.

The holy bishop, with his companion, St. Lupus, then departed on his sacred ission for England, leaving our young saint strenghtened by his blessing, and ted unaltarably in her purpose of devoting herself as a chaste spouse to Christ. eing as yet too young, however, to take on herself the accomplishment of her ow, she followed in the days of childhood the humble and innocent life of a epherdess, and it was in tending the flocks of her father upon the banks of e Seine, that she prepared herself, beneath the canopy of the azure sky, for tering upon that holy life, which was to be one continued dedication of her- lf to God. 'Twas there, amid the flowery pasturage of that delicious country, der the sanctuary of Heaven's vault, that she purified herself by faith, by ayer, and meditation, for that sublime sacrifice she was going to make of her- lf in offering her vows to her beloved Spouse, upon the altar of her God. he solitariness of the pastoral life well suited the contemplative turn of her ind, and was in keeping with those solemn thoughts which the long cherish- l purpose of her mind had not failed to inspire into her bosom. Alone, amid e lambkins which browzed at her feet or sported round their dams, she had isure to elevate her thoughts on high, and the majesty of God filled her bosom ith ineffable sensations of awe, of gratitude, and of love. Silent meadows of anterre, could your lovely plains give utterance to the pure emotions of which were so many times the unconscious witnesses, how many holy breathings ight ye not record, which, in gentle murmurings from the lips of Genevieve, lled your breezes with fragrant aspirations of the most devoted love to God; id ye flower-enamelled banks of the Seine, whose waters were swelled and nctified by the tears which, bursting from her eyes, sweetly gave vent to the verpowered feelings of the saint, what a rich testimony might ye not bear to e hallowed prayers of the future spouse of Christ, when in the purity of the lestial love, she poured all her soul's most affectionate desires into the bosom *her crucified Lord. Scenes of* her youth, happy would ye have been to

have detained the virgin within the seclusion of your retired abodes. But a higher destiny awaited her, and she whose piety had in her childhood hallowed the verdant meads of Nanterre, was, in her maturer years, and venerable old age, to shed the lustre of her miracles over the rising fame of Paris.

Being deprived by death of both her parents, Severus and Gerentia, God, who in an especial manner takes care of the orphan, provided for her a home in the house of a Parisian lady who had held her over the font at baptism, and who now gave proof of her affectionate solicitude towards her god-daughter by inviting her to reside with her at Paris. Here she enjoyed all those advantages of attending the daily services of the Church, which her soul so ardently longed for.

Fostered in her religious impressions by this pious lady, she prepared herself beneath her roof, for embracing that religious life, to which she had been dedicated by so remarkable a vocation. At the age of fifteen, she was presented to the bishop of Paris to receive from him the veil. Two other virgins, older than herself, were her companions in taking the vows. The youngest of the three, her modesty contented itself with that place which her years had assigned her. The bishop, however, though he knew her not, touched with an inward feeling of her pre-eminence, of his own accord called her forward. "Let her," said he, "who follows behind be placed first. Heaven has already sanctified her." Thus did her humility receive that reward which Christ himself foretold in the parable in the Gospel: "When thou art invited, go, sit down in the lowest place; that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." This distinction, however, far from filling Geneviève with pride, only rendered her more humble, and a lovely blush suffused that face which was just going to hide its charms from the gaze of the world beneath the veil of the "Religieuse."

From this period, till she was turned fifty, she took no regular meal, except twice a week, Thursday and Saturday; and then only barley bread with a few beans. Her drink was of the simplest kind. After she became fifty, however, at the injunction of some bishops, whose commands she would not disobey, she consented to take a little fish with milk. Half of her time, she devoted to exercises of religion,—the other half to consoling the infirm and the poor. Every Saturday-night she spent in prayer and watching, keeping vigil for the incoming of the dawn of that day, which, in its weekly cycle, bears testimony to the resurrection of the Lord, whose hallowed name it has been honoured to bear, for now upwards of eighteen hundred years.

A retreat of three months from Epiphany to Maunday Thursday, prepared her for the Paschal Communion. Such mortifications, while they gave vigour to the spirit, were too much for the tender weakness of her bodily frame, and

a paralysis bowed her limbs beneath its terrible stroke. For three days, she gave no other sign of life than a slight flush upon her cheek. On the close of the third, she awoke perfectly restored from a trance in which she saw heaven open, and had been carried by angels to the place of the just. Sweet rewards of her past labours! delightful consolations amid many a future hour of trial and of toil. And such was now awaiting her. Ardent in her devotional feelings, the warmth of her piety seems to have stirred up the enmity of some who found their own lukewarmness and irreligion condemned by the unremitting fervour and zeal of the saint, and the opprobrious epithets of hypocrite, visionary, etc., were unsparingly bestowed upon her by the tongue of calumny and slander. Painful as these undeserved reproaches were to a mind delicate as her's, she bore them with patience, trusting her cause to the protection of Him, who extends the shield of His defence over the helpless and the innocent. Nor was her confidence in vain. St. Germanus, at this time, visited Paris, vindicated her innocence, blessed her abode, and put to silence the voice of her calumniators. The storm, however, was allayed only for a time, and shortly burst out upon her with redoubled fury.

Attila, the Hun, surnamed "the Scourge of God," whom the vengeance of a justly offended God had brought from the confines of China, to chastise the guilty and ungrateful inhabitants of the Roman empire, had crossed the Rhine into Gaul, and was now carrying his victorious arms into that fertile province. Resistless as the mountain torrent, he poured down upon the champaign country; and Paris, in his imagination, seemed already within his grasp, and its wretched inhabitants the devoted victims of his relentless avarice and rage. Without hopes in themselves, distrusting of succours from without, an early flight seemed their only safety, and the removal of themselves and goods to other towns, more likely to escape his fury, appeared to be their sole resource. Geneviève, inspired of God, saw how vain were their expectations of security in those towns towards which they intended to direct their flight. She urged upon the Parisian matrons the all-powerful efficacy of prayer, and advised them to dissuade their husbands from trusting in human aid, but to throw themselves with implicit confidence upon the protecting arm of their God. This advice produced a hesitation in their counsels, which irritated the minds of those who had been the warmest in recommending a flight from Paris. Vexed at seeing their preparations for removal suspended, and in some instances the goods which had been begun to be packed up again unloaded, their fury knew no bounds. Like the holy prophet of old, Jeremiah, her voice was despised, her motives even called in question, and accused, as it were, of holding intelligence with the enemy. The popular fury and indignation at length rose to such a heighth, that her death was determined on; the only question being whether she should be stoned or drowned.

At this critical juncture, her heavenly Spouse, who watched over her with especial care, delivered her from the hands of her enemies in a most marvel-

lous manner. Hincmar, afterwards Bishop of Paris, and then Archdeacon of Auxerre, arrived in the midst of all this tumult and commotion. Enquiring its cause, he immediately vindicated Geneviève, asserting the sanctity of her character as a chosen favourite of Heaven. "She," said he, "whom you have put on her trial we have heard our holy bishop Germanus declaring that she was chosen from her mother's womb to be dedicated to God, and even now I bear to her from the bishop the *Eulogies* (or *Pain-benit*) by him." Such a testimony of the respect and affection of St. Germanus for Geneviève, as well as pledge of his communion with her, changed at once the tide of popular feeling in her favour; and she who had been the object of their suspicion, became from henceforth the mistress of their most unbounded confidence. The events, indeed, confirmed the wisdom of her advice. The towns to which they had looked as to cities of refuge, fell each of them into the hands of the Hun; while Paris, in answer to the prayers of Geneviève, escaped his fury, and shortly after received the joyful intelligence that the power of Attila was broken upon the plains of Chalons.

Enjoying now the confidence of her fellow-citizens, and looked upon by them in the light of a benefactress, it seems to have been about this time that, zealous in her love of God, and filled with gratitude for the blessing of the faith which the arms of the barbarians had just threatened to overwhelm, the ardour of her affection burned towards those holy martyrs who had won Gaul to the kingdom of Christ, even at the price of their own blood. She longed, therefore, to erect an edifice in honour of the martyr St. Denis, in the place where, with his companions SS. Rusticus and Eleutherius, he had laid down his life for the faith. Commissioned to this apostolic labour by the holy pontiff St. Clement, St. Denis had sealed his testimony by his blood, and justly won the patronage of that future kingdom of France which, as the Roman province of Gaul, he had annexed to the kingdom of his Lord. The task of erecting a basilica to the patron of France, well indeed became her who was destined to be the future patroness of its capital, Paris. Full of this idea, she applied to the priests, and urged on them the importance of such a work. Addressing them with the modesty which became her sex and age, she said: "Venerable holy fathers, and my seniors. I beg you would make a collection to build a basilica in honour of St. Denis, for none can doubt but that place is awful and tremendous." Willingly would they have entered into her views, but acknowedged that it was a work beyond their ability, as a supply of lime was especially deficient in their neighbourhood. No way discouraged, Geneviève had recourse to prayer; and the lime having been miraculously obtained, the building was commenced without delay. The faith of the holy virgin, and the miraculous powers with which she was endued, manifested themselves on another occasion while the basilica was proceeding. The weather was sultry, and the workmen were faint with thirst for want of drink, which could not be procured but at a very great distance. Geneviève, full of faith, made the sign of the cress over the empty

vessel in which the refreshing beverage had been brought to them, and immediately it became full of water, which failed not till all were refreshed.

The miraculous powers with which divine grace distinguished this object of its favour, displayed themselves on several occasions in a remarkable manner. At one time, on Saturday night, when as usual she was going to keep watch, accompanied by many virgins, at the basilica of St. Denis, the night being tempestuous, the candle which an attendant carried before her was suddenly blown out, thus leaving them involved in utter darkness. Geneviève came forward, and took the candle in her own hand. It immediately re-lighted of its own accord, and continued, while she carried it, to give a steady flame for herself and her companions. At another time, the candle which she placed by her side during a lengthened vigil continued to burn, as it were, unconsumed. The fame of this miracle attached so great a sanctity to this candle, that many sick who touched it, in confidence of their faith, were healed.

Many a time God's protecting care over her manifested itself terribly in avenging injuries that had been offered her. Thus a female who had stolen one of her slippers was suddenly struck blind. Terrified and humbled at this awful judgment, she had recourse to Geneviève, whom she had injured. She acknowledged her fault, and requested the intercession of her prayers for the recovery of her sight. The virgin smiled at the pettiness of the injury done to herself; and touched with compassion for the sinner, freely forgave her; and earnestly entreating God to forgive her also, obtained for her the restoration of her eye-sight. The fame of her sanctity being now spread abroad, many were those who sought, and not in vain, her aid for themselves and those who were dear to them. Many who were paralytic were restored to perfect soundness of body; the blind received their sight, and demons, adjured by the holy name of Jesus, fled before the sign of the cross, which she made over those who were possessed. Among these was a female delivered from an unclean spirit through the efficacy of the divine grace exercised through Genevieve; nor was this the only blessing this female experienced through her. Her son, a boy four years of age, named Cellornerus, fell into a well, and was brought dead to his distracted mother, who, strong in faith, entreated the help of Genevieve. Moved with compassion, she besought the Lord in his behalf, and had the delightful satisfaction of restoring the child alive to the longing arms of his afflicted but now rejoicing parent.

Other scenes of glory were now awaiting her; and she whose wisdom had been proved at the threatened assault of the Huns, was again to act a distinguished part; at this time, however, with the fullest confidence of her fellow-citizens, during the real distress occasioned by the attack of the Franks. Childeric, king of the Franks, having overthrown his enemies in the plain, had led his victorious arms to Paris; and the siege of that city, superinducing all the horrors of a famine, filled the bosoms of the wretched inhabitants with anguish and dismay. In this extremity, Genevieve had recourse to her God. Filled

by Him with wisdom and courage, she was emboldened to take on herself the daring enterprise of procuring a supply of food for the famishing inhabitants of Paris. Taking advantage of the river approaches being left unguarded by the besiegers, she made her way in a boat up the Seine, and purchased corn in the towns of Troyes, Arcis-sur-l'Aube, &c. While engaged in this work of charity, God made her the instrument of His mercy in the various towns which she visited. Troyes was witness of miraculous powers wrought by her hands; here too the imfirm were healed,—the blind recovered sight. In one case such miracle was wrought upon a girl who was born blind, and who obtained the blessing of vision by the sign of the Cross and invocation of the holy and undivided Trinity. To the same blessed arms of faith wielded by Genevieve, an ague was compelled to give way, which had for ten months shaken the frame of one of the subdeacons. Pieces from her garments also, applied to the sick in the assurance of faith, were found to be enduced with miraculous power, and many were they who were thus restored to health. Nor were the miracles wrought by her at Arcis-sur-l'Aube less remarkable. The wife of Passivus, a military tribune, corresponding in rank to that of a colonel, had long been dangerously and incurably ill. Passivus, hearing of the arrival of Genevieve and the fame of her miracles, implored the efficacy of her aid for the recovery of the health of his beloved wife. To the prayer the magistrates of the city themselves joined their entreaties, being interested for one whose rank brought him into such constant habits of intimacy with themselves. The charity of Genevieve could not but yield to their united request, and the wife of the tribune was healed.

Having succeeded in the object of her mission, and laden eleven boats with corn, she proceeded in triumph down the Seine, accompanied by the wife of the tribune, whom gratitude seems to have bound in bands of an indissoluble friendship for her. On their voyage, a tremendous storm arose, the winds lashed the waters of the Seine into fury, and the impetuosity of the flood, as it hurried the vessel along, was ready to dash them to pieces upon the banks, thus threatening instant destruction to all on board. Genevieve, calm and self possessed in the fulness of her confidence of God, lifted up her eyes to heaven, and besought His help whose word had stilled the tempest amid the waters of Genesaret. Immediately, the winds abated, the waves subsided, and a perfect calm succeeded, which continued uninterrupted during the remainder of the voyage. So evidently miraculous was this deliverance, in answer to the prayer and faith of Genevieve, that Bessus, a priest, who was on board, with a heart glowing with gratitude, and lips filled with praise, chaunted the song of Moses, in token of acknowledgment of this especial mercy of Almighty God.

Meeting no further interruption in her way, Genevieve triumphantly entered the city of Paris, having brought a large supply of corn for the support of the inhabitants. On this, Childeric is said to have granted better terms to the citizens, being won by those proofs of wisdom and of courage which a Christian

male had thus displayed. Ever after, though Pagan, he held her in the ghest esteem, and was not ashamed to seek her advice, and guide himself y her counsel. Many a time also, at her intercession, did he spare the lives ' those who were condemned to death. So well aware indeed was he of .e influence she had over him in this respect, that on one occasion, being dermined to carry the sentence into execution with unsparing severity, he orred the gates of Paris to be shut, with a view to prevent Genevieve, who at .e time was absent from that city, having access to his person. She approachl the city on her mission of mercy; the gates were closed,—were locked; it mercy was not so to be shut out;—the gates opened spontaneously,—the rgin flew to the king. The sternness of justice gave way before the pleadings 'mercy, and the forfeited lives of the criminals were spared. Let us here use for a moment, and contrast now the humble shepherdess of Nanterre, nding her flocks in the day of her childhood, with the now exalted and truly evated *religieuse* of Paris. The wise counsellor of her fellow-citizens in e hour of their distress, with a heroism beyond her sex, undertaking a ission of danger and difficulty, to procure food amid the horrors of a seige, to lay the cravings of their hunger,—obtaining, by the admiration of her charac-r, honourable terms of capitulation for the city from its royal enemy, whose art, steeled against the approaches of pity, the sweetness of her intercession alts to tenderness and compassion. Well indeed might she take up those ords of the canticle of our Blessed Lady; "He put down the mighty from eir seats, and exalted the humble;" and well might Paris select her as paoness after death, whose intercession in favour of its inhabitants, when she as on earth, had been so powerful and availing.

Nor was it indeed with impunity that any might venture to treat her solicitions in behalf of the wretched with neglect or contempt. On one occasion, ving met with a contemptuous refusal from a person of rank, whom she had treated to pardon his servant who had offended him, she addressed him thus: If you hold me in contempt when supplicating you, my Lord Jesus Christ es not despise me, for he is pious and clement." That her's was no vain ast, was shortly manifest. The nobleman was seized with sickness; and mbled, was obliged from a bed of sickness to have recourse to the virgin hose intercession he had despised and rejected. Full of compassion, she sought for him her Lord, who, as she said, despised her not, and thus at the me time procured recovery for the master, and from him pardon for his ave.

Many were the pilgrimages which this holy virgin took to places which had en consecrated by the martyrdoms of the faithful, or the presence of the ly confessors of Christ. Thus Lyons, illustrious for the martyrdom of a thinus, a Blandina, and an Irenæus, was visited by her with a heart glowing ith devotional feeling at the sight of a place which had been the scene of e sufferings and triumphs of so many a saint. Numerous were the miracles

which she wrought here; amongst others, a girl nine years of age was healed by her of a paralysis. On another pilgrimage made by her to St. Anian's at Orleans, the divine power was mercifully manifested through her. Claudia, the daughter of a female called Fraterna, lay dangerously ill. Fraterna having heard of the fame of Geneviève, sought her at St. Anian's church, threw herself at her feet, and implored her aid for the recovery of her daughter. "Lady Geneviève," said Fraterna, "restore to me my daughter." "Cease to trouble me," answered Geneviève; "your daughter is restored to health through the Divine mercy. Rise, and weep no more." Claudia was immediately healed; and without requiring any assistance, met her overjoyed mother at the door of her house, as, accompanied by Geneviève, Fraterna returned home.

Tours also, so celebrated by the miracles and sanctity of the holy bishop St. Martin, was the object of another pilgrimage, which she made in company with other virgins, animated with a like affection and devotion to the memory of that saint; and this city also became the witness of her faith in healing diseases, through the sign of the life-giving cross. But it was over demons that here the power of the virgin most remarkably appeared, 'God' herein "choosing the weakest things of this world to confound the mighty." For, strong in the might of her Lord, never did the timidity of the weaker sex in her yield to those fears which the infuriate rage of the demons was so apt to awaken. Terrible in her beauty, she rebuked the demon with authority, made the sign of the cross in the name of Him who suffered thereon, and commanded the demon to go forth and leave the victim of his possession. Her words were always effectual, and the demon was forced to give way to a power mightier than his own, wielded by the finger of a woman endued with the grace of God. It was thus she overcame the fury of a host of demoniacs who met her as, sailing down the Loire, she entered the harbour of Tours. In many instances, the simple sign of the cross was all she used; in others, she used oil in the name of the Lord. In the same city also she healed a child called Maronæus, who was blind, deaf and dumb, and lame. Healed as in a moment, to the astonishment of all, he saw, he heard, he spoke, and walked.

Childeric was succeeded by his son Clovis, who was still a Pagan. He married, however, a Christian, the princess Clotilda, who, herself destined by the sanctity of her life to share with Genevieve the courts of heaven, took pleasure in the friendsip and conversation of the virgin saint. The conversion of Clovis was an object of solicitude to both; and Genevieve urged upon the queen the duty of doing every thing in her power to gain her husband to the faith,—how successfully, history attests, and the still existing monument of his piety and beneficence which he reared in the Hotel Dieu at Paris.

Clovis, on embracing the faith of Christ, was naturally led to cultivate, in a still higher degree than before, the friendship of Genevieve, and many were *the benevolent* and pious actions which he did under the influence of her advice. *Amongst others*, it was at her suggestion that he laid the foundation of that

magnificent basilica which he commenced to the honour of St. Peter and St. Paul. Death, however, overtook him shortly after it was begun; and it was left to the piety of his saintly queen, St. Clotilda, to finish a work which her husband had been encouraged to undertake very much on her advice. This basilica was adorned with a triple portico, in honour of those whose virtues had shed a lustre over the three great dispensations; patriarchs,—prophets,—martyrs and confessors.

Within the hallowed inclosure of this sacred building, were laid the bones of the founder Clovis, the first Christain king of the Franks. Here too were enshrined the remains of his queen, St. Clotilda,—and, still more distinguished in her celebrity and the fame of the miracles wrought at her tomb, those of the humble shepherdess of Nanterre, their adviser, their intercessor, and their friend,—St. Genevieve, who did not long survive the king. At the advanced age of eighty-nine she yielded up her pure soul to God, warm in the glow of her charity, and strong in the ardour of her faith. To the last her aid was sought by the sick and the infirm, and their confidence received its reward in a restoration to health at the prayer of the saint.

A remarkable miracle is recorded as having been wrought by her not long before her decease. Being requested to cast out a demon from one who was possessed, she took the phial to anoint the energumen in the name of the Lord, but found no oil therein, neither was a bishop nigh to consecrate such oil anew. Strong, however, in faith, she cried to God. The phial was replenished with oil; she anointed the demoniac with that which was thus miraculously supplied, and he was cleansed. Eighteen years afterwards, the author of her life records that he himself saw that phial still unfailing in its oil,—the silent witness of a twofold miracle, wrought by the prayers and faith of the saint.

Nor was it only during her lifetime that the miraculous grace granted to the sanctity of her earthly tabernacle manifested itself. The basilica not having been yet completed, a wooden oratory was raised over her tomb, and many were they who, resorting thither to be healed, returned home in perfect soundness of body, and filled with the overflowing of glad and grateful hearts. Thus, it is recorded of a man who was deprived of sight and speech, that praying before her sepulchre just as the priest said, *Illumina faciem tuam super servum tuum*,—"Illumine thy face upon thy servant,"—he saw and spoke. To a native of Paris named Falconius, who was born deaf and dumb, it had been revealed that in the presence of St. Genevieve he should seek that liberty of speech which had been hitherto denied him. Obedient to the revelation, he repaired to her oratory just at the time the priest was saying mass. There the gospel was read: *Bene omnia fecit, et surdos fecit audire et mutos loqui*,—"He hath done all things well; he hath made both the deaf to hear and the dumb to speak." Immediately his ears were opened,—the string *of his tongue was loosed; he heard*,—he spoke. The priest, named Optatus,

asked him what he would do in token of his gratitude for his wondrous favour which he had received. "Never leave this place," replied he, "which the Divine revelation pointed out to me as where I should receive a newness of voice." The priest complied with his request, taking care to make such arrangements as were necessary for his support. Numerous also were the miracles which were wrought by the oil of the lamp that burned before her sepulchre. Sainted as her relics were, they were enshrined by the piety of St. Eligius, who considered himself honoured in making for her, with his own hands, a costly shrine of silver and of gold.

Nor was the fame of her miraculous powers, and the benefit thence derived, confined to Paris and its neighbourhood. The wisdom of God decreed that the inroads of the Normans should be the occasion of adding increased celebrity to the name of His servant. Afraid lest the splendour and richness of her shrine might tempt the cupidity of those barbarous invaders who were not yet converted to the Christian faith, the clergy of the Church determined on removing her sacred relics to places more secure from their attacks. Hence in 845 they were carried to Atis,—thence to Drawel,—and in 850 to Marissy. In all these places, as well as those wherein they rested during the journey, they brought a blessing of divine power, and many are the miracles recorded as having been then wrought at her shrine. At length, the fear of the Norman having ceased, in 856 they were finally restored to Paris, where the church which had been burnt by the Normans being rebuilt, the prince of the apostles and the blessed doctor of the Gentiles in a manner conceded to the shepherdess of Nanterre the honour of giving the name to that holy edifice which contained her relics, and was rendered so celebrated by so many miracles wrought at the invocation of that name.

Paris had already in a measure placed itself under the patronage of Genevieve, having found, in the efficacy of her intercession, a sure protection in many a season of trial and distress. But it was in the year 1129 that the divine favour in an especial manner extended its mercy towards the inhabitants of that city, when invoked in faith through the intercession of this saint. A burning fever, accompanied with violent pains of the bowels, had carried to the grave fourteen thousand of the inhabitants. In vain had they recourse to the physician; the powers of art were exhausted, and no relief was obtained. In vain did Stephen, bishop of Paris, with his clergy and people, seek in prayer and fasting from the mercy of Heaven a deliverance from so terrible a calamity. God, willing to do honour to His handmaid, reserved to her the glory of procuring for the afflicted inhabitants the cure of this pestilence. Remembering the many miracles her relics had so often wrought, the shrine of St. Genevieve was carried from her own church in solemn procession to the cathedral of Notre Dame. Many of the sick were cured by touching it as it passed along; all of those then ill, with the exception of three, recovered;—the plague was stayed,—nor did a single Parisian after this take ill. Reposing

thus as it were in the bosom of our Lady of Mercy, the relics of the virgin saint from that sanctuary of grace shed around a healing power, that chased away the malignant vapours whose pestilential breath had tainted the air of Paris. This miracle, called *des Ardens*, from the nature and character of the pestilence, has received the attestation of the supreme pontiff, Innocent II, after a strict examination directed by him the following year, on visiting Paris; and in commemoration of the same, he appointed a solemn festival to be kept every year on the 26th of November, at Paris.

In the year 1242, the relics of St. Geneviève were removed to a rich shrine which was made for them by the abbot; kings and queens have felt themselves honoured in contributing to its ornament by magnificent presents of precious stones. Amongst others, the sparkling crown of diamonds on its top was the gift of queen Mary de Medici. Thus hath God, in this blessed saint, given attestation to the truth of his promises made for the consolation and encouragement of the humble. The shepherdess of Nanterre is exalted in her lifetime to be the friend and counsellor of kings; and after her decease, to be the patroness and protector of Paris. O blessed humility, possessing in thyself an unspeakable sweetness, a consoling power, when, delivered from the agitating thoughts of a vain ambition and worldly-minded solicitude, the heart, imperturbable in the sense of its own nothingness, prostrates itself in deep self-abasement before the throne of God, and thence draws in those refreshing streams of heavenly love which invigorate it for the conflict wherein it is engaged. Paris, amidst all her pride,—amidst the thousand distractions of fleeting vanities,—still remembers St. Geneviève; and the name of the saint is closely intertwined in the proud wreathe which decorate the glory of the capital. The fane of St. Geneviève rears its majestic dome high above the surrounding buildings; and in the beauty of its architecture demands a place among those splendid monuments which have done honour to that sublime art which, in its highest efforts, is the perfection of science, taste, and mechanical skill combined.

I have stood beneath that dome,—I have heard the echoes reverberate, like the distant thunder, through the hollow vaults below,—and my saddened memory is even now pained in recollecting that those vaults contain the memorials of a Rousseau and a Voltaire,—thus insulting, as it were, the virginal purity of the saint, by selecting the hallowed precincts of her temple to do honour to lips which breathed not the fragrance of her purity, but which in the sarcasm of their impiety diffused the poison of their infidelity.

Strange that monuments should have thus been raised to celebrate the twin false apostles of infidelity and impurity, within the venerated enclosure of walls that were dedicated to innocence and purity, in the name of St. Geneviève, the virgin patroness of Paris. Sad, indeed, has been the heavy chastisement that, in just retribution, has fallen upon thee, Paris, for leaving the protection of the saint, to enrol thyself beneath the standard of the scoffer and the *sceptic.*

But the day seems fast approaching when the cloud of intercession which rises as incense from the venerable pile of Notre Dame, extending itself over the whole of Paris, shall descend in blessed dews upon the sacred temple of St. Geneviève. Already has it been restored to her name, which the fanaticism of an infidel philosophy had exchanged, in the intoxication of the Revolution, for that of Pantheon. Soon then may the citizens of Paris, grateful for that patronage under which their capital has risen to its present power and greatness, and awaking from the dreams of a false glory, arise, and expel the memorials which desecrate the fane, and restore the magnificent structure of their admiration to its true honour, as a basilica of GOD for offering up the sacred rites of His worship, under the invocation of ST. GENEVIEVE.

CATHOLICISM IN AFRICA.

Africa appears to be a land of malediction, upon which, after the lapse of four thousand years, the curse of the Patriarch Noe seems still to weigh; it is the inheritance of Cham, which has never ceased to be a land of slavery and infidelity, Cham being cursed in the person of his Son Chanaan to be a "servant of servants," unto his brethren. (Gen. ix, 25.) Yet, the fountain opened on Calvary to cover the world with its purifying waters, was destined also to wash out the stains of infamy from the African soil. Already in the first ages of the Church the deserts of Egypt were filled with holy Anchorets; illustrious Bishops, such as Cyprian and Augustin, astonished the world with their erudition and piety, and thousands of martyrs and confessors bore testimony of the heavenly triumphs of the African Church. Subsequently, however, Saracen barbarity and Mahommedan superstition, like a tornado, swept over this land, and effaced almost every vestige of Christianity. Better days, however, are brightening on the horizon: the prayers of her innumerable saints, like those of Ozias, have interceded in her behalf. It was reserved to the memorable pontificate of Gregory XVI, the present illustrious Pontiff in the See of Peter, to resume the annals of the African Church, interrupted during the space of fourteen centuries. It is he, who by his alms laid the foundation of the first hospital on the continent of Africa; it is he who sends new Bishops from Rome, to plant their apostolical tents in every extremity of Africa; witness the first Bishops of Algiers, Alexandria, Cape of Good Hope, Upper Guinea &c.. We will now proceed to give a sketch of the present condition of the Church of Africa.

CONTINENT.—*Morocco.*—This empire so deeply overshadowed by the black cloud of Mahommedanism, and lorded over by a most despotic Monarch, has

two Bishopricks and one Prefecture-Apostolic within its limits. The Bishopric of Ceuta is filled by the Right Rev. Prelate Joannes Vera, of the Order of St. James de la Spata. His jurisdiction extends over the fortified towns of Ceuta, Mellila and Penon de Velez, which are in possession of Spain, on the coast of the Mediterranean, and the only memorial of long and deadly wars waged between the Christians and the Saracens. The Bishopric of Tangiers and the Prefecture-Apostolic of Morocco are for many years vacant: a few Religious give the benefit of their ministry to the few Europeans settled in the towns of the Empire. The number of Catholics is estimated at five thousand. Owing to the despotism of the Government, and the excessive hatred of the Moors to the Christian name, Catholicity has made but little progress among the natives of the Empire, but late occurrences, the triumphs of the French over the Saracens, brighten our hopes for a better aspect.

Algiers.—Algiers, once the terror of the people of Southern Europe, has become a colonial appendage of the kingdom of France: the city of piracy, barbarity and superstition has been subjected to the sweet dominion of the cross. Mosques have been converted into Catholic temples, and public edifices into Christian hospitals. In the city alone in no less than eighteen places is the pure and immaculate Sacrifice daily offered up on the altars of the Church. The sacred remains of the great St. Augustin, the oracle of his time, have been solemnly transferred to Hippo, where his erudition and eloquence confounded the heretics and his eminent virtues edified the world. Algiers has been erected into a Bishopric, and the Rt. Rev. Antony A. Dupuch has been consecrated its first Bishop. This indefatigable prelate, assisted by sixty-six priests, both secular and regular, attend the spiritual wants of fifty thousand Catholics, French, Spanish, Italian, German and Native converts; to this must be added an army of eighty thousand men, whose sentiments of religion are awakened in the presence of danger and in the hour of sickness, and cause them to solicit, of their own accord, the services of the holy ministry. Among the religious, who according to the spirit of their vocation, labour on the soil of Algiers, are distinguished the Trappists, who, in the noble pursuit of husbandry, train the indolent Arabs to the glory of religion and the honour of Society; the Jesuits, who attend several arduous missions among the infidels; the Lazarists, who take charge of the Ecclesiastical Seminary of the diocese; and the brothers of St. Joseph, who gratuiously have undertaken the instruction of male youth. Among the female religious communities are distingnished the "Ladies of the Sacred Heart," for the instruction of female youth, and the Sisters of Charity, who attend the crowded hospital, visit the houses of the natives, even penetrate into the camp of the Bedouins, to carry, with the succours of medicine, the balm of the divine word. There are at present in Algiers fifty churches, sixteen houses of education, ninety-six hospitals and asylums.

Tunis.—The Prefecture-Apostolic of Tunis is filled *pro tempore*, by the

Father Provincial of the Capuchins of Malta. Six Capuchips are charged with eight thousand Catholics, living in various parts of the regency. The greater portion of them live in the important city of Tunis, in whose vicinity are the ruins of the ancinnt Carthage, so renowned in Ecclesiastical and civil history, and celebrated by the virtues and eloquence of the great St. Cyprian.

Tripoli.—The Prefecture-Apostolic of Tripoli is administered by the Very Rev. Louis de Modena, of the order of St. Francis. The little congregation of Tripoli, amounting to a thousand souls, is attended by four Franciscan-friars.

Egypt.—Egypt, so distinguished for its early progress in arts and sciences, and for the extensive place it fills in sacred and profane history, seems now more than ever destined to return to the sweet dominion of the Cross. A new and great impulse has been given to our Holy Religion by the present sovereign Pontiff Gregory XVI. The Vicariate-Apostolic of Egypt is a newly created title, and filled by the Right Rev. Perpetuus Guasco, Bishop of Fez *in part.*, of the Order of St. Francis, who resides in Alexandria. The liberal feeling of Mehemet-Ali and his Son Ibrahim Pacha, on religious liberty, their praiseworthy liberality in granting a large tract of land to the French Lazarists for the erection of a Catholic College; the education of the Egyptian nobility on the continent of Europe, especially in France; the late conversion of the Schismatic Armenian Bishop to Catholic unity, are so many events, that promise much to the spread of Catholicity in this important portion of Africa. The Missions of Upper Egypt are filled by the Francisians, who have an hospital at Cairo, and in the interior of the country six stations, each of which has a priest or two. There are moreover in Egypt several congregations of Greek Melchites and Copts, united with the See of Rome. The former, amounting to four thousand, form a distinct body, follow the Greek rise and depend upon the Patriarch of Antioch. The clergy is received from the ranks of the order of St. Basil. The latter constitute the Vicariate-Apostolic of the Copts united with the Roman See, filled by the Rt. Rev. Theador Abukarim, Bishop of Halia *in partibus infidelium*, a native of Egypt, and a resident of Cairo. The nation of the Copts, the only remains of the ancient Egyptians, after the lapse of so many ages and so many invasions, profess the Eutychian heresy. From twelve to fifteen thousand of them have been converted by the zeal of the missionaries, and form a Catholic community, which is governed by a Vicar Apostolic and about thirty priests. This poor but respectable church has preserved its national liturgy. The total Catholic population of Egypt does not exceed twenty five thousand souls.

Abyssinia.—This is a new Apostolic Prefecture, erected by the present Sovereign Pontiff filled by the very Rev. Justin de Tawbis, of the congregation of Lazarists. Abyssinia, favoured with a first dawn of truth by the Jewish Colonies, that settled there long before the coming of Christ, and early

led to the full light of the Gospel, was protected by its mountains against
encroachments of Mahometanism, but yielded to the fatal example of its
ismatic neighbours, the Copts. Christianity was the only Religion profess-
throughout the country, but was in a very corrupt state, when, in the
teenth century some Portuguse missions, under the direction of the Fathers
the Society of Jesus were founded there, which, in the reign of the converted
peror, the pious Socinious, or Susneus, were in a most flourishing condition,
t after his death were destroyed in a bloody persecution by King Basilides
1632. Of late years new and vigorous efforts have been made by the Prefect
postolic and other Missionaries of the congregation of St. Lazarus. Some
byssinian priests have already been converted to the Catholic faith; others
ve visited the eternal city, and paid their tribute of respect to the Common
ther of the faithful: Catholic churches have been erected in the capital and
ne other principal cities. The favourable dispositions of the public mind
ems to promise, that the day is not distant, when the one million eight hun-
ed thousand erring christians will be brought back to the communion of the
urch. The present number of Catholics in Abyssinia does not exceed
e hundred souls.

Cape Colony.—The new Vicariate Apostolic of the Cape of Good Hope is
led by Mgr. Raimond Griffith, Bishop of Paleopolis *in partibus infi.*, of
order of St. Dominic. England, when taking possession of this colony,
ich had previously belonged to Holland, proclaimed toleration for all reli-
ns: Since the appointment of the first Vicar Apostolic in 1837, Catholic
urches have been erected at Cape-town, Graham's town, Port Elizabeth,
orgetown and other places. The number of Catholics is estimated at three
usand. A few priests share with the bishops the privations of the Apos-
ship.

Lower-Guinea.—That part of Lower-Guinea, commonly called Portuguese
inea, is composed of Congo, Angola and Bengula. The Portuguese claim
vereignty over the whole region, but their authority is supposed to be mere-
nominal, except in the vicinity of their ports, and in the immediate neigh-
urhood of the coast. The country was discovered by them in 1487, and
on afterwards visited by a number of missionaries, who converted many of
natives to the Catholic faith. The two Bishoprics, that of Congo and of
ngola are both vacant: Religion is in a languishing condition and only pro-
nent in a few places, such as St. Salvador and St. Paul de Leando. The
mber of Catholics is estimated at fifty thousand.

Upper-Guinea.—Liberia and Upper Guinea have lately been erected into a
cariate Apostolic and the very Rev. Dr. Barron, vicar general of Philadelphia,
S., has been nominated the first vicar Apostolic. The Bishop, aided by a
voted band of French Religious, instituted for the purpose of evangelising
e Africans, has entered upon his Apostolic career, and is struggling with dif-
ulties inseparable from an infant establishment. The number of Catholics
es not exceed five hundred.

Senegal.—The French have a flourishing settlement near the mouth of the river Senegal, called Fort St. Louis. The spiritual care of this mission, like that of the little Island of Goree, is entrusted to the care of priests of the Seminary of the Holy Ghost, Paris. The Prefecture-Apostolic is filled by l'abbé Mainard. The number of Catholics is upwards of twenty five thousand.

African Islands.—*The Azores or Western Islands*—These Islands, nine in number, St. Michael, St. Mary, Ferceira, Fayal, Pico, Graciosa, St. George, Corvo and Flores, belong to the crown of Portugal. They are all united into one Bishopric, that of Angora, filled by Mgr. Stephen da Jesu e Maria, of the order of St. Francis. The number of Catholics is very considerable, amounting to two hundred and twenty-five thousand souls.

Madeira.—This well known Island also belongs to Portugal. It has one Bishopric, that of Funchal, but the see is vacant. Late arrangements, however, between the courts of Rome and Portugal, which seem to be of an amicable character, afford the hope that this See so long vacant, may soon be occupied. In the budget of expenses for the year 1844-45, the Portuguse Government allows the Bishopric of Funchal an income of £450 sterling. The Catholic population amounts to about one hundred thousand souls.

The Canary Islands.—These beautiful and important Islands, thirteen in number, belong to the dominion of Spain. There are two Bishoprics, that of the Canaries in the Isle of Palmas and that of St. Christopher of Laguna in the Isle of Teneriffe: the former See is filled by Mgr. Judas Joseph Bomo, and the latter by Mgr. Louis Folgueras-y-Sion. The Catholic population is estimated at two hundred thousand souls.

The Cape Verde Islands—The Portuguese, since the first discovery, have claimed the Sovereignty of these Islands, which are ten in number, St. Jago, St. Antonia, St. Nicholas, Mago, Bonavista, Sal, St. Lucia, Brave, St. Vincent and Fogo. They are all united into one Bishopric, that of St. Fogo, the See of which is occupied by Mgr. Hieronymus da Barco, of the Order of St. Francis. The Catholic population is estimated at eighty thousand souls.

The Island of St. Thomas.—This Isle. situated in the gulf of Guinea, is subject to the crown of Portugal, and is erected into a Bishopric, administered by Mgr. Bartholomaus a martyribus, of the Discalced Carmelites. His jurisdiction extends over the Portuguese Island in the gulf of Guinea; St. Thomas, Princes Island and Annobon, and perhaps over some forts of that nation on the continent of Upper Guinea. The Catholic population is upwards of forty thousand.

Madagascar—Madagascar, situated on the east side of Africa, is one of the finest and largest Islands in the world. It was first discovered by the Portuguese in 1506, and at an early period, especially when the French had formed their setlement on the Dauphine, Missionaries went forth to evangelise the rude and superstitious inhabitants: but the constant rivalry of the numerous tribes and the gloomy influence of the Moslem power have ever been great

tacles to the propagation of the gospel. The state of our Holy Religion is in a flourishing condition, at present, in this fertile and important Isle; yet vigorous and zealous efforts of the Prefect-Apostolic, l'abbé Dalmond, assist- by six missionaries, who share with him the greatest privations and labors, omise new hopes of success. The Catholic population does not exceed one ıusand souls.

Bourbon.—This Island lies east of Madagascar and belongs to France. The iritual care of it is entrusted to the priests of the seminary of the Holy Ghost, ıris. The Prefect-Apostolic, l'abbé Poncelet, with twelve missionaries, ends, the spiritual wants of eighty-five thsusand Catholics.

Mauritius or the Isle of France.—This Island, situated in the vicinity of the le of Bourbon, has long been the capital of the French possessions in the In- ın Seas, and almost all its inhabitants had embraced the Catholic Religion. 1810 it fell under English sway, but did not lose the faith of its founders. has been lately erected a Vicariate-Apostolic, which is filled by the Rt. Rev. r. William Bernard Collier, Bishop of Milani *in partibus infi.*, of the Order St. Dominic. The Catholic population is estimated at eighty-five thousand uls.

Recapitulation.	*Population.*
11 *Bishoprics*—Ceuta, Tangiers, (vacant,) Algiers, Congo, acant) Angola, (vacant,) Angora, Funchal, (vacant) Palmas, St. ıristopher, St. Jago, St. Thomas, - - - - - -	829,800
5 *Vicariates-Apostolic*—Lower Egypt, Upper Egypt, Cape Good Hope, Upper Guinea, Mauritius, - - - -	113,500
7 *Prefectures-Apostolic*—Morocco, (vacant,) Tunis, Tripoli, byssinia, Senegal, Madagascar, Bourbon, - - - -	120,700
Catholic population of Africa	1,064,000

LETTER FROM FATHER DE SMET.

Lima, 26th May, 1844.

Rev. and Dear Father Provincial:—Some time ago I wrote to you om Valparaiso; I now write from Peru. We arrived here the 11th inst., ter a short and happy voyage from Chili. The distance is about 500 leagues 1500 miles.) The ocean, appropriately called Pacific, was smooth and tran- uil; the wind was favourable, not the slightest accident has troubled our ınds during the passage; without taking in any of the sails which were un- ırled at Valparaiso, and without deviating a single line from its course, our ıip reached the road of Callao which is about two leagues from Lima. On

the day of our arrival I offered up the holy sacrifice, during which was sung the *Te Deum* to render thanks to the Lord for the signal favour which he had bestowed upon us. From Valparaiso I have sent your Reverence a circumstantial account of our long voyage to this place from the mouth of the Scheld. As my letter may not have reached you, I shall here repeat the substance.

On the 9th January we prepared to leave the Scheld with an eastern wind, for which we had waited 28 days, and to enter the North See. Early in the morning two Masses were celebrated on board. All was animated around us. Several other ships made preparation to leave, and the air resounded with the naval songs of the sailors, who in their respective tongues bade farewell to the road of Ramnekens. One of the ships, commanded by Capt. De Cock and crowded with German emigrants for Texas was carried forward by the force of the wind and current and struck the stern of ours. The cries of distress uttered by the passengers responded to the crushing of the timbers. Both ships sustained some injury, but all ended in reproaches and expostulations between the pilots. We were more frightened than injured. At 3 o'clock P. M. we put to sea. When opposite Flushing, Mother Constantine, Superior General of the Ladies of Notre Dame, and the Superior of the houses of Namur and Ghent, took leave of their Sisters, (all were in tears,) and were put ashore. Like a noble steed impatient of restraint, the *Indefatigable* sprang forward, and ran over the limpid deep. We soon visited another scene. Neptune exacted his tribute. Each passenger offered his libation to the implacable Deity. The night was dark and stormy; the wind unfavorable. After passing *Calais*, we were in danger of being thrown on the coast of France. On the 13th we were in the neighborhood of Plymouth, and on the following day we entered the broad Atlantic. On the 20th we were in sight of the island of Maderia. The next day we had a calm, the sea was as smooth as a mirror; the thermometer indicated 19 degrees of heat, (75 of Fahren-heit.) During the calm we received a visit from a neighbouring ship. Five men approached us in a skiff. We invited them to come on deck. They refused, alledging that as they were bound for Marseilles, they would be subjected to the quarantine, unless they could declare on oath that they had not been on board of any other vessel during the voyage. The steersman informed us that he had been Captain of the French ship *La Felicite*, which had been wrecked on the African cost, and that the Ant (the ship that lay near us,) had taken him and his crew on board. After ascertaining our longitude and asking some questions about France, they took charge of some letters and left us. On Sunday 28th the sea was so much agitated that we could not celebrate. On such occasions all received the holy communion. On the preceding Wednesday, Thursday and Friday we had the happiness of offering up the holy sacrifice. It was also our custom to sing Vespers on deck in the evening.

On the 1st of February we came in sight of St. Anthony, one of the Cape *Verd Islands*. On the following day, the feast of the Purification, we assem-

bled at nine o'clock P. M. to sing Canticles and the Litanies in honour of the Blessed Virgin. Never perhaps have the Atlantic and Pacific Oceans resounded as long and as regularly with the praises of this kind Mother, who is our hope and consolation in the dangers to which we are exposed. On the 6th and 7th we had another calm, and the thermometer stood at 35 degrees, (88 of Fahrenheit.) It did not rise higher on the Atlantic, though I feared that under the line we would have had to suffer much from the heat. On the 10th we had ten vessels in sight. On the 13th about 8 o'clock P. M., we had a slight breeze which brought a Dutch vessel near us. They approached us with the sound of music, and the soldiers on board sang military songs, which formed a strange contrast with the Litanies of the blessed Virgin which we were singing at the time. We hailed each other, "From Rotterdam to Batavia," was answered by "From Antwerp to Valparaiso." On the 14th we were near the line. At night the sailors gave three shouts in honour of Neptune. A tar barrel was kindled and called Neptune's fire. Soon after a gruff voice was heard from the main-mast asking, "Captain how many passengers have you?" "Twelve," was the answer, "Well let them be prepared, I am Neptune's envoy; to-morrow he will come in person to administer baptism to them." On the following morning a shout was raised; "Neptune! Neptune!! We accompanied the Captain on deck to pay homage to his marine Majesty and his court. We found the sea-god accourted in such a manner that any one would have supposed that he had undertaken to personate Pluto. His courtiers vied with him in grotesque apparel. They were all over besmeared with tar. The pretended Deity began by promising the Captain a prosperous voyage; after which, turning to me he requested me to submit to the operation of the razor. As Superior of the passengers, I promised to treat for all. He insisted upon shaving us first. A spirited dialogue took place between us. At last he told me in a whisper that he would do the thing decently, and begged me not to deprive the sailors of their only fun. I submitted. His basin was a tub, his napkin a piece of sailcloth, and a hand brush and wooden sword completed his implements. As soon as I had gone through the operation, I withdrew, knowing what was to follow. My companions were called one after another to the barber's stool. On a signal given, Neptune commanded baptism, and a deluge of water came down on my poor companions. The Sisters, who were exempted from passing through the ceremony enjoyed the laughable scene. Next came a sea-fight between the sailors. All the buckets were put in requisition, and were filled and emptied with astonising dexterity. At length exhausted with fatigue, all retired. After some time they reappeared arrayed in their best clothes, and played all sorts of antics. The whole terminated with an extra supper, and a gratification to the sailors. On the 1st of March we had three vessels in sight, and at night we beheld a meteor of a most beautiful appearance. For a considerable time we have had opportunities to admire the three nebulæ of Magellan. Two of

them are luminous, the third is dark. They seem to be at a distance of thirty degrees from each other; their undefined forms have about five degrees diameter. Their height on the southern horizon varies in proportion as the latitude increases towards the Antarctic pole. On the 3d the thunder rolled in all directions, and at night a violent hail storm burst from the clouds. Nothing remarkable occurred till the 16th when we came in sight of the Falkland isles. Three days after, we were astonished to find ourselves close to the South Shetland isles—During the night of the 20th, two large ice-bergs floated by us; they appeared about a hundred feet above the surface of the sea. Soon after we saw the volcanic rocks called Greenock, and the rocky-islands of St. Hildefonso and St. Diego. A few days after we were overtaken by a violent tempest which tore our sails, and our ship became the sport of the winds and waves. Scarcely did we begin to breathe, when we were subjected to a still greater trial. A strong gale arose and drove us directly towards the land which soon appeared to our view. The danger was imminent. The ship had become unmanageable. All on deck in breathless expectation had their eyes fixed on the frightful rocks that line the Patagonian coast. We awaited in silence the accomplishment of the designs of Divine Providence. I hastened down to the cabin to warn the Sisters of the danger, and to offer them the help of my ministry. They were engaged in imploring the protection of heaven through the intercession of the Blessed Virgin. You will naturally suppose that on my intimation of the danger, they gave vent to their feelings in lamentations and cries of distress. Quite the reverse. With a smile on their lips, and with that unalterable peace of mind which proceeds from a pure conscience and a heart inflamed with the love of God, they replied that they were not alarmed, and that they abandoned themselves to the will of God. I returned to the deck. The wind suddenly changed, and wafted us away from the land. On the 2nd of April we steered towards the coast, and on the next day we were near the peninsula of the three mountains. On the following Sunday, 7th of April, being the Feast of Easter, the motion of the ship was so considerable, that I ordered the Altar to be transported to a private cabin, where, with the assistance of one of the Fathers, I celebrated the holy Mysteries. All received the holy Communion on that occasion. On the 8th and 9th we coasted along the shores of Chili, and after passing the dangerous rocks of Maca, we entered the port of Valparaiso on the 12th about 5 o'clock P. M.

We remained on board till the following day. The city presented a most picturesque appearance. Built on a range of hills it presents the form of a semi-circular amphitheatre along the coast. The sight was gratifying to us who had been for more than three months confined to the ship, and had beheld nothing but sky and water, with the exception of a few barren coasts and frightful rocks. Early the next day I repaired to the city to look out for lodgings for our company. I soon returned with the welcome news that several Jesuits were assembled in Valparaiso where they had been convened to make

spiritual retreat, and that a community of French ladies, belonging to the Or-
er of *Picpus* invited the Ladies of *Notre Dame* to lodge at their house. Great
as the joy with which all hastened to tread the American soil, and still
reater the joy with which we were welcomed to our respective lodgings.
Nothing could exceed the kindness and attention that were bestowed on us all.
he Fathers of the Order of *Picpus* have also an establishment here; for
everal years they have had a school, and they render great services to reli-
ion.

On Tuesday the 16th I set out to Santiago the capital of Chili, in company
ith the Rev. Fathers Gomila, superior of the Missions, and Landan. We
ad two carriages, and each carriage had two horses, one mounted by the *postil-
ion*; another *conductor* on horse-back aided us in the steepest places. Four
pare horses followed or preceded us without rope or bridle, and never strayed
om the carriages, though the distance beteen Valparaiso and Santiago is more
an ninety miles. A part of the way resembles that of mount Simplon and
s much frequented. We passed a large number of wagons with teams of six
r eight oxen, several other vehicles, and droves of horses, mules, and asses,
ll loaded with merchandise. We crossed two ridges of mountains that are
nked to the Cordilleras. The two principal passes, remarkable for their
eight, are called *Cerra-Puerto* and *Questa de Zapato*. We lodged at a little
illage called *Cura-cavi*. The general aspect of the country between the two
ities bears some resemblance to that of the Rocky Mountains, but the soil is
xtremely barren. On the following day we crossed the second ridge by the
ass *da Prado*, and the torrent of the same name, which was forded, for bridges
re almost unknown in this country. It seldom rains in Chili, and when the
orrents are swollen by the melting of the snows or the heavy rains, the com-
unication is interrupted for a few days. About noon we arrived at the
hateau of Senor Ruiz-Tagle one of the richest proprietors of the Chilian
epublic. He received and treated us with the greatest cordiality. In the
vening he took us to the city in his own carriage which he left at our disposal.

The city of Santiago is situated in a delightful valley, at the foot of the
apocho Mountains, 33 degrees 35′ southern latitude, and 73 degrees 04′ lon-
itude west from the meridian of Paris, 2410 Spanish feet above the level of
e sea. It was founded by Don Pedro de Valdivia in 1541. Its stately edi-
ces, its public establishments, and its commerce and population, amounting to
ore than 100,000 souls and still daily increasing, make it one of the principle
ities of South America. It is surrounded by mountains that are called the
rown of Santiago. Beyond them are seen the summits of the Andes covered
ith eternal snows. The streets of the city are large and straight. The vast
ublic square is adorned with a beautiful fountain, representing the statue of
berty crowning another statue that represents the country. The principal
difices are the governor's palace, the mint, the archiepiscopal palace, the
ately cathedral, (not yet completed,) the church of the Jesuits, and their

college, which now belongs to the city. There are besides these ten other churches that are sufficiently handsome and capacious. Before the suppression, we had here four houses of the society. At present there are two convents of Dominicans, two of Augustinians, three of Franciscans and two of the Order for the Redemption of Captives. There are also eight monasteries of Religious ladies. The ladies of *Picpus* are the only ones that keep a boarding school, conducted on the same principles as that of Valparaiso. They give a finished education to the young ladies that belong to the first families of the country, and they give gratuitous instruction to about three hundred children of the inferior classes. The people seem to be gifted with an excellent character and happy disposition, and are warmly attached to the religion of their forefathers. The government prospers under the shadow of peace, and the wisdom of a well-conducted administration. It extends its solicitude to the *Araucanos*, a savage tribe beyond the river Bobio to the south, and bordering on the country of the Patagonians. Preparations are being made to carry the light of faith to those tribes that have been so long left in darkness, and that show the most favourable dispositions to correspond to the zeal of the missionaries whom it will please Divine Providence to send to them.

Valparaiso, by its commerce and population, about 40,000 souls, is the next largest city of Chili. Here as in Santiago, the buildings are of brick and but one story high, as earthquakes are frequent and violent in this country. The poor, who are very numerous, live in huts made of straw or boughs of trees. The interior of the houses of the rich vies with the most splendid mansions of the European nobility. You are acquainted with the topography of this Republic, which on the account of the beauty of its sky, the temperature of its climate, and the general fertility of its soil, is considered one of the most delightful countries in the world. The Spring commences in September, Summer in December, Winter in June, and Autumn in March. From the commencement of Spring till the middle of Autumn the heavens are ever serene. The rains begin to fall towards the end of April, and often last till the middle of September. In the province of Coquimbo, it rains but twice or thrice a year, and this only for a few hours. In the province of Santiago, Aconcagna and Colcha, rain generally lasts three days, and is then succeeded by twelve or fifteen days of fine weather. The rains are more copious in proportion as we advance further south towards the isle of Chiloe. The want of rain in the north is supplied by heavy dews which fall during the dry seasons. The temperature, which varies according to the seasons, is generally favourable to health.

On the 3d of May we left the port of Valparaiso with a favorable wind, and as I have already mentioned, and in eight days we reached the harbor of Lima. The city is seen from the roads, and also the town of Callao situated on the coast about two leagues from the capital. Father Gomila had offered to accompany us from Valparaiso and to act as interpreter, for he speaks Spanish and

rench, and with him I repaired to the city, to find suitable lodgings for our mpany, who were to follow us on the succeeding day. The people of the ty, which is very extensive and contains a population 40,000 souls, were soon pprised of the arrival of Jesuits. They came in crowds to kiss our hands. respectful old gentleman exclaimed, "O Fathers how happy I am to see my ishes accomplished! You are the first Jesuits who set foot in my country ince the suppression of your order. May God be praised! Still happier ould I be were you to remain among us." We went to lodge at the house f a zealous priest named *Matteo Aquillar*. On the following day we paid our espects to the Bishop (Lunapizarro) who has been presented to the Roman ourt as successor to the late Archbishop. He received us with great affection nd spoke in terms of praise and esteem of our Society. We also visited the rincipal churches and establishments of the city; after which we prepared to eturn to Callao. The *omnibus* with five horses, which I had hired to convey s from the port of Lima, was by some accident detained nearly half an hour. he people came from all quarters to see us, and the carriage was soon sur- ounded by a numerous crowd. Mothers, and among them Ladies of distinc- on, pressed through the crowd, held up their children, kissed the hands and ils of the Sisters, and conjured them to remain and establish themselves in ie city. The men too showed us the greatest respect. The same regard and fection were manifested along the road. The people were prompted to act this manner by the conviction that the education of youth is neglected in eir country, and they severely feel the want of it. When the Sisters arrived Lima they took up their lodgings at an old Convent of Theresians, now convert- l into an Orphan Asylum. The crowd poured into the building after them. or four or five days they received visits from morning till night. The most spectable families came with their interpreters and vied with each other in owing them marks of kindness and affection. They were obliged to accept ree carriages, in which accompanied by the principal Ladies of the city, they sited the churches and the other establishments. When they alighted at any ace the people crowded around them even in the churches, to kiss their hands, eir heads and veils. The humble Sisters received these homages with reluc- nce, but they were to them a heartfelt consolation; and who knows whether ey may not prove instrumental in the designs of Providence to obtain the ject of this kindhearted people? There is not a single religious order in is city that devotes its labors to teach the inferior classes. Hence their want d desire of instruction. I went with my companions to lodge at the ancient llege of the Society, called St. Paul's where we all occupied the same om. The establishment is very extensive, covering one of the square blocks the city, and is divided into four square buildings, each having an area in s middle, and supported by a double colonade. The roof is flat, as are all the ofs of all the churches and houses in Lima, for here it never rains. At a stance the city with its numerous domes presents a beautiful prospect, but

when we enter it, all the buildings apparently without roofs, give it the appearance of a city in ruins. The streets are drawn at right angles and paved with round stones. They are crossed by large sewers that carry the filth to the river Limac which divides the Capital. One of the greatest curiosities of Lima is the fruit market, by the abundance and variety of tropical productions. There are seventy-two Churches within the precincts of the city, including those of Religious orders which are numerous. The Cathedral, whose Architecture is of the 16th century is a magnificent pile. It fronts the large public square, on which is also built their Archiepiscopal palace. The other sides of the square are adorned with rich stores and colonades. The main altar of the Cathedral is a splendid piece of workmanship. It consists of three rows of columns supporting one another and planted and ornamented with silver.

Peru! Land of gold and silver, with its fertile and beautiful soil, and its temperate and healthy climate, once the terrestrial paradise of South America, now its poorest and most wretched region; thy commerce languishes: the education of thy children is neglected; the officers of thy venal army fly from standard to standard; the ambition and faithlessness of thy leaders have exhausted thy treasury; thy chiefs destitute of patriotism, seek their own agrandizement, and oppress thy people; such is the state of things in Peru at present, and it is feared the worst is still to come.

To-day, (16th May, Feast of Pentecost,) we shall leave Callao to continue our voyage. We expect to arrive at Fort Van Couver on the Columbia in 40 days, and shortly to embrace the Fathers sent from Missouri. I shall write again to acquaint you with whatever relates to me and my Companions. Remember me most affectionately to the Bishop and his clergy, and to all the Fathers, Scholastics and Brothers of the Province as if named, and believe me to be with great respect and esteem.

Very Rev. and Dear Father Provincial,

Your most humble, obedient Son in Jesus Christ.

P. J. De Smet, S. J.

From Chambers' Edinburg Journal.

JOHN SOBIESKI.

The life of John Sobieski, the intrepid Polish Patriot, is one of the most interesting which can be offered within the scope of royal biography, and cannot fail to be of universal acceptation. Joining all the spirit of ancient chivalry to Christian piety, and an extraordinary desire to secure the independence of his country, he finds few parallels in history, and can, perhaps, be compared only to our own Scotish hero, Sir William Wallace, though far surpasssing him

n the magnitude of his warlike operations, and their effects on the condition f Europe. While exciting our admiration of his conduct, he is equally entiled to our greatful reverence, for he was the saviour of Christendom; and but or his exertions, that might not have been a vain threat which destined the ltar of St. Peter's to become the manger of the Moslem's horse.

John Sobieski was descended from an illustrious Polish family, and was born n the summer of 1629. The education of the future hero, like that of his elder brother Mark, corresponded to his high fortunes. In his father's princely inheritance of Zalkiew, he was taught not only the theory of war, but languages, history, politics, philosophy—every thing in fact, likely to be useful to one of his birth and connections destined to the first offices in the state. His ready genius required little aid from instructors, and his active frame was rendered hardy by martial exercises. Whether listening to the counsels of a father, whom a cultivated understanding and great experience in the world rendered the best of teachers, or bearding the wild boar in the recesses of his patrimonial forests, he afforded sure presages of his future eminence. But the more agreeable of his occupations was in anticipating the vengeance which he vowed one day to take on the Osmanlis, or Turks, the continual enemies of his country his religion, and his race.

Our young hero had scarcely attained his sixteenth year, when he and Mark were sent on their travels. In France he became the friend no less than the pupil of the great Condé: in Italy he applied himself to the fine arts, to public law, and to the policy of princes; at Constantinople he leisurely surveyed the proportions of the formidable antagonist against which, both as a Christian and a noble Pole, he had been taught to nourish unextinguishable hatred. He was preparing to pass among the Tartars, when an alarming insurrection of the serfs, and an invasion of Tartars, summoned him to the defence of his country. In no country in Europe was the slavery of the lower classes so utterly galling and abject as in Poland. But human endurance has its limits. The dreadful tyranny to which the serfs were subjected led them at length to break out into the present rebellion. An aged Cossack chief had his property seized by a Polish intendant; he was himself bound in fetters, and his wife and family murdered. His soul being on fire with these injuries, on his release he loudly proclaimed his wrongs; 300,000 of his countrymen and of the Tartars whose Khan had espoused his cause, rose to avenge them. At the head of this imposing force he cut in pieces the armies sent against him by the diet. As he advanced into Polish Russia, he was joined by the serfs, who had previously massacred their lords, and by some thousands of Arian and Calvinistic nobles, whom the intolerance of the diet or state council had doomed to death. In this manner rolled on the frightful inundation, when the two intrepid Sobieskis hastened from the Ottoman capital to oppose the confederated forces. Having supported the election of John Cassimir to the throne of the republic, John Sobieski eagerly commenced his military career. In the outset he had

a subordinate rank, but his valour soon raised him to distinction. In the first campaign his brother Mark was slain. The insurrection was finally quelled; but new foes arose—on the one side the Swedish Charles Gustavus, on the other the Muscovite Czar Alexis ravaged the country with impunity. The Polish armies were annihilated—John Cassimir was driven from his throne—and for a time the nation ceased to exist. But some true hearts there were, and among those none was truer or braver than Sobieski's who never despaired of the country. Noble and peasant at length combined, and Cassimir was restored. During these contentions, which continued many years, Sobieski was gradually rising to higher commands. His success over the Muscovite general, Sheremstoff, and above all, the brilliant victory he gained over the same enemy at Slobadyssa, where 70,000 of the Cazar's forces were killed or taken, drew on him the attention of Europe, and elevated him to a rank with the greatest captains of the age. His exploits during the six following years against the Muscovites and Tartars procured him, from his grateful sovereign, first the elevated post of Grand Marshal, next that of Grand Hetman of the Crown. In the former capacity, he presided over the administration, and was the only man in the realm, who, by virtue of his office could inflict the punishment of death without appeal. In the latter capacity he was invested with the supreme disposal of the military force.

The joy of the Poles was great to see their favourite captain thus placed at the head of all the civil and military dignities of Poland. The confidence they expected in his abilities was soon put to a severe trial. In 1667, 100,000 Cossacks and Tartars invaded the kingdom, and to meet these formidable numbers, there were only 10,000 ill-equipped soldiers; "but," said an officer of state, "if we have no troops, we have Sobeiski, who is an army himself; if the public treasury be empty, his revenues supply what is wanting; he burdens his patrimony with debts, that he may support the men he has raised." This was literally true. At his own expense the patriotic Hetman raised the army of 20,000, and fearlessly marched to meet the enemy. Having intrenched himself at Podhaic, he sustained, during sixteen successive days, with unshaken intrepidity, the impetuous onset of the assailants, on whom he inflicted a heavy loss. He did more: on the morning of the 17th, with his greatly diminished band, he issued from his fortifications, audaciously assumed the offensive, and in a few hours utterly routed Cossack and Tartar, with the Sultan Galga at their head, and compelled them to sue for peace. Success so splendid had been expected by no man, and all Poland flocked to the churches to thank God for having given her such a hero in the time of her need.

In the succeeding reign of Michael, the services of Sobieski were fully as important. In 1671 he opened a campaign with a handful of followers, and triumphed over Cossack, Tartar, and Turk. But he derived little satisfaction from his splendid successes. The King, terrified even in victory, consented not only to the dismemberment of the kingdom, but to the humiliation of an

nual tribute as the price of peace. At the conclusion of this ignominious ace, the nation was torn by factions, and the Hetman retired to his estates disgust. He was again called forth in order to defend his character from vilest aspersions, which he did most effectually, and accomplished at the ne time the rupture of the disgraceful treaty. This event once more brought bieski into the field. His exploits were now fully more astonishing than y were before. He captured the strongest holds of the Turks, and drove m beyond the Danube; and Europe thanked God for "the most signal suc- sses which, for three centuries, Christendom had gained over the Infidel." the close of the campaign, Michael, who was an imbecile monarch, fortun- ly died. This latter immediately induced a meeting of the Polish diet, in hich every landholder in the country considered himself entitled to assist. On 20th of April, 1674, the diet opened, all the chivalry of Poland being ar- nged under their respective palatinates. Various foreign candidates were this occasion proposed, and each, in his turn, rejected. At length the Pre- lent of the Assembly spoke—"Let a Pole reign over Poland;" a sentiment hich was hailed with approbation by the crowd. "We have," he continued, man among us who has ten times saved the republic by his head and his m; who is hailed, both by the whole world and by ourselves, as the first d greatest of the Poles. By placing him at our head, we shall best conse- ate his own glory; happy shall we be in being able to honour, by an addi- nal title, the remaining days of one who has devoted every day to the inter- ts of the republic; happier still in securing our own safety, by rescuing gen- s and patriotism from the shackles cast over them, and investing both with w energy and power. We know that such a King will maintain our nation the rank it occupies, because he has hitherto maintained it in its present ele- tion—an elevated to which he himself has raised it. "Poles!" exclaimed the imated speaker, "if we here deliberate in peace on the election of a king; if the st illustrious potentates solicit our suffrages; if our power be increased, and r liberties left to us—whose is the glory? Call to mind the wonders of Slobadys- , Podhaic, Kaluz, Kotzin—imperishable names? and choose for your monarch HN SOBIESKI!" The effect was electrical; all the Polish and Lithuanian latinates shouted. "Long live King John III!" The soldiery drew their ords, swearing to exterminate all who did not join the cry. Sobieski was noe proclaimed, and entered on his new and royal functions with the appro- tion of all.

John Sobieski was thus raised for his talents and services to the highest ice at which any human creature can arrive. He was now the King of Po- nd; but we shall immediately see whether his apparently enviable honours ought with them peace and satisfaction. The new King was almost immedi- ely called on to justify the confidence placed in him by a gallant nation. hile obtaining his accustomed successes over the Tartars, he was suddenly sailed by Mahomet at the head of an amazing and disciplined force. He had

but 8000 men left, and the arrival of supplies was of all things the most contingent. He threw himself into Lemberg, where he was speedily invested. All Poland believed him lost; yet he sent for his queen and children, resolved, that if conquered, their lives and his should find a tomb. Taking advantage of a heavy fall of snow, which a high wind blew in the face of the foe, he one day issued from the fotress, led on his heroic band, shouting his favourite and pious war-cry of *Christ for ever*! and after a sharp conflict, again routed the infidels, who fled with precipitation before this second Cœur de Leon. Well might all Christendom ory *a miracle*! for such wonders had never been wrought since the heroic days of Crecy and Poitiers. It was hoped that such disastrous defeats would deter the Moslems from opposing a captain who appeared as if raised up by Providence to their scourge, if not their destruction: but this time their pride was exasperated; they levied another and more formidable army (three hundred thousand strong,) which they confided to the Pacha of Damascus, the most resolute and ferocious of their generals. The Polish king's forces might reach ten thousand, yet, fearful as were the odds, he scorned to retreat. Having entrenched himself between two small villages on the Banks of the Dneister, he supported during twenty successive days the most desperate efforts of the enemy, whose formidable artillery showered continued destruction into his camp. Never before had his situation been so critical. The bombardment was terrific, and was not remitted day or night; the ranks of the Poles were thinned by it, no less than by the frequent sallies which the king led to the very centre of the dense ranks of the Moslem. The Pacha was utterly confounded at such supernatural resistance; it gave way to admiration of the great hero; he proposed terms of peace but they were rejected with scorn. After a pause the bombardment recommenced; and as the balls and shells fell thick among his heroic band, Sobieski ordered them to be returned by his own guns and mortars. The alacrity of the soldiers in gathering up every ball and shell as they fell, in thrusting them into the ever-active engines, and dashing them into the faces of those who had sent them, would have roused the patriotism of the most insensible, and inspired even cowards with bravery. The Turks were thunderstruck at seeing so brisk a fire all at once resumed; they doubted not that the Tartars, their allies, who occupied the left bank of the Dneister had suffered supplies to be poured into the camp. Forty-eight hours of inaction followed. On the morning of October 14th, 1676, the astonishment of the Moslems knew no bounds when they saw the Pole calmly issue from his intrenchments, with his few followers drawn up for battle, apparently as confident of the result as if legions had compassed him. They could not believe *a mere man* would attempt such a thing: from that moment their superstition invested him with supernatural powers. The Tartars exclaimed that there was no use contending with "the wizard king." The Pacha would not engage and offered an honorable peace, which was immediately accepted.

In these extraordinary efforts Sobieski received no support from the Euro-

pean powers, although he promised, if succoured, to drive the Musselemans of Turkey back into those solitudes which had vomited them forth. During the short peace which followed his last campaign, his life was embittered by the political intrigues of his wife, a Frenchwoman. This inquietude was, however, soon exhilarated by a new and still more tremendous war with the Turks, who now broke in upon Hungary in irresistible force, threatening the subjugation of Austria, and terrifying the adjacent principalities. All eyes were again directed to Sobieskie. Rome trembled, and the Pope continually dispatched couriers to implore his interference in saving the church from the Moslem yoke. With the subsidies which he received from Rome, our hero was enabled to raise an army of 16,000 men. Soon he was joined by the Austrian forces, and his exultation was extreme to find himself at the head of 70,000 troops, having never before commanded half so many; with these he thought himself a match not only for 300,000 Turks and Tartars, but for the infidel world. The celebrated campaign of Vienna was now opened, but need not be related here. On the morning of September 11, 1683, the allied army reached the summit of a chain of mountains, from which the Austrian capital and the wide-spread guilded tents of the Moslems formed a magnificent prospect. Great was the astonishment of Kara Mustapha, the Turkish commander, to behold heights which he had confidently deemed inaccessible glittering with Polish lances. He did not then know that "the wizard king" was there, but the unwelcome intelligence was soon conveyed to him.

Next day having heard mass and communicated—a pious practice which he never neglected when any great struggle was impending—the King descended the mountain to encounter the dense hosts of the Moslems in the plains below. The shouts of the Christian army bore the infidels the dreaded name of *Sobieski!* The latter were driven from their entrenchments after some time. On contemplating these works, he deemed them too strong and too formidably defended to be forced. Five o'clock P. M. had sounded, and he had given up for the day all hope of the grand struggle, when the provoking composure of Mustapha, whom he espied in a splendid tent tranquilly taking coffee with his two sons, roused him to such a pitch, that he instantly gave orders for a general assault. It was made simultaneously on the wings and centre. He himself made towards the Pacha's tent, bearing down all opposition, and repeating with a loud voice, *Non nobis, non nobis, Domine exercituum, sed nomini tuo, da gloriam!* (Not unto us, not unto us, but to thy name, Lord of Hosts, be ascribed the glory.) He was soon recognized by Tartar and Cossack, who had so often beheld him blazing in the van of the Polish chivalry; they drew back, while his name rapidly passed from one extremity to the other of the Ottoman lines, to the dismay of those who had refused to believe him present. At the moment the hussars, raising their national cry, "*God for Poland!*" cleared a ditch which would long have arrested the infantry, and dashed into the deep ranks of the enemy. They were a gallant band: their appearance

almost justified the saying of one of their kings—"That if the sky itself were to fall, they would bear it up on the points of their lances!" The shock was rude, and for some minutes dreadful; but the valour of the Poles, still more the reputation of the leader, and more than all, the finger of God, routed these immense hosts; they gave way on every side; the Khan of the Tartars was borne along with the stream to the tent of the now despairing Vizier. "Canst not thou help me?" said Mustapha to the brave Tartar; "then I am lost indeed!" "The Polish king is there!" replied the other. "I know him well! Did I not tell thee that all we had to do was to get away as quick as possible?" Still the Vizier attempted to make a stand; in vain—as well might he have essayed to stem the ocean tide. With tears in his eyes he embraced his sons and followed the universal example—It would be impossible to describe the transports of the Christian world when the result of the campaign was known. Protestants as well as Roman Catholics caught the enthusiasm; every pulpit in Italy, Spain, and England, resounded with the praises of the illustrious victor. The Pope was overwhelmed with joy, and, bathed in tears of gratitude, remained for hours prostrate before a crucifix. Reader, this successful battle of Sobieski saved a large portion of Europe from the bloody and iron yoke of the Mahommedans. This was their last attempt on Europe, and from thenceforward they acted only on the defensive.

Amidst the rejoicings of Christendom, Sobieski was unhappy. He was beset by factions in the kingdom, who rendered his reign and his life miserable. True to its character, Poland continued divided against itself. There was no unanimity in its councils, and all its successes only engendered new causes of discontent. Finding himself unable to control the Polish nobles, and distracted by the intreagues of his wife, Sobieski resolved on abandoning the load of royalty with which he had been invested. On his resolution being made known, the voice of faction was hushed, and even his enemies prayed him to continue their sovereign and protector. After a short struggle between his inclination and sober judgment, he submitted to the unanimous voice of the people. He therefore continued king, but it was only in name. Sick of the court, he fled into the forests, or wandered from one castle to another, or pitched his tent wherever a beautiful vally, picturesque landscapes, the mountain torrrent, or any natural object, attracted his attention. Sick, too, of the world, he sought for consolation in religion and philosophy. With his intimate friends, he discoursed on the nature of the soul, the justice of heaven, and wonders of another life, more mysterious than even this. At length, the end of this great man approached. A dose of mercury—or, as is conjectured, poison—which he had been recommended to take, was too strong for his constitution, and speedily released him from all his sufferings. John Sobieski, or John III., who thus died in the year 1696, was the last independent prince of *that country*; and with him ended Polish greatness.

MY SCRAP-BOOK.—THE REFORMATION.

No. 2.

From the Ecclesiastical and Political History of Hornius.

"Luther, having established the right which each individual possesses of interpreting the sacred scriptures, asserted, too, that assisted by the light of heaven, he possessed also the privilege of affixing to them their true interpretation. Admitting with Luther, at least, the former of these principles, Zuinglius presents himself; but boldly declares, that not Luther, but He—and long before Luther, likewise—had found out their genuine interpretation. Here, Carlostadius comes forth, and with equal intrepidity, proclaims, that he has made a more accurate discovery of their real signification, than either of the above apostles; and instantly, in defiance of his master's authority, breaks in pieces the images which he found in the churches at Wittemberg, and excites great commotions in that city. Not long after this, these three leaders of the reformation commenced their dispute respecting the Holy Eucharist—a dispute, in which were often blended circumstances the most ludicrous, with acts of violence the most atrocious. The champions on each side drew after them, an immense multitude of followers, in different kingdoms, provinces, and districts, just as the pretended evidence of the sense of the scriptures, or their pretended inspiration, actuated them; or rather, just as their ignorance and their passions, which were under the control of the passions of their leaders, conducted them."

"During the contestation between Luther, Zuinglius, and Carlostadius, a Silesian gentleman of the name of Schwenckfeld, discovered another interpretation of the words *this is my body*, extremely different both from that of Luther, and from that of his two antagonists. He maintained, that the word *this* expresses not elemental, but purely spiritual bread and wine; and proceeding from error to error, contended, soon, that the letter of the scripture is useless, and that all exterior ministry in the church is superfluous." Schwenckfeld drew after him a great multiude of partizans, whose descendants, still numerous, subsist unmolested in some of the villages of Silesia, at the present day.

"Beginning with the same maxims as the first reformers, and raising upon them the fabric of their singular institution, Stork and Munster, both of them the disciples, and the latter the great favourite of Luther, began, about the same period, to teach a variety of tenets, that were contrary to those of their master. The most prominent of these tenets were the necessity of re-baptizing all those who had been baptized in their infancy, and the establishment of a new kingdom foretold in the apocalypse, which was destined to last a thousand years and to begin from themselves. Fired with the ambition and necessity of forming and completing this new empire, they taught that it was proper, pious, and even necessary, to depose or murder all princes and magistrates, who *ventured to oppose its* establishment. Munster assured his followers, *that God had given him*, in a vision, the sword of Gideon, and even

commisioned the Archangel Michael to assist him. Suffice it to say, that soon, above 100,000 deluded creatures believed and followed the impostor, upwards of 50,000 of whom perished in the field, the victims to his ambition, and the dupes of their own imbecility. The greater part of them fell, without fighting, or attempting to run away, convinced, as Munster had promised them, either that he would stop the balls in the foldings of his robe, or catch them so, that no one should be wounded."

"After the death of Munster, who met with the fate his crimes had merited, his sect, so far from decreasing, continued to multiply, and counted an immense herd of adherents in every country, where the seeds of the reformation had been sown. He had several successors, some of them as ambitious, and many of them as fanatic, as himself—Rotman, Knipperdoling, Matthew, John of Leyden, who from a tailor was raised to the dignity, or at least proclaimed, *Universal Monarch of the Earth*; and who breathing nothing but inspiration, spread round him nothing but murder and devastation. Happily, however, the dreadful power which these men possessed, and the more dreadful effects which it produced, were but transient. The states in which the sect was most numerous, alarmed for their security, adopted measures to repress it; and their measures, by being rigorous, were, in general, effectual. The consequence was, as they could no longer be seditious with impunity, they gradually became moderate; and chiefly, by the influence and advice of Menno, abandoned the idea of recurring again to arms. Having, therefore, sunk to a state of indolence or inaction, and instead of contending with princes for their kingdoms, disputing with themselves about words, they soon began to fritter into distinct societies, which have very little resemblance to each other, except the identity of the general appellation of Anabaptists. They are divided into Mennonites, Hulterians, Gabrielists, Moravians, &c. &c. among whom there prevails a degree of confusion, equal to that which reigned at Babel. Some deny the Trinity; some the distinction of persons; some maintain that all learning, particularly that of the languages, is the gift of Satan; so that, such is the variety and absurdity of their multiplied opinions, it is difficult to ascertain, what they consist of, in reality."

"From the school of the Anabaptists came forth several new heresiarchs—George Delpht, who called himself the true Messias, and who drew after him a great number of disciples, in several parts of Holland—Henry, surnamed *House of Charity*, who ranked himself above Moses and Jesus Christ—William Postel, who taught, that himself had delivered *men* from eternal death, while his wife had delivered *women*."

"About this period, began to appear, on the theatre of the reformation, the sect of the Socinians. Their doctrines are a compound of those of Ebion, Arius, Sabellius, Photinus, Abelard, and of several other heresiarchs. With a boldness, which Christianity should not tolerate, and which is dangerous to civil governments, they began to corrupt and undermine all truths of revela-

tion. Servetus was the first founder of the sect; Gentilis gave it some celebrity; but Lælius Socinus, the bosom friend of Calvin, diffused it, while Faustus, the nephew of Lælius, organized it into a system."

"To the aid of impiety, there also, in 1552, rose up the heresy of the Ubiquitarians, who maintained, along with many other errors, that the body of Jesus Christ is every where personally present, and that all the properties of the divine nature were infused into his human nature by the hypostatic union. Hence, they taught, that the body of Christ is contained in a glass of beer, in a sack of corn, in the rope with which the criminal is hanged. Their first apostle was John Westphalus, a minister of Hamburgh, who was succeeded by Brentius, Wigaud, Illyricus, Osiander Schmidling, and several others, the greatness of whose learning was only exceeded by the greatness of their impiety."

"During the growth and propagation of these errors, six of the principal leaders of the Ubiquitarians composed a book, which they entitled the *Concord*; and which they proposed to the general acceptation and subscription of all the Protestant societies, under pain, in case of refusal, of being excluded from the communion of the Augsburg Confession. The publication of this book served only to increase the spread of confusion and disorder. It created new schisms among the gospellers, who were already divided into Lutherans, Calvinists, Phillipists, Flaccians, &c. &c., some of whom received the Augsburg Confession without alteration, some only admitted it with corrections."

"In Holland, the reformation had, hardly, superseded Catholicity, when its tranquillity began to be disturbed by the new and formidable society of the Arminians. These treading in the footsteps of the Socinians,—or more properly real Socinians themselves—not only entertain the most impious tenets respecting grace and predestination, they also teach, that it is wrong to worship the Holy Ghost, and that the Trinity is merely an object of speculation, &c. Armed with these errors, strong in the host of learned men, who defended them, and still stronger in the multitudes of the unlearned, who were deluded to believe them, the Arminians not only formed a schism in the churches of the Low Countries, but they excited seductions and disturbances throughout the nation, which hardly the arm of justice, though wielding the sword of persecution, and often staining it with blood, was able to repress. However, at length, force, aided by the synod of Dort, did re-establish peace, though nothing like unanimity."

"Among the reformed churches, frequent attempts were made to bring about a reconcillation, but such was the turbulence of their respective leaders, and such their ardor for error and innovation, that every attempt proved fruitless and abortive. Hulseman, Calovious, Rostac, Danhauwer, a crowd of other reformers, and particularly those of Wittemberg, insolently armed themselves with new violence to create divisions.

"In England as it was in all other countries, the introduction of the refor-

mation was the introduction of division, discord and disorder. The passions of Henry had altered many of the ancient doctrines of the church. Edward added fresh changes to those of Henry; and Elizabeth increased the changes of Edward. However, along with all these changes, there was still permitted to subsist a multitude of popish ceremonies, and the tyrant anti-christian institution of episcopacy. All these objects, but particularly the latter, were extremely obnoxious to the followers of Calvin, who, at this period, were become very numerous, and very formidable to the nation, under the name of Puritans. The contest between these and the established church forms a very striking epoch in the annals of English history."

"Nothing is so easy as for man to run into extremes. This was soon the case with the Puritans. They early began to fritter themselves into various classes of Brownists, Separatists, Semi-separatists, Robinsonians, and the numerous sects of Independents. The number of these sects exceeded forty. In short, England was infected with the venom of every species of corrupted opinion. There was nothing sacred that was not reprobated as profane; nor hardly aught profane, that was not maintained as sacred. Even the most ignorant, and the poorest became preachers, alledging in their own defence, 'that the spirit breathes where it pleases; and that truth is not confined to schools of learning. They preached, (the case is precisely the same with the Methodists at present) and the populace was blinded enough to believe them. How well, to use the words of the commentators of the English bible, on the 25th verse of the 10th chapter of Genesis—*how well does the name of Phaleg become our time? How well might we give this name*—[it signifies *Division*]—*to every child that comes into the world! How easy would it be for us to fill up our annals with this name; so deplorable are our divisions.* Never, since the creation of the world, did there exist as many monstrous opinions, as there are at present in England."

"From the body of the Independents as from the Trojan horse, there came forth upwards of forty different sects. Some of them rejected the Scriptures; some taught, that there was no longer any church of God whatever, on earth—these were called *Waiters*:—some maintained, that there was indeed a church, but it was hidden, and these were called *Seekers*. The opinions of some of these sectarists are too horrible to be related. For my own part, I think, as those do, who say, that England is the great nurse of error, and the great theatre where there exists the most dreadful licentiousness of believing, writing, teaching whatever passion or folly is pleased to dictate. The history of the heresies and schisms of other nations presents nothing to be compared to the scenes of error which it exhibits."

"At periods, also, still more recent than those, to which I have alluded, Great Britain continued to hold out the rest of Europe, the same, or nearly *the same, scenes* of extravagance and impiety with the above. You might *often find in one* family, as many religious, as there were individuals who com-

osed it. The pretext and apology for all this, were liberty of conscience, nd the privilege of general toleration. In reality, nothing is more flattering) self-love and vanity, than to judge for one's self, to assume the Ephod, and) be the arbiter of our own belief."

RELIGIOUS INTELLIGENCE.

CHICAGO.—A new Catholic College "St. Mary's of the Lake," has been)pened in this city, to which is attached, for the present, the Ecclesiastical Seminary of the Diocese. The Catholic population of Chicago is at present stimated at 3,000 souls.

DETROIT.—Various sources inform us that our holy religion prospers exceedingly in this city. The new and splendid Cathedral, 160 feet by 80, of the Grecian (Doric) style of architecture, is in rapid progress of erection. The new establishment of the Sisters of Charity, from St. Joseph's, Emmitsburgh, s in a flourishing condition, frequented daily by upwards of two hundred hildren. A large lot on fourth street, has lately been presented by Mr. Anony Beaubien, to the Superior of the Priests of the Cross and of the Brothers f St. Joseph, at Southbend, Indiana, for the purpose of erecting a charitable and iterary institution.

NEW-ORLEANS.—The *Propagateur Catholique* of the 28th Sept., contains the ollowing gratifying announcement: "We learn that the difficulties, which, for wo years, have existed between the Rt. Rev. Bishop of New-Orleans, and the Trustees of the church of St. Louis, have been happily terminated; and that his church, so long without a pastor, will be governed, as all others are, according to the regulations and discipline of the Catholic church. Every Catholic must rejoice to see an end put to those lamentable troubles; and we congratulate the Trustees on having terminated them, by a step honourable to hemselves.

"The Rev. Mr. Maenhaut has been nominated by the Bishop, pastor of the Cathedral. The news of this nomination cannot but add to the joy, which the rrangement of the difficulties has inspired." We are sorry to learn from ie same paper, that two days after this arrangement, sacrilegious robbers roke into the sacristy of the church of St. Louis and robbed it of six chalices, five of which were of silver.

CINCINNATI.—We learn from the *Catholic Telegraph* that an eligible site has een procured in that city at the junction of Race Street and Corporation-line, r a new German Catholic Church. This is the third Church for the German *atholics of Cincinnati.*

BALTIMORE.—On Sunday, the 22d of September, the new church of St. Peter, in the western section of the city of Baltimore, was dedicated to the worship of God, by the Most Rev. Archbishop Eccleston, who was assisted in the ceremony by the Right Rev. Dr. Hughes, bishop of New-York, the Right Rev. Dr. Chanche, bishop of Natchez, and the Rev. gentlemen and students of St. Mary's seminary. After the ceremony of the blessing, a solemn high mass was celebrated by the Very Rev. Dr. Deluol, superior of the seminary, at which the prelates assisted. Dr. Hughes preached on the occasion to a crowded and delighted audience; and in the afternoon, at vespers, another discourse was delivered by the Very Rev. J. Ryder, superior of the Society of Jesus in the Maryland province, and president of Georgetown college.

The building is one hundred and twenty-three feet in length, and seventy-three in width. The interior is nearly finished in the Corinthian style, while the exterior is Doric, presenting a range of six columns in front, which give an imposing aspect to the building.—*U. S. Cath. Mag.*

On the 2nd of October, Miss Virginia Scott, daughter of Major General Scott of the United States Army, and Miss Sarah Linton received the white veil in the Visitation Convent, Georgetown, District of Columbia, from the hands of the Most Rev. Arch-Bishop of Baltimore.—*Ib.*

PHILADELPHIA.—Messrs. John Flanagan and William Jennings, students of the Theological Seminary, were promoted to the order of sub-deacon; and the Rev. William Harnet, O. S. A., was ordained priest, on Saturday the 19th of September, in the Cathedral.—*Catholic Herald.*

FLORIDA.—*Pensacola.*—A correspondent of the *Catholic Herald* gives us some interesting details of an imposing ceremony, which lately took place in the Catholic Church of this town. On the great day of the Assumption of the ever Blessed Virgin, six sailors, belonging to the French Sloop of War *La Brilliante*, in port of Pensacola, after having followed, an assiduous and full course of instruction under the Rev. Pastor, appeared for the first time at the holy table to receive communion. It was truly an imposing sight, says the writer, to see those hardy sailors, burnt by the tropical sun, kneeling so humbly at the foot of the altar, returning their thanks to Mary for the protection she had manifested towards them in a cruise of over three years, and asking of God through her intercession a prosperous voyage to their *Belle France*, where they are soon to return.

NEW-ENGLAND STATES.—The new churches of Houlton and Aroostook in Maine are nearly finished, and the Catholics of Pittsfield, Massachusetts have likewise commenced the erection of a new church in that town.

CANADA.—The episcopal See of Quebec has been raised by the Sovereign Pontiff to the rank of an Archbishopric. Rev. J. C. Prince, Canon of the Cathedral of St. James, Montreal, has been appointed by the Holy See, bishop *of Martyropolis in partibus*, and Coadjutor of the Right Rev. James Bourget,

lishop of Montreal. An Ecclesiastical retreat, at which one hundred and ve Priests were present, was commenced at Montreal on the 1st of Septem- er, and terminated on the 7th. Another eight days retreat, at which one undred and twenty-two Priests assisted, was terminated at Quebec, on the 2th September last.

ITALY.—In proof, how preposterous are the efforts of the *Christian League* f New-York, for the enlightenment of the Italians, we call the attention of ur readers to the existence and the operations of the *Italian Scientific Associ- ion*, composed of upwards of 500 *literati* of the country. This Association as in view to promote science and learning among all classes of men. In eptember 1843, the fifth annual session was held at Lucca, in which an nteresting paper was read by Count Serristori; "On the Male Orphan Schools f Italy, with reference to the Technological Instruction of the Working lasses." There are upwards of seventy of these schools in Italy, principally upported by voluntary contributions, and doing much good. The session of 1844, is to be held at Milan; great preparations are in progress for the occasion.

ENGLAND.—The *Catholic Telegraph* thus sums up the wonderful progress f our Holy Religion in England. Within six years, fifty-four new Catholic hurches have been erected in England, many of them splendid. There were ineteen new Communities of nuns established in England, of different rders, to those previously existing there, in that time and nine houses for men. he Press of Derby within that period has issued nearly two millions of vol- mes of Catholic publications. Nine clergymen have left the Establishment o embrace the ancient faith, and several Protestant young men have applied or admission to Catholic Seminaries, to study for the Church. The consecra- ion of the new Catholic Cathedral of Nottingham, England, which lately took lace, was attended by fourteen Bishops and one hundred Priests. *The Pres- on Chronicle* in a late number says: "In a letter received by a person in the eighbourhood of this town from St. Edmund's College, near Ware, Herts, ccurs the following passage: 'A Mr. Burton, lately a Protestant clergymen, as here during the vacation, when he was baptised, confirmed, and made his rst Communion. He is at present on a visit to Oscott, and in a month, I ear, he will return here, but I am not quite sure if for the Church. A fort- ight ago a Mr. Brown, from King's College, London, a layman, after being eceived into the Church came down here, and received Confirmation and Com- union. He left on Sunday, and will return on the 20th September, when he ill join us, I believe, in philosophy. There is yet another convert to come om Cambridge very shortly, but not, I think, for the Church.

IRELAND.—Mr. Edmund Rice, the founder of the branch of the Christian rothers' school in Ireland, departed this life on the 29th ult., at the Christian chools in Waterford. The particulars of the origin and progress of the bours of Mr. Rice in this truly meritorious work, are given towards the end f *the "Life of the Venerable J. B. De La Salle,"* founder of the Christian

Schools. Mr. Rice was born in Callow, near Kilkenny, and was upwards of 80 years old at the time of his demise. It is impossible to estimate the value of the Christian schools, which now give the blessings of a truly religious, moral, and literary education to so many thousands in Ireland.

FRANCE.—The imposing ceremony of the inauguration of the Statute erected to the late illustrious and Venerable Archbishop of Bordeaux, the Cardinal Cheverus, formerly Bishop of Boston, took place on the 8th of August, in the grand square of Mayenne, his native city. The National Guards of Laval and Mayenne took part in the solemnity, which was presided over by the Bishop of Perigeux, Mgr. George Massonais, the late Cardinal's nephew, assisted by the Bishop of Mans. The statute is of Bronze, 8 1-2 French feet (more than 9 English feet) in height, and represents the cardinal standing, his left hand supported on the Gospels, on which are engraved the words, "Suffer little children to come unto me;" while his right hand is extended in an attitude of invitation to hear the beautiful words of the Bible explained. A cippus supports the Sacred Volume and the Cardinal's hat; and four bass reliefs in bronze ornament the pedesteal, one representing a shipwreck; another a scene in which the venerable prelate attends at the bed of a sick negro; a third represents another touching scene of the Bishop's charity; and the fourth, some Indians singing mass in the "Savannas" of America.

Angers.—On the 11th of August no less than fifty ladies made their Religious profession in the order of the "Sisters of the Good Shephered" at Angers. This order devotes itself exclusively to the conversion of abandoned females, who turn from the way of sin, into the road of Christian repentance. There are houses of this order in France, Bavaria, Sardinia, England, United States and Canada.

SWITZERLAND.—The minority of the seven Catholic Cantons in the Swiss Diet, although the Argau Convent case has been regularly decided against them, continue to protest and to proclaim the decision a violation of the Federal compact. The Bishops of Switzerland have joined their voices to those of the faithful Catholics of Argau, and have unanimously presented to the Federal Diet a remonstrance, written in a firm and moderate tone, against the suppression of the Convents in Argau. On the 19th of August the Diet entertained, at the instance of Argau, the motion for the expulsion of the Jesuits from all Switzerland. This measure, and the nature of the discussion, affect deeply the sentiments and pretentions of several of the Cantons wherein the order is not merely tolerated, but religiously cherished—its seminaries being thought the best possible in every respect for the education of Catholic youth. After a long and warm debate the vote was had on the 21st instant, and the motion was rejected by fourteen out of twenty-two Cantons. The order of Loyola found zealous and skilful advocates in the Diet; the President of the Assembly signalized himself among the number. A considerable portion of the property of one of the Convents suppressed by Argau lies in the contiguous Canton of

Lucerne, and Lucerne will not allow it to be sold, although the Diet has sanctioned the suppression; the Diet admonishes and threatens force. Lucerne having asked of his Holiness the suppression of two Franciscan Convents at Lucerne and at Wertenstein, the Pope has agreed, provided, that the Convent of Lucerne be converted into a Diocesan Seminary and that of Wertenstein be attended by a Religious corporation. In his brief his Holiness recommends the Jesuits, as being fit members for the direction of the Seminary. The Government of Lucerne has forthwith entered upon negociations for that purpose with the Father Provincial of the Jesuits, residing in Friburg.

AFRICA.—The Spanish papers are filled with indications of the enthusiasm, with which the thoroughly Catholic people of Spain receive their exiled Bishops. A Royal decree was issued, on the 8th of August whereby the sale of the property of the Secular Clergy and of the Communities of Nuns is suspended and the rents are appropriated to Church purposes. According to the *London Chronicle*, the Pope demands as a preliminary to all negociation with Spain, that the unqualified appointment of Bishops should be conceded, and the whole of the Church property be restored. Judging from the tenor of the above named decree, there seems to be a disposition in Queen Isabella to comply with the just demands of his Holiness.

PORTUGAL.—A royal ordinance was published lately, giving effect to the recent apostolic briefs of the Court of Rome, definitively concluding the long-pending negociations respecting the re-establishment of the metropolitan patriarchal see of Lisbon, which was abolished by Don Pedro in the name of his daughter, and confirming the functional powers of its chapter.

AUSTRIA.—From an official account it appears that in Austria and the subject provinces, excepting Hungary and Lumbardy, 936 Protestants entered the one true fold in 1842. The whole number of Conversions from Protestantism in the same countries during the ten last years amounted to 5,248; many of whom were clergymen and persons of literary distinction.

In Hungary it not unfrequently happens that whole congregations leave the Greek schism to enter the Catholic church. During a single year about twenty-five Catholics, most of them children of mixed marriages, whose Catholic instruction had been neglected in youth, declared themselves Protestents, while on the other hand during the same year 886 Protestants were received into the Catholic church.—*Ami de la Religion.*

RUSSIA.—It is difficult to unravel the real intentions of the Russian Autocrat. Whilst, conscious of his impotency over the firmness of the Court of Rome, abroad he seems to humble himself before the Sovereign Pontiff by multiplying his ambassadors, first the Count de Boutinieff, and lately Count Protasow, President of the Synod of St. Petersburg, to enter upon amicable negociations concerning the affairs of the Church, at home he continues to carry on a most disgraceful persecution. Innocent females, the "Sisters of Charity" of Wilna, have been torn from the bosom of the sick and the poor, the objects

of their charity, and been escorted by cruel Cossacks to the frontiers of the Empire, on their return to France. Forty Noblemen of Poland have lately been seized upon and transported into the interior of the empire. Since the commencement of 1843, says the *Univers* of Paris, more than three thousand inhabitants of Lithuania, Podolia and White Russia, the greater part poor Catholic peasants, have been successively transplanted into central Russia, to prepare those arid regions for culture, it is said, and also to contribute to a more equal distribution of the population of the Empire, Many persons, says a German paper, behold in this proceeding of the government, the intention to enfeeble the Catholic parishes, for the purpose of having a pretext for their utter annihilation; for the laws do not regard as Catholic parishes, any population of this creed, not composed at least of 300 souls.

Turkey.—*Moldavia.*—Late accounts from this Principality are of a flattering character for the friends of the true religion. Moldavia is the most northern province of the Ottoman Empire in Europe, near the confines of Russia, tributary to the Sultan. The people, amounting to nearly half a million, composed of Gypsies, Jews and Greeks, are very ignorant, and their rulers very oppressive. The Greek schismatic is the prevailing religion. About three hundred years ago the Catholic Religion was in a very flourishing condition in this province, but when the pestiferous breath of heresy and schism infected the land, and the perfidy of the Greek, the barbarity of the Tartar and the oppression of the Musulman effaced almost every vestige of the true belief. Towards the close of the last century, when the fire of persecution had somewhat abated, the number of Catholics amounted to about ten thousand. Of late a great impulse has been given to our holy Religion: the zealous efforts of the Vicar-Apostolic, who resides at Jassey, assisted by a devoted band of Franciscan-friars, have been crowned with signal success. During the last three years, sixty-seven Protestant families have embraced the Catholic faith, and twenty-six others are preparing themselves for the same blessing in the village of Saskut. The number of Catholics, at present, is no less than fifty-five thousand. Several new churches have been erected, schools opened, religious books published, and church ornaments, etc., considerably increased.

Asiatic Turkey.—On the 25th of June a band of desperadoes attacked the Convent of the Dominicans at *Mossul*, and, notwithstanding the remonstrances of the French envoy to the Court of Persia, Count de Sartiges, rased it to the ground. The chapel was demolished and the books of the monks' library were scattered by the fury of the mob. As soon as this disastrous occurrence reached Constantinople, and was laid before the Sublime Porte by the French, envoy Mr. Bourquency, the Sultan issued a firman, ordering the arrest of the ringleaders and their immediate appearance at Court in Constantinople. So much for the justice of *Turkish* authorities in the case of *Church* and *Convent* burners!

Cochin-China.—Extract of a late letter of the Ret. Rev. Bishop of Isauro-

olis, coadjutor to the Vicar-Apostolic of Cochin-China. "Notwithstanding the ersecution which rages around us, a great number of Idolaters are added to ie fold of Christ. Since my arrival here I have baptised upwards of a hunred converts, and we are surrounded by a great number of idolaters, who tend our religious instructions. The Bishop of Metellopolis, Vicar-Apostolic f this mission, has administered the Sacred rite of baptism to more than six undred adults during the year 1843, in a single province of his district. In 'ong-King, likewise, according to the testimony of Rev. Mr. Masson, the umber of conversions among the infidels is very considerable." There are at resent in Cochin-China two Catholic Bishops, ten European and thirty native riests, with about 80,000 Catholics. The last persecution, which has not yet ubsided, destroyed four hundred Chapels, twenty Convents, and two Ecclesistical schools.

In the Kingdom of Tong-King, there are, we believe, four Catholic Bishops, bout one hundred and forty priests, (ten or fifteen of whom are Europeans, he rest being natives,) and about 350,000 Catholics. Previous to the severe ersecution of 1840, when many Christians won a glorious martyrdom, there vere sixty-five convents.

China.—We find the following interesting details in the *Catholic Miscellany*: 'It is stated with confidence in the French papers, that the Chinese Governnent has declared, that for the future it will allow the Missionaries to reside ndisturbed in the country. There are in the Chinese Empire, fifteen Bishops nd between 350,000 and 500,000 Catholics."

OBITUARY.

Died—On the 8th October, of nervous and pulmonary consumption, at the Purcell-Mansion, near Cincinnati, in the 29th year of his age, Magr. Ferdinand Greven, Scholastic of the Society of Jesus. Mr. Greven was a native f Emerich on the Rhine, Diocese of Munster. He had made his classical tudies in the College of Paderborn in Westphalia, where he endeared himelf to all his Professors and fellow Students. He emigrated to this country n 1834, at the request of his Uncle, and after having been for more than six ears engaged in business, determined to abandon the world and consecrate imself to God in the Society of Jesus. He entered the Noviciate at St. tanislas, near Florissant, Mo., in 1840, at the expiration of which he was caled to the St. Louis University, where he devoted nearly two years to the tudy of Philosophy. In the meantime his health gradually began to decline, nd every remedy was resorted to restore him to health and prolong his life. change of climate having been advised by the Physicians, he was sent to

Cincinnati, where at first his health seemed to improve. His sufferings were exquisitely painful, but he bore them with perfect resignation, to the will of God. Never did any complaint escape him. Endowed with more than ordin-talents, he was a model of edification to all his Brethren by the even tenor of his regularity and solid piety.

On the 12th October, of inflammation of the bowels, at the St. Louis University, in the 21st year of his age, Magr. Joseph Verdin, Scholastic of the Society of Jesus. Mr. Verdin was a native of St. Louis, and had made his classical studies at the University. His elder brother having obtained admission into the Noviciate of St. Stanislas, he seriously thought of following his example, and though he had not yet completed his 16th year, joined his brother during the vacations of 1839. He strenuously applied himself to the cultivation of the noblest Christian virtues. After the completion of his Noviciate, he was called to the University to prosecute his philosophical studies, and was at the same time appointed to the office of Teacher and first Prefect of the Students. He performed the duties of these offices with general satisfaction, and though nearly of an age with many of those whom he had to instruct and direct, his authority was universally respected, and he was esteemed and beloved by all. His eminent talents, solid judgment and unaffected piety induced his brethren, and chiefly his Superiors, to hope that he would, after the completion of his studies, become an honour to the Missouri province. All these hopes were suddenly destroyed by his unexpected death, which occurred after five days sickness, and was bewailed at the University as a general calamity. His remains were conveyed to the burial place of the Society at St. Stanislas, where but three years before he had consecrated himself to the service of God by perpetual vows.—*R. I. P.*

APPROBATION.

The Catholic Cabinet is published with my approbation, and appears to me calculated to promote the interests of the Catholic Religion in this Diocese.

† PETER RICHARD, *Bishop of St. Louis.*

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

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From the Dublin Review.

FRENCH RELIGIOUS LIBERTY.—THE JESUITS.

De l' Existence et de l' Institut des Jésuites. Par le R. P. de Ravignan. *Mémoire de M. de Vatimesnil sur les Associations Religieuses non Autorisées.* Third Edition. Paris: 1844.

Persecution is no novelty to the Jesuits. Their founder prayed that they should, at all times, suffer persecution; and even in their hour of prosperity and most peaceful glory, they were suffering persecution in some quarter of the globe. They are now threatened with expulsion from France; and even the eloquence of their gifted brother, M. de Ravignan, may not be able to avert from their country the disgrace of violating in their persons the civil and religious liberty which she has purchased at so tremendous a price. The cause of the French Jesuit unquestionably is the cause of liberty, defended in the name and by the constitutional arms of liberty, and entitled to the sympathy of every friend of freedom, whatever be his creed, or his estimate of the services of the Jesuits to civilization and science.

The anti-Jesuit league presents, it must be confessed, a formidable array of names. It is headed in the Chambers by Messrs. Cousin, Villemain, Dupin, &c. &c.; it is supported by the great majority of the so-called liberal press, and by all the anti-Christian philosophers and upholders of University monopoly. The philosophers know full well, that the liberty of public education once granted, the Jesuit school would be a formidable rival to the Royal College; they believe, or affect to believe, that the Jesuits are the authors of the animated resistance of the French clergy to the university; they accordingly endeavour to identify the claims of the clergy with the claims of the Jesuits, in order more effectually to enslave both. Unfortunately, the Jansenistic and irreligious prejudices against the Jesuits are easily excited, and are now called into fearful play. Their history is misrepresented,—their institutions, distorted,—their religious exercises ridiculed,—their doctrines con-

demned. No charge of disaffection or disloyalty to the present constitution or dynasty of France is urged: the great charge is, that to be a Jesuit is to abuse religious liberty! If any apology were required for discussing in our pages a topic so interesting to Catholics, as the fate of an illustrious religious order, that apology could be found in the very arguments of M. Cousin himself. He denounces the Jesuits, as anti-national, because they are cosmopolites: but if they are cosmopolites, if in almost every country in the world they have been useful citizens, they cannot be persecuted with impunity, by those who profess a regard for public opinion. Citizens of the world, if unjustly persecuted, should have the sympathy of the world; and that such sympathy has been already given in the country where it is most valuable, we infer from the rapid sale of three editions of the little work at the head of our article. The work is not a defence of the Jesuits, it does not profess to examine all the accusations against them; it merely states, in the first part, a few of the reasons that induced M. Ravignan to renounce the highest honours of the bar, for the obscurity of the Jesuits; and in the second, subjoins two legal consultations of M. Vatimesnil, in which, the present French legislation on religious orders is expounded; and unanswerable arguments prove that the Jesuits, though not an authorized, are not an illegal society in France.

As few ecclesiastical bodies have been more frequently accused of insatiable ambition than the Jesuits, we think it right, before we proceed to the substance of the work, to state, in the words of M. Ravignan, the precise nature of their claims:

"A Catholic and Frenchman, enjoying all the rights of a citizen, entitled to liberty of conscience by a fundamental law, I felt a desire to embrace evangelical perfection, as far as it might be in my power to attain it. The religious state appeared to me to be that path to perfection which I desired. . . . . If then I, a Frenchman, wish to become in France a Benedictine, a Dominican, or a Jesuit, by what law can you prevent me? I ask of you neither a legal and recognized existence, nor the least fraction of the property of the state—I ask ony to breathe, like yourselves, the free air of my country. For the regulation of my private life and of my conscience, I claim the right of making religious vows, and of obeying with my brethren, under the same roof and in common peace, rules approved by the Catholic Church. In what, I demand, does this liberty restrict yours? does it restrict the liberty of any individual whatsoever? In England, in Belgium, in the United States, where liberty of conscience is a reality,—the religious orders, Jesuits as well as others, have public colleges and numerous establishments of every kind; yet no man imagines that it is just or legal to expel them. Why should it be so in France, where, certainly, they do not enjoy so largely the rights of common-law?"

It is strange that claims so evidently just,—claims not for privilege or exemption, *but for* the common protection of a fundamental law, can be contested

in modern France. The proscription of the French Jesuits would be a very different thing in the eyes of the world, in the reign of Louis Philippe, from what it was in the reign of Louis XV. France was then subject to an absolute monarch; she now enjoys a free constitution: she was then the advocate of passive obedience; she now fills the world with the praises of liberty. Her sons boast, that nature's nobility is predominant amongst them,—that they have no aristocracy of blood,—that they have no aristocracy of money, but they have an aristocracy of genius and learning; that the penniless provincial, who economizes his *petit pain*, and shivers during the rigours of a Paris winter on the benches of the university, may hope to be, at no distant day, if God has given him talent, an university professor, then minister of public instruction, perhaps first minister of the crown, or at least a member of the Chamber of Peers. The *great* nation preaches the supremacy of intellect,—universal freedom of conscience,—the blessings of representative government, and of free civil institutions. For watever good she possesses she has our sincere congratulations: we admire French genius, French valour, French patriotism: we never relished silly British epigrams on the national defects of our lively neighbours; but it is because we do admire them, because we are grateful for the generous protection extended to ourselves in days of persecution, that we grieve to find them desecrating the shrine of liberty to which they have waded through oceans of blood. If we could credit the general imputations against the personal integrity of French statesmen,—if we could suppose that the gold of the Oural mines had found its way, in the shape of Russian coin, into the pockets of M. Villemain, or M. Cousin, we could easily imagine the Russian emissary stipulating for the expulsion of a society dear to science and civilization, and the Catholic heart,—a society, to which France owes the education of her most celebrated sons; whose suppression, eighty years ago, is confessed on all hands to have been the work of foul injustice and of infidel intrigue; we could easily imagine, MM. Cousin and Villemain earning their pay, by stereotyped periods on the *role civilatrice* of France,—proclaiming liberty and equality, and in the same breath proscribing the Jesuits,—extolling the heaven-born claims of genius and learning, and persecuting a society linked immortally with both; then, indeed, would they have exposed France to the pity of the free, and the ridicule of slaves and tyrants; then would they have exhibited her constitution, like the coins of Napoleon,—a flat contradiction: *Republique* Française, the bonnet rouge and liberty, on one side; Napoleon *Empereur*, and despotism on the other.

M. Cousin is an eclectic philosopher,—we should rather say, the founder of eclecticism. Every creed and system, Indian theology and Platonic philosophy, are sure of his impartial or indulgent appreciation; but for his 206 countrymen, the French Jesuits resident in France, the following principles and facts cannot secure even one pitying smile of toleration:

"*St. Ignatius of Loyola* wished to educate men of solid learning—men who

wander not, but walk with a firm step in the way of truth, and who are always conducted and enlightened by sound doctrine—men who know every thing that ought to be known, who take their stand in advance of the progress of science, and keep themselves to its level, who in every thing, in history, or physics, in philosophy, in literature as well as in theology, are not behind the age in which they live, but can follow or perhaps even aid its progress—never for one instant forgetting that they are devoted to the defence of religion and to the salvation of souls. We have been charged with having never educated men of genius. The most illustrious names of France are, I think, Corneille, Racine, Molière, La Fontaine, Bossuet, Fénélon, Bourdaloue, Condé, Turenne, Descartes, and Pascal; now, of these twelve great men, seven were pupils of the Jesuits. With regard to our own members, we may perhaps be allowed to refer with pride to the immense number of useful men, whom our society has produced in all the branches of human knowledge, as well as in all the functions of evangelical duty. The impartial judge must acknowledge the theological genius of Bellarmine and De Lugo, of Suarez and Vasquez, called by Benedict XIV the two lights of theology, *duo luminaria theologiæ*—the oratorical genius of Segneri and of Bourdaloue, of whom Bossuet said, 'this man will ever be all our masters'—finally, the literary or scientific genius of Petavius, Sirmond, Kircher, Clavis, Gaubil, and Grimaldi. St. Ignatius wished to form apostolical men, and I do not hesitate to say, that the society has at all times realized the wish of its founder.' We have had more than twelve thousand Jesuit authors; but we dwell with more delight on our eight hundred martyrs immolated for the faith; on our eight thousand missionaries, whose life, precious in the sight of God, was spent in zealous labours among savages and unbelievers; and on our fathers, those cherished and venerated brethren whom the Church has canonized and solemnly placed on our altars."

Nothing but the most cogent arguments can justify the suppression of such a society, in a country where the Catholic religion is the religion of the immense majority, and where liberty of conscience is an universal right. M. Vatimenil, in his Consultations, clearly proves that such suppression is directly opposed, not only to the character and to the special laws on liberty of conscience, but also to the uniform practice of the courts since 1814. As these consultations briefly and clearly explain what is meant by religious liberty in France, and place the anti-Jesuit league in its true light, as the enemy of Catholicity and of civil and religious liberty, we proceed to lay their substance briefly before our readers.

Before the year 1762, the Jesuits existed in France on the same footing as the other religious orders, recognized legal bodies, invested with all the rights of a religious corporation. The decree of the parliament of Rouen, 13th of February, 1762, and of the parliament of Paris, 7th of August, same year, by which the Jesuits were expelled from all their schools and colleges, their vows

and oaths declared invalid, their rules and constitutions condemned, were followed in quick succession by other acts still more oppressive; till, in 1767, the parliament of Paris ordered all who had been Jesuits in 1761 to depart the kingdom under pain of prosecution, by extraordinary means, "not only against them but against all who dared to harbour them or hold any correspondence with them." On the 13th of May, 1777, a royal edict permitted the ci-devant Jesuits to live in France as private persons, but at the same time expressly prohibited two or more of them from living together on any pretext whatsoever,—prohibited all correspondence with foreigners, members of the society, and in a more especial manner excluded even individual Jesuits from colleges and schools.

Such were the principal acts of government and of the judicial authority in force when the revolution broke out. The other religious congregations then shared the confiscation, suppression, and loss of all privileges and corporate rights, already inflicted on the Jesuits; but there was this striking difference between the anti-Jesuit legislation of the old regime and the anti-monastic legislation of the republic, that the latter did not, even in its wildest frenzy, proscribe private associations for religious purposes, provided that such associations laid no claim to the legal privileges and corporate rights formerly enjoyed by the monastic orders. M. Vatimenil shows that neither the law of the 19th of February, which suppresses solemn vows, nor the law of the 18th of August 1792, which suppresses collegiate and charitable corporations, ever regarded private associations as an illegal offence. Speaking of the former law, he says:—

"The law of the 17th of February 1790, was therefore a law of liberty, and not a law of prohibition. It enacted, that in a court of law, vows should not be regarded as a legal obligation; but it did not prohibit a person to make them, provided their sanction was confined to the conscience of him who made them. The authors of this law perfectly understood the line of demarcation between corporations recognized as public establishments, and simple aggregations or associations, having no other legal bond of union than the will of the persons who compose them, and the civil contracts which perhaps they may have drawn up for their own regulation."

And again, speaking of the law of 1792:

"The law ordered the suppressed congregations to quit, before the 1st of October, the national houses which they occupied; but it did not prohibit them from meeting in private houses. Had the legislator intended depriving them of such power, he would have said it, and would have inflicted penalties on those who dared to form such associations. There was, therefore, no prohibition against the members of religious orders assembling and observing the rule of their order. So evident was this truth, that even the terrible commission, established in Lyons by Collot d'Herbois, was compelled to acknowledge it. 'No person hinders you from following your religion,' said the president

of that commission to a nun who was brought before him; 'you may read your books, keep your crucifix, rise at night, pray all day and all night, take the discipline as often as you like, and count your beads.'"

Shall it be said that Collot d'Herbois had sounder ideas of religious liberty than M. Guizot or M. Villemain, that the fiends of the republic were more tolerant to religious orders than the men of the monarchy of July? No change was made in the republican legislation, until the publication of the decree of the third Messidor, an. XII.; in which art. 4 ordains, that no congregation or association of men or women, can be henceforward under pretext of religion, unless it has been formally authorized by an Imperial decree, after an inspection of the statutes and rules. If this act of Napoleon's iron tyranny were still in force, the Jesuits certainly are an illegal body, for it is evident, that the decree not only denies to religious associations a corporate existence, but absolutely declares them illegal. But M. Vatemenil proves that the decree was abrogated both by articles 291, 292, 293, and 294, of the civil code, and also by the 5th article of the constitutional charter. The articles are,—

"291. No association of more than twenty members, whose object is to meet every day or on certain days, for religious or literary, political or other purposes, can be formed without the consent of the government, and without those conditions which the government may please to proscribe. In the above specified number, those persons are not included who reside in the house where the members assemble.—292. Every association of the character above specified, which is either established without authorization, or violates the conditions prescribed, shall be dissolved. The chief directors or administrators of the association shall be punished in a fine of from sixteen to two hundred francs.—293. If by discourse, exhortation, invocation, or *prayers*, in whatever language it may be; either by reading, advertisement, publication, or distribution of any writings; any instigation be given in those assemblies, to crimes, &c., the penalty shall be, &c.—294. Whosever shall, without the permission of municipal authority, give the use of his house or apartment, whole or in part, for the meeting of an association though authorised, or for the celebration of any worship, shall be punished in a fine of from sixteen to two hundred francs."

From these articles it appears that a religious association needs no authorization, provided the members, though exceed twenty, all reside in the same dwelling. The civil code, therefore, abrogates the decree of an. XII. The decree prescribed the necessity of authorization, and declares unauthorized associations of persons now living in the same house, illegal. The civil code neither requires authorization nor pronounces the dissolution.

But even though the imperial code of 1810 had not abrogated the oppressive enactment of an. XII. the fifth article of the constitutional charter of French liberty abrogates it, and guarantees the toleration of religious associations.

"Chacun (says this article,) professe sa religion avec une liberté égale, et obtient pour son culte la même protection."

M. Vatimenil's reasoning on this article is clear and conclusive.

"The religious life is not a precept among Catholics, but it is a counsel for those who believe themselves called to it by Providence. To prohibit them to embrace it, is to deprive them of that liberty of professing their faith which the charter guarantees. . . . . What answer could you give to a Catholic who should say to you, 'After having studied myself, I am satisfied that my salvation will be easy in a religious life, and that it would be very doubtful in the world?' Do *you* know better than he does, what suits that moral organization which it has pleased Heaven to give him? Have you a right to deprive him of that path to heaven in which he places a firm confidence, and to compromise his eternity by the prohibitions to which you pretend to subject him here? . . . . . It is as tyrannical to compel a man to live in the world, who wishes to live in a cloister; as it is to compel a man who wished to remain in the world, to retire to a cloister."

This article of the charter, it is true, is restricted by police regulations on *public* worship, but they do not regard private worship of societies residing in the same house. The Cour de Cassation, by a decree 22nd July 1837, though it expressly asserts that no worship whatsoever can be *publicly* exercised without a special authorization of government, does not extend police surveillance to religious worship in a private house from which strangers are excluded. The police laws cannot, therefore, justify the suppression of those societies, whose members live in common in the same house, and observe a religious rule; and such has been the invariable practice of the royal courts in all their decisions, a practice by whose sanction Trappist monasteries and others have been long since established in several parts of France.

Why should the Jesuits be deprived of this scanty share of liberty accorded to other orders? Why should they be denied the poor privilege of celebrating mass in their private chapel with closed doors, or with one of the fathers cautiously counting the strangers, lest if the fatal twenty were exceeded, the myrmidons of the Paris police should enforce the laws against unauthorized associations? What crime of the Jesuits draws on them the calumnies and proscription of our French philosophers? Neither the Assemblée Constituante, nor the National Convention, neither the Directory, nor the Consulate—the Empire, nor "the three days;" not all the anarchy or the tyranny, nor the constitutional monarchies of France for the last fifty years, give the University inquisitors and Jansenistic lawyers arms to crush the Jesuits. They must be crushed in the name and by the authority of that old regime, whose whole frame revolutions have annihilated. This monstrous doctrine, which perpetuates the worst principles of old French tyranny, is exposed in its true colours by M. Vatimenil, who establishes the two following positions—1st, that the *special anti-Jesuit enactments* of the old régime were destroyed by the general

enactments of 1790 and 1792, which placed *all* religious orders on the same footing of indiscriminate suppression;—2nd, that the anti-Jesuit enactments did not revive with the restoration of the monarchy, and the renewal of friendly relations between Church and State. For his reasoning on the first point, we refer to the work itself, and conclude with his proof of the second, and his statement of the present legal position of the Jesuits, and of the other religious orders in France.

"A penal and prohibitory enactment existed at a certain epoch; it formed part of a system; this system was afterwards destroyed, and the penal and prohibitory enactment involved in its destruction. In course of time the legislator established a new system, more or less analogous to the old: can it be said, that by the mere fact of the creation of the new system, the prohibitory and penal enactment, which was part of the old, has recovered its force? No; abrogated laws do not revive in that manner. . . . . The principle of non-revival is incontestable, even when the new system resembles the old; and with how much greater reason should it not be admitted when they are essentially different. Under the ancient regime, the religious orders were in many respects governed by the decisions of the temporal power. The law recognized vows, it considered them as obligatory engagements, not only in a spiritual, but in a civil respect. If a religious reclaimed against his vows, the action was in the first instance subject to the ecclesiastical jurisdiction, but it could come before the parliament as an appel d'abus. A religious was not at liberty to leave his convent; his superiors could have recourse to the secular arm to bring him back. . . . . Such is not the case at present. The law sees men living together, engaged in religious concerns: it asks but one question—namely, do they violate the articles of the civil code? and when it has been ascertained that they do not, they are not asked what are their rules or doctrines. The actual system, therefore, is entirely different from the old. In the latter there could be no congregations which are not either recognized and protected, or congregations which were prohibited and illegal. But at present we have congregations which are in neither of these categories; they exist under the triple shield of individual liberty, of religious liberty, and of liberty of association. Their members do not form a legal corporation: they are only individuals living together, connected by a contract, or *quasi* contract, purely civil, and subject to the common law. Religion, it is true, views them in a different light; but human laws regard them only as described above."

The Jesuits claim neither the rights of a legal corporation, nor the authorization of the chambers; they claim what the law does not deny to the Fourrierists, or St. Simonians—or any sect of Protestants that associates in France; and yet M. Cousin speaks of their *audacity*, because M. de Ravignan dclares himself a Jesuit. Audacity of another kind; audacity in denying clear passages in his own works; audacity in rejecting the Incarnation, and still pro-

fessing himself a Catholic;* such audacity M. Cousin sanctions by his own example; but if Père de Ravignan, whom all France knew to be a Jesuit, proclaims himself a Jesuit, exile to the sources of the Missouri, or the shores of the Yellow Sea, is too slight a punishment for so tremendous an offence. Exile has its pangs, even for the "cosmopolite" Jesuit, whatever M. Cousin may say to the contrary.

"No; the Jesuit does not renounce his country. It is very true that Cath-

* We hope to be soon able to make known to our readers a valuable work of M. Daphony, professor of philosophy in the Royal College, Bourbon. He exposes the contradictions and impiety of M. Cousin's eclecticism. For the present we give a sketch of that bad system by the bishop of Chartres and the archbishop of Paris. The former in a letter, 30th of April, 1844 (Univers,) gives the following view of the fundamental principle of that philosophy: "According to its principles all religions are the growth of enthusiasm, whose character is a want of reflection, and consequently whose dogmas are only mythes, or fabulous opinions. But the time is come when those opinions are to be disengaged by the new philosophy from the fictions that envelop and encumber them, there will then remain nothing but human reason left to itself; there shall be no more any faith in the world. This is the substance of that lamentable system which the honourable M. Carne so justly exposed in the Chamber of Deputies, on the 24th of January last. It supposes that Christ is only a mythe, whose invention embodies a fundamental idea; namely, that reason is the necessary mediator between God and man, the word made flesh, both God and man at the same time.' (Fragmens Philosophiques, par M. Cousin, 3rd edit. tom. i. p. 78.) This absolute suppression of the dogma of the Incarnation is put forth in a way not less formal by one of the principal disciples of M. Cousin, in a book intended for the use of colleges. Here are the words: 'Not that God has really taken a body, or put on this or that form; whatever expressions of that character we find on this subject, we conclude to be holy figures and poetry! (Essai sur l'Histoire de la Philosophie en France, au 19eme siecle, par M. Damiron, 3eme edit. tom. ii. p. 219.) . . . . . Such is, beyond all doubt, this new doctrine which afflicts, which revolts, which terrifies all Christians of this kingdom, and of other civilized nations. But this is not all, this philosophy propounds most injurious opinions on the Divine nature, it establishes Pantheism—then it modifies and disowns that fatal error—again it flings aside the veil which it had used for a time, and reprints all its pantheistic blasphemies, without any modification or the slightest corrective. It repeats incessantly, God has not made the world out of nothing." (Introduction a l'Hist. de la Philosophie, par M. Cousin, nouv. edit. 5e. lib. p. 145.)

The archbishop of Paris, in his memoir addressed to the Chamber of Peers (May 2, Univers,) states, "that M. Cousin in the space of fourteen years taught, 1°. that God is not distinct from the universe; 2°. that God is distinct from it, and even its creator, but a necessary creator; 3°. that he is its free creator. In 1828 this God is, at the same time, beginning, end, and middle; the summit as well as the lowest grade of being; infinite and finite at the same time; finally triple, namely, God, nature, humanity. If God is not everything, he adds, he is nothing. Five years later the great philosopher is content to admit a creation, provided it be necessary. 'God, he said, 'could no more exist without the world, than the world could exist without God.' In 1838 this necessity disappears, and M. Cousin admits the immaterial and free God of the Christians; but, incomprehensibly enough, this free God is necessarily a creator. In 1842 the creation ceases to be a necessary act, and is only more conformable to the wisdom and goodness of God. Which of those opinions will the many professors dependent on M. Cousin adopt? Will they dare to expose his variations, to combat his errors, to return to sounder doctrines when he returns himself."

These variations practically illustrate M. Cousin's great principle, namely, that all philosophical systems, and all religious, succeed each other like the various transformations of the caterpillar, and are all true in their turn. When charged with these doctrines by M. Segur de Lamoignon, in the Chamber of Peers, he professed himself the champion of Catholicity, and said that whatever opinions he held in his philosophical works he held as a philosopher; thereby plainly embracing the error of Bayle, that what was philosophically false might be theologically true. This is the M. Cousin who holds the education of the youth of France in his hands, under the infernal university system,—this the enlightened philosopher, who devotes to exile the brethren of Vico, of Bourdaloue, of Petavius, in the name of reason, of moral dignity, of civil liberty, and of the French constitution.

olic charity, embracing in its ardent expansion the whole human race, inspires her apostles with a devotion more comprehensive than patriotism. It is true, that the missionary who carries the light of faith to his idolatrous brethren in the Corea, or in the solitudes of America, sometimes runs the risk, while absorbed in those eternal interests, of neglecting those interests of the hour that agitate his country. But does he forget his country herself? does he cease to bear her dear image in his heart? does he cease to pray for her happiness? does he cease to invoke the blessings of the Most High on those who bear the heavy burden of the government of nations? Ah! little do those men who interdict the Jesuit from the love of his country,—little do they know what a delicious emotion of joy he feels, when among the savage tribes of the new world he catches a few sounds of his native tongue, or when in the seas of China or Japan he hears the distant echo of the glory of our arms. Can France be less dear to us who have not left her? Shall we not be proud of her triumphs in peace and in war? of her genius in literature and the arts? of her daring achievements in the domain of science, and in regions lately thrown open to human industry? Shall we not love her as the true centre of Christian civilization? Shall we not be happy in those ineffable consolations which even still she gives to the Church?"

What must the world think of French patriotism, if men like M. de Ravignan are banished, while Voltaire has a statue in the *Pantheon*. Voltaire belied, ridiculed, denied his country. He approved the partiton of Poland, and advised Catherine II. to banish to Siberia the gallant Frenchmen who volunteered their services against that partition. He went farther. He complimented Frederic the *Great!* on his victory over the French at Rosbach—the Waterloo of the 18th century; and yet Voltaire is canonized by our philosophical patriots as the father of his country. A few extracts and references substantiate these charges. "Every time I write to your Majesty on any important matter, I tremble like our soldiers at Rosbach." (Let. au Roi de Prusse, 28th March, 1775.) "Do you remember the *charming* piece you condescended to give me about fifteen years ago, (after Rosbach,) in which you describe so graphically "the foolish and volatile nation, as valiant in pillage, as they were cowardly in combat;" (to same, 7 Dec., 1774;) and again—

"Héros du nord, je savais bien
Que vous aviez vu les derriers
Des guerriers du roi très Chrétien,
A qui vous tailliez des croupiers."—2nd May, 1758.

"Tout Welche (Frenchman) qui vous examine
Du terreur panique est atteint,
Et dit, en voyant votre mine,
Que dans Rosbach on vous a peint."—April 27, 1775.

"They say (he writes to the same,) that *you* planned the partition of Poland;—I believe it—because there was genius in it, and the treaty was formed at Potsdam." (18 Nov. 1773.) Who would dare to raise his voice in France against Lafayette, for volunteering in the cause of the Americans;—yet Voltaire, the great idol of the French Pantheon, thus writes to Catherine II. of the French volunteers in the cause of unfortunate Poland: "The confederates of Poland are another plague; I trust your Majesty will cure them of their contagious distemper. Our Welches (French) cavaliers, who indulged their restlessness and curiosity in a journey to the Sarmatians, ought to die of hunger, if they don't die of powder. What a pleasant crusade they have made. It will not raise the prudence or gallantry of my dear nation." (Let. 1st January 1772.) "If these foolish confederates had any sense, you would have persuaded them, you would have made them listen to reason; but I know a cure for them. I have one also for the *petis maitres* who leave Paris to be preceptors of brigands. *Ce dernier remède vient en Siberie: ils le prendront sur les lieux.*" (30 March, 1772.) So far did his Russian sympathies absorb every other, that in his letter, 18 Oct., 1771, he begs Catharine to remember, "that he is not a Frenchman, that he is a Swiss; and that, were he younger, he would become a Russian;"—three years later he *is* "a Russian," and signs himself, 9th April, 1774,—"Votre vieux Russe de Ferney;" and Catherine answered—"I know you are a good Russian." In the writings of 12,000 Jesuit authors, can anything be found so anti-national—so disgraceful to French honour? Messrs. Cousin, Guizot, and Co., before they oppress the Jesuits, ought to perform a lustration in the Pantheon; they ought to avenge the memory of the French soldiers of Rosbach, and the extinction of Poland, instead of banishiug men against whom there is no solid charge. France cannot plead ignorance as an excuse for oppression; for if M. Vatimesnil throws the shield of the constitution over the Jesuits, M. de Ravignan refutes the calumnies against them. To examine each accusation singly, would be an impossible, or at least a very confused operation—nothing being more contradictory than the accusations of different enemies. The anti-Jesuits of the present day appear to act in the spirit of the Jansenistic parliaments, which accused the Jesuits of having, at all times, perseveringly, with the approbation of their superiors and generals, taught simony, blasphemy, sacrilege, magic, maleficium, astrology, irreligion of every kind, idolatry, superstition, impiety, perjury, false testimony, prevarication of judges, robbery, parricide, homicide, suicide, and regicide,—in a word, every crime ever committed by man, except *Jansenism*.

Leaving to some of his brethren the detailed refutation of those revived calumnies, M. de Ravignan confines his attention to the institute itself; its religious exercises, its constitutions, its government, the course of study, the other employments, and especially the missions of its members. The subject is so important, that we presume copious extracts will be acceptable to our *readers*.

"Is it not an interesting historical and moral problem to examine how religious, faithful to their laws,—laws approved by the Church,—have been exposed to such a contradiction of tongues? For certainly it is not unbecoming praise of ourselves to assert that never were men by turns, hated, detested, esteemed, cherished, to the same degree; that no men were ever objects of feelings more violently hostile, or more unreservedly favourable, than the religious of the society of Jesus. It is time, perhaps, to come to a solution, and demand a definite sentence from public opinion. . . . . When the voice that called me, made itself first heard in the bottom of my heart, when I balanced with myself the different weights of these strange contradictions, I said to myself one day, 'Pascal, your genius has committed a great crime, that of establishing an alliance, perhaps indissoluble, between calumny* and the language of the French people. You have fixed the dictionary of calumny; it is still the standard rule; it shall not be so for me.' This imperishable authority conferred on calumny by the magic of style,—this imperious reign enjoyed for two centuries by a talented calumniator (to use the words of M. de Chateaubriand,) did not prevent me from forming and executing my resolution to enter the society. I must say it, higher thoughts engrossed me; and may I be allowed to confess, in all the rudeness of my faith and convictions, that the very hatred that inveterately persecuted, was for me a motive to esteem and cherish. Ancient philosophy in a manner anticipating the gospel, had already proclaimed by its most sublime organ, 'nothing is more noble than to suffer persecution for justice' sake,' and God himself,' says Bossuet, 'has considered that doctrine so great, that he thought nothing more worthy of his Son upon earth. Now, and for the twenty-nine years I have been a Jesuit, this persevering hatred encourages and consoles me. . . . . I am not going to complain. I should rather rejoice. Neither am I going to justify myself. I am come to give only a plain and simple testimony."

To begin with the "religious exercises" of St. Ignatius. The *philosophers* have lately mangled and misrepresented them as "extacy reduced to system," as a degrading mechanism for forming automaton christians, and servile instruments of fear. Even travesty and ridicule, that weapon so formidable in France, has been called to the aid of irreligion.

"In 1520, Ignatius of Loyola was wounded at the seige of Pampeluna. To amuse himself during the necessary inaction to which he was reduced by his wound, he asked some romances from his attendants. There were probably but few books in his father's castle, the lives of Christ and his saints were brought. Ignatius read them. His soul was affected. A brilliant light flashes on his mind. He abandons his paternal home; the converted soldier, now a pilgrim and mendicant, seeks some solitude, where, far from the society of man, he might converse with God, and study and sound the depths of his own

* Lettres Provinciales.

soul. The grotto of Manreza serves as his asylum. There, arming himself with the persevering energy of prayer, amidst all the rigours of penance, he seeks and struggles. He undergoes trials that transform his whole being. Pale and emaciated by corporal austerities, prostrate in dust and ashes, he appears almost reduced to extremity. A powerful hand raises and conducts him to the bright sunshine of divine illumination, even to the most exalted regions of apostolical charity. Then turning back and counting all his tracks, Ignatius reviewed the path he had followed; he discovered an admirable concatenation of truths and of interior conflicts that purify the soul, that place it in presence of the divine will so often contemned, and that make it generous and devoted to God. After having experienced their efficacy in his own person in the grotto of Manreza, Ignatius thought it would be useful to retrace for others, that succession of truths, and the arangement of those ways; this was what gave rise to the 'spiritual exercises."

When we consider the immense influence of those spiritual exercises on the destinies of the modern world, we can scarcely apologize, even to a Protestant reader, for introducing M. de Ravignan to tell what they are, now particularly that they are under the ban of philosophic inquisition. They are the welling fount of that zeal that has overflowed the world, and produced in the palaces of China and in the plains of Paraguay the miracles of the grotto of Manreza.

"A man takes a false course in life; he wanders in tortuous paths through foolish opinions and disordered passions. Ambition, the warm affections of youth, perhaps success, have lavished on him all their enjoyments—he has exhausted them all; and now, like a weary and disappointed traveller, he sits down sorrowful by the way side. . . . . Impelled by an indefinable desire, he bursts his bonds. In one of those moments which God foreknows and marks with the seal of his infinite predilection, the new disciple of repentance flies into solitude, whither the Lord calls him to speak to his heart. . . . . Then follows that course of exterior and spiritual apprenticeship that occupies four weeks. But we must ever bear in mind—what sometimes escapes the superficial reader—that all those necessary forms of examination, of meditation, of contemplation, of vocal or mental prayer, and the other acts which are called '*spiritual exercises*,' are pious and regular movements, leading the soul to the grand object—and this object, I repeat, is—to tear up all the bad passions that have troubled and dishonoured our life; and to mark for each that state of life which suits him for the free accomplishment of his eternal destinies."

We do not intend to detail the different exercises of the four weeks retreat. Whoever reads them will at once see how wrong the philosophers are when they represent them as a system of ascetic piety peculiar to the Jesuits. In them we trace in truth, the hand of a great master; we see that they form a book which well deserved to be the favorite of St. Charles Borromeo; and which, in the words of St. Francis of Sales, 'saved as many souls as it con-

tained letters;' but then, through the writings of St. Francis himself, and before as well as since his time, through the writings of other saints, the substance of the spiritual exercises was in the hands, as it is at present, of the Catholic faithful, differing only in form, in method, in arrangement of hours. We hope Catholics, to whom these subjects are familiar, will pardon us the following extracts on the general order, the form, and the objects of the retreat.

"The more I advance, the more clearly I perceive that I speak a language which would better suit the instructions of the pulpit. But since they have attempted to brand with the seal of ridicule the book of exercises, I feel myself compelled to make known the important and sublime matter it contains. . . . An evil enemy, a tyrant oppresses us, the same that enslaved the first man, and still ravages mankind: a fatal revolt that draws the soul far from the infinite Majesty and beauty, and degrades and pollutes our noblest faculties. To burst these bonds, and also to atone for the long reign of evil, the combatant in the exercises must arm himself with his own humiliation and most painful recollections. With the torch of the divine justice in his hand, he shall descend into the depths of his conscience, he shall examine with a scrutinizing glance the traces which it may have left on his soul during past years. He shall take up, as it were, one after another, and weigh in the scales of the sanctuary the abused powers of his soul . . . . . Such is the meditation of St. Ignatius as it is performed in the exercises. It is made by day—it is made by night: It regularly divides the course of the day, and allows the necessary intervals of rest and of silent repose. When this mysterious combat is cordially accepted, it requires constant energy, but a wise and intelligent director watches near the combatant. . . . Of course the presiding rule during the whole course of the exercises is the grand rule of silence: it must be religiously observed, solitude and silence, the two great things that draw us so near to God! that seems to give us some idea of the divine nature itself, and to plunge us deeper into his immensity to invigorate our enervated souls. Solitude is the country of the strong, silence is their prayer. There God speaks and acts with them, and forms them for generous and energetic enterprises."

Such is the first phase of the exercises, during which the soul, fixed by meditation in the presence of God, conceives a profound hatred of the evil that has oppressed her, and a contempt for herself and the world. The following week the mysteries of the life of Christ are the subjects of meditation.

"Christ then appears under the figure of a military parable, which reminds us at once of the warrior and of the apostle. St. Ignatius was both, and those who do not trace the strict union of these two characters in his constitutions, completely mistake his spirit . . . . Christ appears under the figure of a king, marching to the conquest of infidel nations, and looking for courageous soldiers to devote themselves to follow his steps and to share his fatigues. He who falters when Christ summons, is a coward—"ignavus miles æstimandus." (St. Ignatius.) The book of exercises prescribes that the soul in solitude,

during the hours devoted to meditation should keep herself constantly in presence of the divine model." All the adorable mysteries of the gospel history pass in succession before her eyes. These mysteries should be to her as it were actually present. . . . . And here an important observation occurs, it not only reveals the secret and efficacy of the exercises of St. Ignatius, but also explains the economy and principle of the liturgy and of the sacred feasts of Christianity: the actions of the man of God, at all times are working the redemption of the world, they are not merely commemorations and histories of the past: their truth, their infinite efficacy, lives and remains ever present, ready to heal, ready to regenerate at all times the docile soul. These things have been misapprehended. Men unacquainted with these interior ways, and with their meaning, imagine them to be a gloomy and chilling mechanism, fit only to repress the aspirations of religious emotion. Ah! that they had experienced, as it was one day given to me to experience, what a holy and noble liberty the soul enjoys under this salutary arrangement of the exercises."

The object of the exercises is not merely to repair the past, but to determine the future; to decide for time and for eternity. The soldier of Pampeluna prescribed his *exercise*, that it might serve as a preparation for war; and if our French philosophers admit the plainest notions of the duty and destiny of a Christian, it is hard to find what they can blame in the plan prescribed by St. Ignatius for the choice of a state of life.

"That choice is the central point of the exercises; the object to which all else is subservient; the influential knot to which our hopes and our destinies are attached. How many reckless and blasted careers are in the world! what a long and melancholy history would they make! They were not duly considered and chosen at the feet of the sovereign Master of life,—at the source of religious reflection. Ah! if compassionate to ourselves, and generous towards our Creator, we condescended to snatch from the whirling vortex some thoughtful hours and days before we rushed headlong into the different functions of social order; if, while yet young, we made choice of our future state in presence of him who gave his blood and his life for the good of us all, then should we clearly comprehend the noble mission of every Christian,—of every enlightened man in this world, magistrate, soldier, statesman, father, spouse, characters literary and scientific, pontiff, priest, or monk, then should we march under the standard of faith, able and resolved to remedy the evils, and increase the good of society; and that would be Christianity realized in its greatest influence for the good of humanity; but men no longer deliberate, choose, nor pray, and 'desolation covers the earth.' It was this lamentable indifference of the most part of men that induced St. Ignatius to place in the centre of his exercises the decisive deliberation. . . . . The soul, therefore, is at that moment placed in presence of Jesus Christ and of his gospel; in presence of the last end of every mortal wanderer here below; in presence of all legitimate states and conditions of life. She is free, but nevertheless

subject to the internal operation of two principles and of conflicting influences. What agitations and violent storms sometimes arise! what hesitations and combats! It is like the agitated ocean; waves swell, waves subside; two worlds are, as it were, felt to tremble in the balance; and really the soul is placed between two worlds, between two eternities."

Whatever the choice may have been, one thing alone can lead it to happy issue. The third and fourth works are devoted to the acquisition of that one thing necessary. The exercises commenced with the principle of all moral good—namely, that man was created by God for God. They close with the means of obtaining his love.

The French philosophers are shown by M. de Ravignan to be not less opposed to the views even of Socrates and Plato than to the Christian philosophy of Fénélon; or the "thoughts" of Leibnitz on the nature of man's first duty to heaven. By St. Ignatius—

"Two active and practical principles are laid down: love consists in works; love consists in the reciprocal communication of good. God himself shall serve as our rule and measure. What God does, what he confers on us, we should endeavour to do, and to give to him—that is but justice: the soul transports herself into the presence of the angels, in order to contemplate with them the inexhaustible treasures, which in his love for man God has lavished on her. . . . . God lives, God dwells in his creatures; he lives and dwells in me; he sustains within me, every moment, life, feeling, intelligence: he has made me his solemn temple, in which his divine image is reflected; therefore I will live with his life: I will live for him, always united to his all-pervading immensity. God operates; he works for my benefit on created things: his hand opens, and by his action he fills with benediction every thing that breathes. Therefore I shall labour; I shall work in my turn; I shall devote all my energies to God; thus shall there be a legitimate correspondence of love."

We know that the few selections we have made, have nothing novel to recommend them to most of our readers. But since M. de Ravignan thought himself bound to give a very considerable portion of his work to the vindication of the "Exercises," we could not pass them over in silence; especially, because many of our popular journals show a much more familiar acquaintance with the French anti-Catholic press, than with the writers of the defenders of our faith.

An analysis of the Constitutions of the Jesuits, M. de Ravignan thinks as indispensable as an analysis of the Exercises. The Constitutions, also, are the work of St. Ignatius. They regulate the noviciate, the studies, the third year of probation: the various offices, the government of the society, the vow of obedience. Much has been written by ignorant and prejudiced men on these constitutions. They were approved by twenty popes; and though the order was suppressed by Clement XIV, the constitutions were not condemned. *They were again* approved by Pius the Seventh on the restoration of the or-

. They are, therefore, entitled to the respect of every Catholic, and to the ntive study of every man who wishes to form a serious opinion on what h friends and enemies allow to be one of the most remarkable societies that r arose in the Christian Church. Richelieu and other politicians regarded constitutions as the *chef d'œuvre* of genius; but M. de Ravignan shows t their wisdom is not the wisdom of this world; that their spirit is a spirit Christian self-denial, and of apostolic zeal. In those days we hear much monastic institutions. Some simple Protestants even speak of their estab- ments in the Protestant Church. The project appears to us so visionary, t we can scarcely suppose its authors to have ever seriously contemplated, the one hand, the spirit of Protestantism, and on the other the stern, and, uman nature, the revolting, realities of the religious life. There is, in h, much to strike the fancy, even of the worldly-minded and the cold, in religious orders, and in the countless blessings they confer on society: but Protestant monks have, we fear, nothing more than fancy. They are poets. ey are caught by the swell of the monastic choir in the still midnight or by the astic spire rising over the rugged mountain and secluded vally; or, more all, by the gorgeous offerings of every science, and of every art, concentra- in the monastic chapel; but admiration of those accessories is not the spirit he monk; a few days' residence would take from the choir, and the solitude, the offerings of art, the power of awakening *human* enthusiasm; imagination ld lose her wings; the heart would fail, if not fed by that spirit of poverty, spirit of chastity, that spirit of obedience, which renounces the world's ds, the body's pleasures, the will's independence; a spirit, which, Churches t laugh at the evangelical counsels, and works of supererogation, cannot e, and to which, indeed, they do not put forth any pretensions. This spirit ommon to all the religious orders. The candidate who wishes to be a uit, is at once informed of the whole extent of his future obligations.

'' Are you ready,' he is asked, 'to renounce the world—all possession and hope of temporal goods? are you ready, if necessary, to beg your bread n door to door for the love of Jesus Christ?' 'Yes.'—(p. 44.)

'' Are you prepared to live in any country in the world, and in any em- yment whatsoever, in which your superiors may judge you would be most ful for the greater glory of God, and the salvation of souls?'—'Yes.'

'' Are you resolved to obey your superiors, who hold in your regard the ce of God, in all things except what your conscience tells you would be ful?'—'Yes.'

'' Do you feel yourself generously determined to reject with horror and hout exception, all that men, enslaved by worldly prejudices, love and em- ce? and do you wish to accept and desire, with all your power, what Jesus rist loved and embraced?'—'Yes.'

'' Do you consent to wear that habit of ignominy which he wore? to suf-

fer like him, through love and respect for him, opprobrium, false testimony, and injuries, without, however, giving any occasion to them?' . . . .

"Never did stranger questions strike human ears; never, perhaps, were the gospel of the cross and its sacred folly better presented in their naked rudeness. So well did St. Ignatius know that the soldiers of his company should be true disciples of a crucified God, that he incessantly prayed during his life that they should at all times suffer persecution. Beyond doubt his prayer was heard, as all must allow."

When he has answered the preceding questions, the candidate is admitted to the noviciate, which lasts two years. During this time all study is forbidden. This regulation lays the best foundation for studies, humility, and all the solid virtues. For—

"Prayer, protracted meditation, the practical study of perfection, and particularly of the most sincere self-denial, the courageous reform of our natural propensities, the daily struggle against the love of vain honour and of false enjoyments, the familiar use of the spiritual exercies and of converse with God, the knowledge of a world within ourselves, and of a life entirely interior; these are the occupations of the noviciate. . . . . It is there that the last sounds of the world and its vain agitations die away. In the school of penance and of prayer are renounced, by degrees, that false life, those factitious interests, those debased affections, that check the aspirations after the greater glory of God and the conquest of souls. . . . . The novice, thus removed from the illusions of the life of this world, and fortified for the future against the danger of their return, is not yet bound by any engagement; he is still free. Often, very often, is his attention directed to the onerous obligations which the vows impose. He must pass through repeated and decisive trials. He deliberates, he is examined, he is judged; he judges with unrestricted liberty. He offers himself, at length; the society receives him. After two years he gives himself to the Lord, by an irrevocable consecration. The vows are pronounced."

After the noviciate, studies commence, and open a new career, widely different from the preceding; this course of studies must be regularly made, unless age, or infirmity, the necessities of the ministry, or evil days, prevent it.

"The two years that follow the noviciate are devoted to rhetoric and literature: three years to philosophy and the physical and mathematical sciences; and sometimes more. Then follows what is called *la régence*, or the teaching of a class in some college. It is so arranged, that the young professor, commencing with a class of grammar, ascends gradually and passes through all the degrees of professor, one after another. Five or six years are thus spent in the *régence*. . . . . About the age of twenty-eight or thirty, the religious is sent to the theology class. This study, together with sacred Scripture, canon-law, ecclesiastical history, and oriental languages, occupies [redacted] and even six for those who give proofs of peculiar ab[redacted]

not conferred until the close of the theological studies; rarely before the thirty-second or thirty-third year. After each year of this long course of studies, there is a severe examination; no one can ascend to a higher course until a favourable return has been made by the examiners of the preceding year. At the close of the whole course, those who have succeeded in the yearly examinations are subjected to a general examination on the whole range of philosophy, science, and theology. Three votes out of four, in this last examination, are required as a necessary condition for admission to the '*profession.*' Such is the order of studies for the young religious of the Society of Jesus."

But the days of probation are not yet over. Though two years' noviciate, nine years of study, and four or five of teaching, have preceded his ordination, the Jesuit, before he enters on the functions of the ministry, renounces once more, during a whole year all study. This is what is called the third year of probation, during which—

"The religious exercises of thirty days are once more performed; prayer and meditation are prolonged; the spirit of the institute,—the qualities of the apostleship,—poverty, suffering, obedience,—all that constitute the duties of a religious, are once more studied and seriously examined. Catechetical instructions to little children, or some missions in a country church, alone interrupt the solitude of the retreat, and serve as preludes to the functions most dear to the heart of an apostle. I look back, with delight, I confess, to the time when I was first permitted to preach to a poor congregation in the mountains; often, indeed, have I regretted those days—often has the preaching in great cities saddened my spirit and oppressed my heart; and the young gentlemen whom I have the happiness of seeing so frequently assembled round the pulpit will pardon me this allusion to past times, and this regret, when I declare, in the full sincerity of my heart, that from *them* I have always received consolations. At the close of the year, the superiors scrupulously examine the progress made in virtue and learning, and according to the decision of the general of the order, on the information laid before him, the degree (*gradus*) is given—that is, in other words, the religious is permitted to pronounce the final vows of *spiritual coadjutor*, or 'professed:' for we have two classes of religious. Both are equal in everything—no privilege or prerogative belongs to any member of the society. The offices of superiors are given to the spiritual coadjutors, in preference, and the professed are most frequently placed under them. Some appointments, but very few, are especially reserved for the latter; they have also the right of assisting, together with certain superiors appointed by the rule, at congregations, or provincial and general assemblies of the order. These congregations are very rare, and confined to certain emergencies. Thus, after the two years of the first noviciate, come the three vows of religion, [redacted] perpetual; after fifteen or seventeen years of probation and study—of noviciate, come the solemn vows of the 'professed,' coadjutor:' such is the regular gradation."

Such was the series of trials and preparatory labours prescribed by the Constitution of St. Ignatius for the religious training of his disciples. Can it be a matter of surprise, that men so formed have left proofs of their energy in every quarter of the globe? and must it not be a subject of regret that such men are in danger of being driven from France, at a time when solid learning—the learning of the Mabillions and Petavius's—was never more indispensable, not only for the interests of religion, but for the interests of human learning itself? The following is a simple *résumé* of the spirit of the Constitutions:

"The day for action being at length come, for the greater glory of God, for the service of his brethren, the Jesuit shall be more then ever indifferent to places, employments, offices. Honours and dignities alone he shall reject with unconquerable perseverance. He respects and admires them in others, as the summit of selfdevotion, and a glorious slavery. He, too, devotes himself never to command, but always to obey, without reserve, without exception, for ever. The class of the seventh form in the college—painful superintendence, by day and by night, in a study-hall or dormitory; China, India, savages, infidels; the Arab and the Greek; republics, monarchies; the heat of the tropics, the ices of the north; heresy, infidelity; countries, cities; the sanguinary arms of barbarians, the refined contests of civilization; the mission, the confessional; the pulpit, studious researches; prisons, hospitals, lazrrettos; camps, honour, disgrace; persecution, justice; liberty, chains; favour, martyrdom—all shall be equally indifferent to the Jesuit, provided that Jesus Christ be announced, the glory of God extended, and souls saved. Such is the man whom the Constitutions design to present to the Catholic apostleship. It is true, we must sorrowfnlly confess before God, that we do not always pursue this object with the persevering courage it deserves; but, at least, it must be allowed that the object is noble; and that to consecrate one's life to it, is perhaps to set some value on it."

No part of the Constitution has been more bitterly assailed than the form of government. M. de Ravignan enters into details of which the following are the principal:

"The general of the society is the depositary of the chief authority. He always exercises it (whatever has been said to the contrary) in accordance with the grand Catholic law, namely, the most perfect dependence on the vicar of Jesus Christ, the supreme head of the Church. . . . . When a general is to be appointed, the society assembles in provincial congregations, that is, in each province of the society the 'professed' and certain superiors are convoked and assemble. The provincial and two "professed," elected by the provincial congregation, go to Rome to form the general congregation, which also acts by election, and thus the society, represented by the provincial deputies, elects its general. A certain number of assistants, selected from the various nations, are also appointed for the general, who is bound to consult them on matters *that regard his* administration. An 'admonitor' is also appointed, whose duty

t is to admonish the general, particularly in what regards his private and personal conduct. The authority of the general has no other regular and ordinary control; he is obliged to ask and receive counsel; he is sole judge of his final determination. In one extreme case, which never occurred, and which, with the help of God, never will occur, the provinces can elect deputies, and the assistants convoke them, in order to depose an unworthy or unfit general. All the superiors, all the members of the society, are subject to the general, and owe him obedience. All have full access and may write to him as well as to the other superiors. . . . . The society, like other religious orders, is divided into provinces. In each province, or sub-division of territory, a provincial is the superior of all the houses it contains: he visits them in person punctually every year; all can lay their wants or their troubles before him. The provincial has his consultors and his admonitor named by the general, and must ask and hear their advice. Finally, each house has, under some title or other, its own superior, subject to the provincial and the general. The superior of each house has also his counsel and his admonitor. Such is the form of the government of the company. . . . . The general is for life; all the other superiors, without exception, are appointed only for three years; they may, however, be re-elected. . . . . This simple organization combines much energy and mildness; many elements of order and peace; many conservative checks and supports. . . . . The rules, the councils, free communication, remedies always at hand, and the interior principle of charity, which is the soul of all, combine to produce a state of things in which no authority is independent or absolute. The laws alone have a sovereign power."

This is the system which our French philosophers denounce as unmitigated despotism. Should a Protestant reader be inclined to agree with them, the following may perhaps check indiscriminate censure:—

"With regard to those who wish to judge every thing according to the narrow views of human policy, and who, where a religious society is concerned, make no account either of the sacred element deposited in its laws, or of the regulating influence of true charity, their reasonings must be always in the dark with regard to our institute, its vital force, and internal government. You imagine that our life is one of mutual distrust and wretched slavery; you know nothing about it. In all your judgments there is not one single just observation. You have made a great deal of noise, and many speeches, devoid of truth. You knew not your subject; but when a person is ignorant, silence is the law of honour."

In a most interesting section, entitled "Journée du Jésuite," we have a minute account of the nature and order of the various occupations that fill up the hours of the day, from four o'clock in the morning, the hour for rising, to nine at night, the hour of repose. The close of our next extract will be at *once recognized by even the* casual visitor of the Paris Jesuits, as a faithful

picture of their *parloir*. But we certainly never dreamed that we were brought into such close contact with the French police.

"Some hours are always reserved for private study; some of us, and these generally the majority, are engaged in the slow and laborious preparation required for preaching; others are employed in scientific or historical researches; all are engaged in the active functions of the sacred ministry, which generally leaves but little time to tranquil leisure. Accordingly, unless imperative necessity compel the religious to deny access to his humble cell, it is almost constantly besieged; men of all ranks and of all opinions present themselves, without any restriction; all sorts of misfortune, all the afflictions of the soul, come in turn to excite our compassion and our zeal. The statistics of the visitors, to some of us, even of one day, would be often a most curious history. The police often figure there; intriguers, too, are not wanting; but the greater number are those who are in affliction, and who come with confidence to seek consolation and truth. We endeavour to speak to all persons the language of faith and charity; those who come to tempt us and to ensnare us in our answers, retire frequently confounded, and sometimes disabused; others, and we hope in much greater numbers, consoled in their afflictions. Enemies have thus become the devoted friends of those whom they knew not, and whom they thus became better acquainted with."

We must omit the account of the different duties of the day, to make room for the principle from which they spring and by which they are directed.

"I conclude my analysis of our constitutions, by giving a correct notion of the great law of obedience. It is, I acknowledge, our soul, our life, our strength, our glory. It is the capital point of our institute, and the capital point of attack. Here are the words of St. Ignatius. I translate them literally. 'All shall study principally to practise obedience, and to excel in it. . . . We must always keep before our eyes, God, our Creator and our Lord, for whose sake we are obedient to men. . . . What, then, is the meaning of the Jesuits' obedience; or, to speak more correctly, of every religious, without exception? Here, it is in the light of faith, which on this subject is the only true and practical light. God, by his supernatural and special providence, has established in the bosom of the Church, a mode of life and of evangelical perfection, of which the vow of obedience is both the foundation and the essential character. It is to God himself that the religious vows obedience. God accepts it, and thus, in a manner, binds himself to direct and govern by an ever-presiding authority, the actions of him who wishes and is bound to obey. God lives, God acts, and presides in the functions of the whole body of the Church; but especially in the functions of the hierarchy. This hierarchy,—a divine, not a human institution,—establishes, approves, inspires the ruler and the superiors of religious orders, so that the obedience of each member, does, *in the clear* and certain view of faith, ascend to the authority of God himself. *I obey God,* and not man; I see God, I hear Jesus Christ in my superior.

Such is my practical faith, such is the sense of my vow of obedience and of the rules which explain it."

This principle, this absolute and sovereign principle of the obedience of the religious life, has been often represented as peculiar to the Jesuits, and stigmatized as the soul-debasing engine of papal despotism; but the world is now vindicating the monks, to whom Europe owes her agriculture, her arts, her sciences, and her classical learning; and these monks all professed an obedience as unreserved as was ever inculcated by St. Ignatius. He allowed humble representations to be made to superiors, and prudent and respectful manifestations of opinions contrary to theirs, while other great patriarchs lay down monastic obedience in all its naked stringency and universal extent.

" St. Benedict, the patriarch of the monastic orders in the west,—he whose disciples cleared the soil of Europe, and to whom literature and scienee owe their most precious treasures,—St. Benedict, whose spirit hovered over innumerable generations to civilize and instruct them,—St. Benedict, the founder of the monastic life, ordered his disciples to obey literally, even in impossible things; this was but the echo of the words of the gospel; it is found in the preface of his rules, and in the 5th and 68th chapters. . . St. Ignatius exhorts us to let ourselves be carried and led by Divine Providence, as if we were dead bodies, 'perinde ac si cadaver essent.' This image is not his; he has evidently borrowed it from the great and admirable St. Francis of Assisium. That extraordinary man, so mild and yet so powerful, who worked so many wonders, who in a true and brilliant apostleship, exhibited to the world the living gospel of poverty and of the cross, St. Francis of Assisium, regarded as truly obedient those alone who allowed themselves to be moved and removed, placed and displaced, without any resistance, as if they were lifeless bodies, 'corpus exanime.' . . . . Finally, to pass over others, St. Basil, the legislator of the eastern monks and one of the most masculine figures of the ancient Church, as well as one of the brightest ornaments of the episcopal order and of sacred learning,—St. Basil, in the 23rd chapter of his monastic constitutions, prescribes that the obedient monk should be like the implement in the hand of the workman, or like the axe in the hand of the forester. This illustrations is, it must be confessed, much more formidable, than that taken from the old man's staff, which has drawn such censure on St. Ignatius."

The eloquence even of M. de Ravignan, may not enable the world to comprehend the wisdom of an obedience so humiliating to human pride. Catholics know that the religious life is not within the reach of all, they know that it is a special favour of heaven, and a true and a living holocaust, by which man immolates himself to God and dies to every thing in this world, except his own and his neighbour's eternal good. If Protestants cannot comprehend this, if they contemn the moral courage of the man who braves the obloquy and persecution of French infidelity by becoming a Jesuit, perhaps a familiar illustration *may suggest more unprejudiced* views.

"'Soldier, go take your position in front of that bridge, remain there, you must die; we shall advance.'—'Yes, General.' This is the obedience of a soldier, *perinde ac cadaver*. 'It serves, it dies;' and for that very reason our country has not enough of rewards, means, or of encomiums to lavish on its heroism and magnanimity. 'To-morrow you depart for China; persecution awaits you there, perhaps martyrdom.' Yes, father, '*perinde ac cadaver*.' Such is the obedience of religious. It makes an apostle a martyr; it sends its noble victims to the ends of the earth, to die for the salvation of unknown brethren; and for that reason the Church erects an altar and decrees him honour, as a solemn feast, and hymns of glory. Such is the obedience required of the Jesuit. You thought it a suitable object for public derision, you were pleased to contemn it, allow me to hope that until this hour you knew not what it was."

No doubt the title of M. de Ravignan's third chapter, *the doctrines of the Jesuits*, conjures up hideous images to the Protestant who has heard—and what Protestant has not heared?—of Jesuitical casuistry. Jesuitical casuistry! one of those shadowy monsters fostered by ignorance and bigotry. How many Protestant matrons has it affrighted with visions of dark plots, gunpowder explosions, or muffled Italians whetting the stiletto for the good of the Church; how often has the wily and unprincipled statesman availed himself of this popular dread of Jesuitical casuistry, to tutor the British people in the casuistry of penal laws, confiscation, and judicial murder. In the English vocabulary, Jesuitical casuistry has a most convenient latitude; in morals, it can mean either laxity or severity; in argument, solid reasoning or fine spun nonsense; in politics, any thing you please, whether bold or crafty, uncompromising or cringing. Now it is personofied in a lank, sallow-visaged ecclesiastic, whispering into the ear of a weak monarch the annihilation of all laws of morality, of all civil and political order, and of all order except the order of the Jesuits; at another time it appears as a rosy abbé, with a sliding scale of morality for the special use of silken lords and of munificent bourgeois, but with a bull under his girdle for the banishment of roast beef and plumpudding from every Protestant house in the land. This Jesuitical casuistry has been a butt for all our great Protestant wits and moralists. Grave writers in Encyclopedias and eloquent writers in Reviews, by turns tremble and rage at its grasping ambition, its inexhaustible expedients, its profligate maxims. What wonder, then, that these terrors of the nursery haunt many a victim to the grave, and make the venerable misses and the gray-haired boys of the British isles start from their dreams, thanking heaven that the docks are not on fire, nor St. Paul's nor St. James' really blown into the air, by Jesuitical casuists.

M. de Ravignan disposes of this point satisfactorily. The Jesuits have no peculiar doctrine; thy follow the common opinions of Catholic doctors; the *Jesuits, as a body*, have been unjustly held responsible for the reprehensible *opinions of individuals*; the very opinions which are charged especially against

the Jesuits, were taught before the foundation of their order, were combated by many members of the order; and though taught by many others, are falsely called Jesuitical, if by that term it be implied, that they were not taught by many members of other religious orders.

"What are in reality the doctrines of the Society of Jesus? Those that are most approved in the Church, those that are the common voice of her doctors, and especially of him who has been so deservedly entitled the prince and angel of all the schools. In this sage direction given to our moral and dogmatical teaching, I see no trace of the slavery said to be imposed on our minds. I see, on the contrary, a salutary liberty,—a liberty uncircumscribed except by order and charity,—the true and living translation of the beautiful maxim of St. Augustin, 'In necessariis unitas, in dubiis libertas, in omnibus charitas.' Here, then, is the sense of the words of our constitutions,—our members shall in every department adopt the most approved and most secure doctrine,—'securiorem et magis approbatam doctrinam.' In theology, St. Thomas, one of the brightest ornaments of the Church and the pride of the illustrious order of St. Dominic, is declared the special master of the professors and students of the Society of Jesus; though they are not slavishly bound to adopt blindly all his opinions. For in all those questions which remain as yet undecided, the Jesuit is free to adopt whatsoever opinion he pleases. The authors in our society are full of those conflicting opinions. Read them; and in the face of facts so easily verified, what, I ask, becomes of this peculiar doctrine of the Jesuits—of this *corporate* doctrine, that belongs to them alone. No—once more I repeat it—we have no peculiar doctrines. We may have a peculiar spirit, which is a very different thing. . . . . Every religious order necessarily has a spirit peculiar to itself, which harmonizes with its object, with the circumstances in which it was founded, with the necessities to which it owes its institution and propagation. For some this spirit regards the relief of the poor—the release of captives—manual labour or solitary prayer; for us and for others, it is a zeal for souls, the defence of truth, the propagation of the sacred reign of the gospel."

From the mass of reputed Jesuitical doctrines, M. de Ravignan selects two; the first, probabilism, the supposed source of all their evil opinions; the second, the lawfulness of killing tyrants. It is not our intention to enter into a theological discussion on probabilism; but as it was one of the heaviest accusations levelled against the Jesuits by the Jansenists, and perhaps, owing to Pascal's Provincial Letters, gave rise to the popular notion of Jesuitical casuistry, we think it right to state, in the words of M. de Ravignan, what probabilism is; first observing that, certainly it was taught before the foundation of the order of the Jesuits; next, that it was violently opposed by several Jesuit writers; and, lastly, that M. de Ravignan explains probabilism, not to defend it, but to *refute the calumnious* misrepresentations by which the French *philosophers now endeavour to revive* old Jansenistic prejudices, to the ruin *of his order:—*

"I state simply the argument by which many respectable theologians have heen led to adopt probabilism: the argument is not contemptible; probabilism is not that absurd folly which many persons suppose, namely, *that good and evil are in all cases equally probable.* Man is free: the law of duty cannot chain his liberty, except when the obligation is certain. An uncertain or unknown law is no law: it does not deprive men of the certain liberty of his acts. When, therefore, we have in conscience a prudent and well-founded doubt of the existence of a law or of an obligation; when there are weighty motives and weighty authorities, of such a character as to influence a prudent man, and which tend to prove that the obligation does not exist, that it is, at least, doubtful and uncertain; then there exists in favour of liberty what is called a *probable opinion.* Thus, continue these theologians, in doubt, after mature examination, and in those remote and obscure conclusions of the primitive law, in which the obligation is not sufficiently certain and definite, man is free and is not bound by the precept,—the precept is not a law, it is really probable that it does not exist at all; liberty continues, therefore, and is not restricted. Such is the real sense of probabilism. It merely enounces a sound philosophical and moral principle, namely, that, every certain law binds, but that an uncertain law does not bind. We may, indeed, *counsel* the more perfect and the safer opinion, encourage others to adopt it, and, above all, adopt it for ourselves, but to *bind perpetually* others to adopt it, is a rigour countenanced by none of our divine codes. Such is the opinion of those theologians of whom I speak. And what I have said may perhaps prove that the disputed question was one really serious, and should not have been made the subject of profane ridicule."

In 1762, all the Jesuits were condemned in France as favourers of regicide. The same accusation is made against them still by the loyal philosophers of the university. A charge so tremendous deserves that its refutation should be given uncurtailed:—

"There is another doctrine whose name is like a tempest, and which appears even still to concentrate dark clouds over us—I mean regicide. On this point I do not intend to enter into a discussion. A severe law of our society strictly prohibits me. On the 1st August, 1614, Père-General Aquarina made a regulation, which is still in force. By this decree, it is forbidden, in virtue of holy obedience, and under pain of excommunication, to every religious of our society, to assert in public or in private, in our teaching, or writings, or in answering those who may consult us—that it is lawful to kill kings under pretext of tyranny. I shall not, therefore, discuss the subject as a theologian—I merely relate facts. During the Middle Ages, the question, wheter it was, in certain circumstances, lawful to kill a tyrant, had engaged the first intellects of the day. And St. Thomas (de Regimine Principum, lib. i, cap. 6 and 8) answered, without hesitation, in the affirmative. The perfect stability of the principle of governments was then consistent with the perfect independence of theories *in philosophical* and theological subjects. The times came when this formida-

ble doctrine, which had, as it were, slumbered in books, was brought forward in the arena of political and religious passions—that is, in the sixteenth century. An ardent, sometimes a merciless zeal, had then, as it were, absorbed charity, and left nothing in men's hearts but the instincts of self-defence—instincts as formidable in bodies of men as in individuals. Every thing then became a weapon—how could the doctrine of 'tyrannicide' escape? Catholics and Protestants, in the ardour of their inflamed passions, laid hold of it. But this doctrine, imputed to the Jesuits, was so far from being peculiar to them, that it was the Sorbonne which, in January 1589, gave the signal for the outburst of regicide passions against Henry III. . . . . It was not till sometime later that we hear of any adhesion of the Jesuits to this doctrine: even then, they did no more than propound the opinion of St. Thomas. One alone, among them all, Mariana, a man of superior intellect, but of an ardent and untractable character, passed the limits laid down by the illustrious and holy doctor. The book '*de Rege*' appeared: it was censured at Rome by the General Aquaviva, and the edition was suppressed. But a copy fell into the hands of the Protestants: it was welcome: it was to be made an eternal charge against the Jesuits. The book 'de Rege' was, accordingly, by the special care of the Protestants, reprinted and circulated."

From the 1st August, to the date of Aquaviva's decree, to the present hour, not one Jesuit author has spoken or written on this subject, and yet the French Jesuits are now accused of tyrannicide. This accusation shews such an intrepid contempt of all forms of justice and decency, that it is really surprising that Fieschi and Darmes and other regicides, have not been declared to be pupils of the Jesuits. Respect for Louis Philippe, perhaps, but certainly not love of justice or fair play, may have averted the imputation.

M. de Ravignan's fourth and last chapter on the missions of the society, is as appropriate and conclusive an appeal as was ever urged in defence of a calumniated body of French citizens. In any Christian country, the appeal would scarcely be resisted; but in France it cannot be resisted without reversing notions which, whatever we may think of them, are by the French regarded as undoubted truths. France looks upon herself as the first Christian kingdom in the world. It is an honour which even the French infidels cannot see with patience denied to her. Read the speeches of her statesmen on the New Zealand, or the American, or, above all, the Eastern policy, in Syria, Persia, or Turkey. All take it for granted that France is the natural protector of Catholic interests in every quarter of the globe; and that French missionaries should be maintained as a means of extending the French name, French ideas, French influence, where France enjoys no political power. We do not intend to discuss the title to this universal protectorate, much less to detract from the Catholic glory reflected on modern France by the propagation of the faith,—we merely state a fact, namely, that Frenchmen of all political *parties do feel proud even of the* Catholic conquests of Frenchmen in foreign

lands. What, then, must we think of this attempt to expel the Jesuits, who at this very moment have not less than three hundred and fifteen French members of their society dispersed through foreign lands, and engaged either in public instruction, or in the labours of the mission? Could the united influence of all the philosophers ever produced by the university extend the French name, arts, sciences, commercial communication, more effectually than those three hundred and fifteen men, who, while they respect the laws and the nationality of the country of their residence, proclaim it still their sacred duty to love the land of their birth? We have already given M. de Ravignan's profession of faith on the love of his country; we doubt whether selfish philosophy can be half so sincere; we know that it has never procured for France a tithe of that solid glory, which even one short page of M. de Ravignan's little book shows to have been won for her by the Jesuits. The Jesuits of France have been ever foremost in the apostolical labours of their society. We close with a few extracts on these labours in preserving and extending the Catholic faith:—

"A great pontiff, Benedict XIV, has solemnly declared that, as God, in other times of great emergency, raised up other holy men, so did he, in the days of Luther, raise up against him and the other heretics, St. Ignatius, and his society. Ignatius had scarcely ten priests subject to his authority. He sent three to Germany, the others were dispersed through England, Portugal, Italy, and Spain, while, in order to commence the distant mission, one was sent to India, only one, but this one was Francis Xavier. Lefebvre, Lejay, Bobadilla, went by order of Paul III, and took their stand against the flame of Protestantism, and in the very midst of its ravages. Lefebvre, the first priest of the society, proceeded, in 1540, to Worms, Spire, and Ratisbon, where he gained the confidence of all, won over all hearts, and happily confirmed the wavering faith of the Catholics. St. Ignatius called him the angel of the society. In 1542 he returns again to Germany, reforms the clergy, raises the spirits of the faithful. Spire and Mayence, in particular, witnessed the effects of his zeal. At Cologne he offered energetic resistance to the archbishop, who was infected with the poison of the new doctrines; and we may say that that ancient and illustrious city owed to Lefebvre her preservation from heresy. To-day she raises her head, crowned with all the glory of constancy. Lejay and Bobadilla, two also of the first associates of Ignatius, were sent to Germany in 1542 by Paul III. Their learning and zeal opposed a powerful resistance to the torrent in the cities of Ratisbon, Ingolstadt, Dillengen, Saltzbourg, Worms, Vienna, and many others. In 1545 and 1551, two others of the first fathers of the society, Lainez and Salmonn, were sent by the pope, as theologians, to the council of Trent. The confidence which the fathers of the council had in them is well known. Lainez fell sick; the sessions were suspended: they were held only when he could assist. Still at that very time these two men, *profound scholars*, poor and faithful religious, lodged in the hospital of Trent,

swept the halls, served and dressed the sick, catechized the children, and begged alms for their own support. Such were St. Ignatius's prescriptions; he always wished to find apostolical humility combined with learning and zeal. Lefebvre and Lejay were, in their turn, recalled from the theatre of their evangelical combats to assist at the sessions of the council, and to take part in the discussions on the religious interests of Germany. Afterwards, Canisius and Hoffeus, worthy children of that primitive society, crossed the Rhine to make head against the second generation of reformers. Their immense labours surpass imagination; their success was proportionate; and the emperor, Ferdinand II, said of these two religious, that to them a great portion of the empire owed the preservation of the faith. . . . . Let others say whether the mission of the society was then fulfilled, and whether it is true that they were one of the instruments which the hand of God used to arrest the fatal progress of heresy. Certain it is, that on this subject illustrious Protestant historians have stated opinions widely different from certain opinions of the present day. All these may be found collected in order in a book recently published, '*L' Eglise, son autorité, ses institutions, et l'ordre des Jésuites.*' Let it suffice to state here, in two words, that according to John de Muller, Scholl, and Ranke, it was by the efforts of the Jesuits that the Reformation was checked in Europe, and that even long before these historians, Bacon, Leibnitz, and Grotius, the three most eminent men of Protestantism, did, under different respects, give great praise to the society of Jesus, though in it they saw their enemy. But I hasten to turn my thoughts from these painful conflicts, in which our society can boast of having, at least, won the esteem of its most illustrious adversaries. From the bottom of my heart I do say, would to heaven that the unhappy divisions which have torn the bosom of the Church, had not condemned us to that persevering war against erring brethren, always dear to the hearts of Apostles. It was a painful duty, but imperatively necessary."

From the concise and comprehensive history of the Jesuit missions among Pagan nations, we select those that are less generally known. The conversion of India and Japan by St. Francis Xavier, and the Christian republic of Paraguay, founded by Jesuits, are familiar to all our readers; we therefore omit them.

"Xavier had sighed ardently for the conversion of China: he proceeded towards it, and died within sight of its shores, in a deserted hut of the island of Sancian. Following his track, Father Ricci, a Jesuit, first ventured on the inhospitable soil of that vast empire, and after infinite trouble, succeeded in opening a path for the preachers of the gospel. Persons forget to-day who were the first that penetrated into that region, that unknown world, I may say, and made it known to the learned of Europe. There, in presence of a civilization, proud of itself, and armed with a jealous distrust against the foreigner, all the wonders of art and science were called into requisition, to secure *permission to preach the gospel.* The Jesuit, tolerated for his learning, after

coming forth from the emperor's presence, or from the school of mathematics, catechized the children, visited the sick, and instructed the people. Thus many churches were founded in China, as well as in India, by our society..... But Asia still presented to the succession of apostles immense regions covered with the heavy clouds of idolatry. While our missions extended over China, India, and Japan, Jesuits were also labouring to reduce to the Christian law the isles of Sunda, Thibet, the Mongol Tartary, Cochinchina, Campeachy, Malacca, Siam, Tonquin, Syria, Persia, and other regions, forming altogether one hundred and forty-five missionary establishments spread over the surface of Asia. And in no place did the light of the gospel appear without enkindling the lights of civilization. The conquests of science kept pace with the conquests of faith. A very large library could be formed of the writings of Jesuits on the different nations of Asia—on their origin, on their languages, their manners, their histories, their arts, their institutions. The "Bibliothèque Royale" possesses inedited treasures of great value on these subjects. Commerce, industry, medicine, astronomy, and natural science, owe many useful discoveries to these calumniated Jesuits. But posterity has a faithless memory. Heaven, which does not forget, gave to these poor religious the sole recompense they desired; three or four hundred different nations converted by their zeal, millions of martyrs whom they formed by shedding their own blood with that of their disciples, innumerable multitudes of infidels converted in the course of two centuries. Such were their works; and for these works, heaven alone has rewarded them."

Missions were also founded in the burning sands of Africa; In Abyssinia, Congo, Angola, Mozambique, most of which subsisted until the suppression of the society in the last century.

"But I must be pardoned a family prediliction for the labours of our society in the New World. . . . . It was impossible that the regions just opened there to European genius would not become for the Jesuits a vast scene of apostolical labours. We see them, accordingly, arriving in numerous bodies, and spreading over the whole extent of those immense regions. What sufferings they endured; what beneficial and generous exertions they made to civilize the conquest, to control the pride of a fierce domination, to rescue savage hordes from superstition and barbarism, cannot be described. I shall give only figures. At the time of our suppression, there were in America, exclusive of noviciates and colleges, one hundred and twenty-eight missions, of which thirty-five were in Brazil, thirty in Maragnon, ten in Chili, three in New Granada, ten in Mexico, including California and Guatimala, twelve in Paraguay, Usuquay, and Quito; eight French missions in North America among the Hurons, the Illinois, Algonkins, and at New Orleans, &c. &c.; eight French missions in South America, in Martinique, Guadaloupe, Cayenne, &c. This was an extensive field: it prsented dangers of all sorts; all the *varieties of civilized* and of savage life. . . . . What contests did we not

sustain against the blind and oppressive tyranny of Europeans. No exertion was spared; and the conquered Indians found, when set up for sale, a defender, a father, a comforter, a support. In this noble enterprise many bishops, priests, and religious, gloriously concurred for the same end. The name of Barthelemi de las Casas, of the Dominican order, shall, in spite of unjust attack, rank immortally among the greatest benefactors of mankind. Our own society gave us, among others, a Père Clavier, surnamed at Carthagena the Apostle of the Negroes. Whoever wishes to know what heroism can be inspired by zeal for the salvation of the most degraded beings, should read the life of that extraordinary man, in which will be found abundant matter of surprise and astonishment on reviewing those horrible tortures to which this new martyr voluntarily condemned himself, by sharing the destiny of the most wretched slaves, in order to soothe their anguish, and lead them to the virtues of the cross. Brebeuf, Lallemain, Azeredo, Anchrita, your names shall ever remain cherished and venerated amongst us, and the power of your sufferings and of your examples, shall ever speak eloquently to our hearts! The missions of Canada—those which propagated the word of the gospel among the most remote Indian tribes of the north—produced, in particular, admirable fruits, and gave numerous martyrs to the cross. Even at this day these savage tribes preserve and venerate the memory of our ancient fathers: they call for "the *black robes*" again. Our society has already responded to their call. Strange! should it be in the vast solitudes of Oregon, and among the "Flat Heads," that we may be compelled to seek what is denied us here—liberty to teach, an asylum in which to live and die."

Assuredly, if M. de Ravignan's book contained nothing more than the extracts we have given, an enlightened government should hesitate before sentence of banishment is allowed to be passed on the Jesuits. The following is an appeal which ought to find its way to the heart of every French Catholic:

"I demand the revision of an unjust sentence; I demand it for my fathers who are no more: I demand it for myself. I feel the most unhesitating conviction that they were innocent,—that we are innocent. They were neither tried nor heared: let us a length be heared, let us be tried to-day. . . I ask it in the name of my country, which can no longer look on with indifference, while, in open contempt of all laws, the honour of those who have ever been her children, is defamed and outraged. I demand it for the millions of Catholics whom they intend to insult, by giving them a name which is not theirs, which is ours, and which ought now to cease to be an insult. I demand it for all the religious societies which have pitched their tent under the protecting sun of France; and on which, in spite of all our exertions, falls that animosity which persecutes us. I demand it in the name of those venerable bishops, whose voices were three times solemnly raised against the unjust proscription of a whole family of religious—who were faithful to God, to the Church, to the laws, *to their country*. I demand it in the name of twenty popes, who all

approved, confirmed, praised the proscribed institute. I demand it in the name of the holy pontiff who twice blessed the soil of France with his presence; and who, in the midst of the protracted sorrows of his exile, consoled himself with the determination of giving glory to God, by restoring the Society of Jesus. Has this venerable old man, who was for us all, so mild, so intrepid a restorer—has he then lost in his grave all the rights of virtue, and all the authority of his memory? I demand it in the name of the Universal Church, which, by the voice of the immortal Council of Trent, pronounced an irrevocable approbation—*pium institutum*. I demand it—and in demanding it, I merely claim for my brethren and myself what belongs to all—the air of my native land,—the right to live and to labour,—the right to devote ourselves—liberty and order—liberty and justice." . . . .

As yet, the enemies of the Jesuits have not succeeded in banishing them. Time may bring reflection,—and reflection, whether on the history, or constitutions, or present state of the French Jesuits, or on the constitutional liberty and real interest of France,—cannot but convince all, except a few interested Voltairians and jealous University professors, that the Jesuits ought not to be outlawed. The day—still distant, we hope—that sees the key of the Jesuits' establishment in Paris carried to the prefect of police, will inflict upon religion an injury which it would be difficult to exaggerate. It will sever in thousands of young hearts—in the young gentlemen who are not ashamed to be good Catholics—spiritual ties, of which the strength and the tenderness are unknown to the heartless and grovelling infidels that never look beyond the grave. It will suppress an asylum in which, religion and learning, good counsel and good example, braced inexperienced youth against the seductive allurements of a great and viluptuous city. Each professor of science in Paris will have a clerical auditor the less; for the young Jesuits were always found attending all the sciences and following their progress. The churches of Paris will mourn the lost eloquence of M. de Ravignan and of several of his brethren. The Institute of France, and its most distinguished members, will lose rivals and associates; and all those evils are to be inflicted on Parisian society in the name of science, of philosophy, of liberty, and of the French constitution. If we had no other reason to cry out against such barbarity, respect for the cherished name of our British constitution—of which the French pretends to be an imitation—would make us raise our voices against the prostitution of the sacred name of constitutional liberty to the low jealousy of a club of infidel professors, and of narrow-minded policemen, politely misnamed French constitutional statesmen.*

* The Chapter of Mans, in an address to Count Montalembert (Univers, 4 June, 1844,) says, "In a debate the 9th May, we heard a Minister of the Crown, (M. Guizot,) demand and obtain the exclusion of all religious societies, and especially of the Jesuits, from public teaching; because they, the Jesuits, were established to defend the faith against private *judgment!!!* M. Guizot may be a great statesman; but does not the charter say, that Ca*tholicity is the* creed of the immense majority of Frenchmen?

HUMANITY OF THE IRISH PEASANTRY.

[From a late German work, entitled, Ireland and the Irish during the Repeal year by Herr J. Venedey.]

The old Irish manners are to be found in the purest form amongst the peasantry or farmer tenantry of the country. Their character is the type of the people.

When the English Government, in 1835, contemplated the introduction of a poor law into the country, they sent a commission to Ireland for the purpose of instituting an examination into the state and condition of the poor. The reports of these commissioners constitute an everlasting memorial to the honour of the Irish character; for in every page of that report we find a record of the noblest magnanimity and of the most heroic sacrifices of self, on the part of the poor Irish. Here is a son, who, to support his parents, works hard, endures hunger, and begs; and there a mother who toils, and cares, and half-kills herself for her children; and then again we find the daughter, who refuses a proposal of marriage, because her father and mother are maimed and ill, and the wretched fourpence a day she can earn is necessary for their existence. In this Irish book of honour, we find one beggar-woman, with a single child, meeting another beggar-woman who has three children, and saying to her—'The Lord be praised! I have been lucky to-day, and earned a little, and you shall have, out of what I have collected, enough for your children to eat." In another place we hear of a family of beggars receiving amongst them a starving stranger—tending, and feeding, and caring for him, until death comes to their aid, and he no longer requires their assistance.

And such narratives are to be found in every page, told of the peasantry by the clergy—generally by the Protestant clergy to whom the English commissioners applied for information, in preference to all others.

The peasantry—they can scarcely be designated husbandmen—speak thus: "We give to all that come, so long as we have anything to give. The beggar comes when we are at our meals, and often sits down and eats along with us; often too, in passing by, they look in at the window, and we then give them a handful of potatoes, and we would give them more if we had it." Or else—"So long as there is a potatoe in the pot, we give; for God will reward that which we bestow in His name. What matters it if we cast it to the unworthy? It is better he get something than that a poor man should be sent away hungry. It is not their fault that, in these hard times, they should beg. God knows, there is no pleasure in it, and whatever be their want they must bear it—cold or naked—they must go through with it."

The English commissioners were greatly astonished to hear these statements, and wished to be acquainted with the details. One of them having asked, "How many potatoes do you give away at a time?" the Irishman answered—"I *hope God has reckoned them*, but I am sure I did not." But being further

interrogated: "how it was that the peasant, who was himself so poor, could thus give away potatoes without reckoning them?" the reply was, "There cannot be the slightest doubt but that many of those who thus give charity can very badly afford it; but God gives it to them again. What the willing hand bestows, the kind heart never misses."

Thus it is, that the peasant—be he farmer, or labourer, gives charity, until want at last reaches him, and it too frequently occurs, that he is forced to beg, like those to whom he gave. That, however, is the last resource in his most desperate need. Those who are driven to this dire necessity, wander out of their own part of the country—they send the wife one way—the grown-up lads another, whilst the father strikes out a different road from either, for himself. It grieves his soul that he is compelled to beg, and he goes far, far away, where he is sure that no acquaintance will meet with him; for the name of "a beggar's child" is a disgrace in this land, where the beggars are treated with kindness and compassion, and where they are sure to receive as long as the poor have anything to give them. The man thus reduced to beggary travels through the country, until the time for employment returns; he then comes back to his home, and toils, and lives upon what he has earned, as long as it will last. The neighbours know well why such a man has travelled away from them; but they feel themselves too deeply, for what he has felt, to ask where he has been, who has as silently left, as he has silently returned.

These characteristics—*goodness, benevolence, compassion, warm, and generous hearts*—belong to all classes in Ireland. Mr. Thackery ("Titmarsh's Journey in Ireland") tells us of a poor car driver, that he once asked "if he were married?" and the man's answer was—"No! but all as one as married." A reply that would have a very different signification in Germany, Paris, and London, to what it has in Ireland. It means this—"that he had a father or mother that he must care and labour for." The same intelligent English traveller discovered similar feelings acted upon in every part of Ireland. In one house, into which he chanced to turn, he found an old man—no relation to the family—but a sort of stray fixture in the domicile—a beggar, who was *good for nothing*, and yet "there was a bed for him, a bed for anybody that wanted it, and a kindly welcome besides," and this greatly astonished the clever Englishman, who observes—"what householder in London would thus feed an old man seventy years of age, who was—'good for nothing?'"

INSTITUTE OF ST. NICHOLAS.

[From the French Correspondent of the London Tablet.]

A few weeks ago I received an invitation from one of my friends to attend a distribution of prizes at an establishment under the direction of the Abbé Berranger, in the Rue Vaugirard. If you have been in Paris, gentle reader, the name of the street is known to you, and if not, all my indications would be perfectly useless, so there let it remain for the present. But who is the Abbé Berranger? you will ask. A little patience, please: I will introduce you to him presently; first let us get to his house.

Now it so happened, that, a few days before, I had witnessed another distribution of prizes, had narrowly escaped a second, but yet I could not escape the Abbé Berranger's; for certainly such things are very interesting sights for about an hour or so; but then, when the same plaudits, the same repetition of music, go on for two or three hours more, a man's stomach begins to be somewhat surfeited with so much profuseness. I suppose, Sir, there is no great difference among your good folks yonder; but if there is, you may think yourself very happy indeed. "Strange, that one-and-twenty miles sailing, for it is no more from Calais to Dover," &c., &c. I dare say you have not yet forgotten the passage.

Well, Sir, so I sauntered to the Abbé Berranger's house, and was rather surprised to find myself all of a sudden among seven or eight hundred young boys, from nine years old upwards, and all belonging to the lower classes. They were dressed in a clean blue smock-frock, with a leathern girdle round their waists, and a neat black cap on their heads. The boyish gibe and joke went round in its genuine playfulness, though decorum was not in the slightest degree offended. Now and then a superintendent, clad in half-clerical, half-lay attire, either gave a nod of mild assent, or a sign of no less kind reproval. I ascended a platform, erected for the occasion in the play-grounds, and surrounded by the trees of an adjacent garden. The venerable Berranger was there amongst his friends and children, showing a countenance beaming with satisfaction and benevolence. In front was a group of about sixty boys, who formed an excellent band of musicians, and proved themselves masters of some very difficult pieces both of vocal and instrumental music. Behind the thick rows of the pupils were seen the dense crowd of parents, and even every window was lined by those who had not succeeded in procuring a seat downstairs. My curiosity was excited, for I felt myself to be in a very different atmosphere from that which we are accustomed to meet on such occasions. There I was in the midst of whole tribes of stripling cabinetmakers, carpenters, watchmakers, shoemakers, tailors, with God knows how many other crafts, who all were more or less the anxious candidates for reward. From the very place where I was seated I had a plain view of their working shops; close to my side, again, I could examine the neat and elegant products of their labours.

But, at the same time, at a glance over the contents of the prize-book, I could easily perceive that grammar, arithmetic, technical drawing, geometry, &c., had not been neglected. The distribution opened, and as one youth after another came to be crowned, I could plainly see in the dark eye, as well as in the bashful countenance, strong indications of morality, intellect, and sound health. I grew deeply interested, and soon fell into conversation with the Abbé Berranger, who was not totally unacquainted with my name. His narrative ran on as follows:—"Before the memorable events of 1830, there existed in Paris an association which you must have heard of—the Fraternity of St. Joseph. It was placed under the patronage of the Royal Family, and under my direction. The members amounted to about seven or eight thousand workmen, and about one thousand respectable tradesmen or merchants had joined the corporation. It was the custom of the fraternity to meet on the Sabbath-day, in order to celebrate Divine service. The intervals between those acts of religion were filled with peaceful amusements and intellectual occupations. Again, when workmen standing in need of situations or labour, obtained certificates of good conduct from their curate, we lodged and boarded them gratuitously until they could be placed within the establishment of some Christian master. We also managed to have evening schools for adults. Thus you see, Sir, we were enabled to dispose properly of those dangerous hours when the workmen leave their labour. It often happens that they cannot afford to have light and fire at home, so that, nine times out of ten, they look for an asylum in abodes where their morality, their health, and their purse, are equally exposed. The St. Joseph Fraternity was the very first experiment made of schools for adults in France, and you are well aware what immense services they now render. Indeed, my dear Sir, your heart would have been delighted to see the charity, the harmony which prevailed among the members. One could have imagined oneself transported several ages back, in the midst of the old primitive Christians. What a consoling spectacle to see those men, of all ages, of all nations, meeting there for the sole purpose of praising God's works!"

The good Abbé stopped for a few minutes, as if to suppress the effusion of his emotion, and then proceeded:—"However, the Brothers soon asked us for apprentices as well as workmen. In this we were not successful. The boys had often very good recommendations, but having been brought up in families too frequently addicted to immorality, they inoculated their vices into the very children of their masters. The latter, of course, complained, but no expulsion, no efforts of ours could root out the evil, so that at last its very permanence inspired me with a new plan. I thought, Sir, that it would be possible to establish a kind of seminary for poor and abandoned children, who might subsequently be placed in Christian families. Such was my first idea; and to be sure, the beginnings of our St. Nicholas establishment, as we call it, were not over-bright. In 1827 I took a few [illegible]

ceau, one of the most miserable parts of Paris. Seven paupers were the very first embryo of the concern; we had nothing but poverty about us, and I was always myself a poor sort of a person, Sir. I beg your pardon, but I must just go over to that gentleman who is beckoning to me, for he has to present a couple of his *protegès*."

Here the good man left me for a few minutes, and then proceeded in his narrative—I was all ears:—"Notwithstanding the difficulties with which I was beset, Providence blessed my undertaking, and at the end of about six months it became possible to hire a more extensive lodging and more appropriate to the exigencies of the concern. We managed to procure a house at Vaugirard, in the suburbs of Paris, rented at £50 a year, and Count Victor de Noailles was pleased to become a member of the administration. The zeal of the administrators, added to the generosity of some noble individuals, continued to make us thrive. At the end of three years we hired another house, rented at £120 per annum, (3,000 francs.) Well, my dear Sir, just as we were going on so well, down came the revolution of July. But very fortunately, the inhabitants of Vaugirard volunteered to protect my poor children, and gave us a guard for sake of security. God blessed us more and more. The dwelling became too small; yet the landlord would not, or could not, enlarge it, so we all removed to this place here, where we had room enough for one hundred pupils and six workshops. However, we must have our trials: it turned out soon that a want of unity was felt in the administrative council. It broke up immediately. On the other hand, our new landlord wanted to increase his rent from 5, to 8,000 francs. Very hard indeed! We felt very severely that, to be durable, charitable works ought generally to be wrought in habitations belonging to themselves. Providence again held forth its hand: M. de Noailles offered the loan of £4,000, without interest, during ten years, to enable us to purchase the house. New and large buildings were immediately erected for the purpose of receiving a greater number of children. Still our circumstances were very difficult, and exactly at that period God was pleased to call to himself our noble benefactor, the Count de Noailles. His death made our poor children doubly orphans. And, indeed trials came on one after another in rapid succession. We lost the very first donor and supporter of our establishment, Mdlle. Marie de Fréhaut, a woman no less exalted for her pure virtues, her refined intellect, and her inexhaustible charity. Two such losses as these were next to irreparable. Another tribulation of a most disagreeable nature then visited us for two long years. The Government, deceived by false reports, imagined that my aim was merely political, and thus bred strong prejudice against my undertaking. I was subjected to no less than nine domiciliary [illegible]ed with the most painful and humiliating circumstances. [illegible]ieve that the very pupils were incited to insubordi[illegible]ght before the magistrates *en Police Correctionelle*, [illegible]claimed the innocence of my purposes. One

would really imagine that God had intended to manifest the usefulness of the *œuvre* by the very mouths of our accusers. But just as I thought all was over. I was again summoned before the Supreme Court of Cassation, and there once more our good cause came off victorious. All this was very well; yet the consequences in many respects were very melancholy. Some of my best friends abandoned me at the critical moment; others were frightened into the refusal of their usual help. The papers, in their turn, spread the most odious rumours about the establishment, and yet it was this very circumstance that proved ultimately beneficial to me. The lower classes are usually curious in Paris, they thronged here to convince themselves with their own eyes, and were surprised to find children delighted with their life, and placed under downright paternal guidance. When the trial took place we had but 150 pupils: I have now upwards of 800, and not room enough for those who are daily asking for admittance. Thank God, he did not allow me to forget that, in all ages, tribulation has ever been the rocking cradle of charitable foundations. I was determined not to be broken down by worldly troubles, and here I am at last settled in the midst of my large family."

"Well," said I, "your narrative I shall never forget; but could you not let me know something of your internal regulations? I should be delighted to communicate all this to my countrymen."

"Oh, oh! There you are, all the same, you newsmongers," retorted the Abbé. "What talkative creatures you are to be sure. However, that must be for another time. You see the ceremony is over now, and the boys are going for a week to their homes. However, call upon me another day, and we will talk the matter over. Your countrymen are very welcome to any good they can get out of me."

So saying we shook hands and departed. As I jostled out with the crowd, I elbowed a little Negro (a former slave) belonging to an American Catholic lady. Young Meredith had gained a couple of prizes, looked as big as a prince, and soon scudded along in the street, holding the delicate white hand of his mistress with his black paw. "Such things happen once a year," whispered the lady to me as she passed by me. "Well," said I to myself, "religion can make American blood not curdle at the contact of a black, even once in a year. Dear Abbé Berranger, what a capital civiliser you are!

"Well, Sir," exclaimed the Abbé Berranger, as I entered his room, "so you have really come back to see my boys, and know how they are *regulated*. You are very welcome indeed; but, first of all, let me tell you that you must not expect to find them wound up like a watch, or set to work with all the regularity of clock-work. In my opinion, something must be left to the free expansion of juvenile buoyancy, and if you find my pupils somewhat familiar with me, you will never find them out in combination to withstand my authority. The organisation of our establishment has been subjected to frequent *modifications*, for we had everything to create. There did not formerly exist

single house of the kind in all Paris, though charitable institutions are so y numerous in this large capital. At first Mgr. de Quélen entrusted the lera orphans to our care, and his example was followed by several other ociations that found this mode of acting more convenient for the discharge their duties towards children they had volunteered to take care of. But, order to do my utmost, I visited several charitable institutions in France, Netherlands, England, Scotland, Prussia, Saxony, Bohemia, Austria, Ba-ia, Wurtemberg, Switzerland, and Italy. Now, I must say, that nowhere I find these establishments more numerous and more fertile in good conse-nces, than in Rome. I spared no trouble, no time to study under good sters during my ordeal of charity. For two-and-twenty years have I been stantly at work, modelling and re-modelling, so as to blend my own views th the exigencies of the time we live in. But one grand rule I resolved ver to swerve from, and that is—never to suffer myself to be deluded from ctical experience by the bubbling theories of the day. We are, indeed, ry far from perfection, but tell me where perfection exists on this earth. e only thing we *can* do is to get as near as possible. The mode of admission children has often varied according to the resources we had at our disposal. hen the whole concern has obtained that sound and firm organisation I hope , the yearly outlay for each child will not exceed 225f. (9*l*,) and if we may kon upon charity, why then we shall be enabled to receive the most indi-nt children at half that price. That would be a blessing indeed! Our neral rule is not to admit children above twelve years old, for we are afraid y may have already been perverted by bad example. Were we to infringe s rule, our little flock might too soon fall a prey to the deadly poison of im-rality. The very first motive of preference for reception is when a child s been bereaved of his mother. Natural children, as well as those belong-g to convicts, or even vagrants, when their situation proceeds from abandon-nt, are all received into our establishment, provided they do not bear along th them any vicious propensity. Of course we subject them to a more ecial inspection, to a more scrupulous watchfulness; but when once their art is known to be free from corruption, they become entitled to the same arity as their schoolfellows, for they are all redeemed by the sacred blood of r Saviour. Some among the latter class have turned out downright models, d I must confess they lie dearer to my heart, for they were exposed to grea-r peril."

"But," said I, interrupting the good Abbé, "I suppose you establish some nd of distinction amongst your different classes of children?"

"No, indeed, we do not; for such distinctions would only wound their feel-gs, humiliate them, and probably dispose them to detest the richer classes of ciety. For you must not imagine that we have only boys belonging to the wer strata of the nation. The forefathers of some hold the rod of power in *councils of the country.* Well, you will often see them playing here with

others who are mere foundlings. In some cases, a child that has become an orphan in consequence of our political commotions, starts a close intimacy with another whose father was the stern antagonist of his own. Both of these children are equally ignorant of their origin. The superior is alone acquainted with the unfortunate circumstances attendant upon their birth, and frequently it has been his good luck to bring about legitimate unions between persons connected by a very different tie. Thus the offspring of wild passions is enabled to recover a father and a mother. At any rate, the pupils are perfectly convinced that they have to expect no kind of preference but in consequence of good conduct, whilst expulsion awaits those who should be disposed to swerve from the strict path of morality. By following this straightforward line, I have been enabled to prove that the establishment of St. Nicholas is not merely a religious house of education for the poor classes, I have brought home to every one's heart that it is likewise a social institution; for we open our arms to every individual borne down by adversity, or exposed to danger, whatever may be its shape. Indeed, I should never have done were I to show you the long list of those who have been arrested in the very outset of crime by the fear of meeting the reproachful eye of a father, the tears of a mother, of a sister. But for the poor being who has no family, no parental tie, and yet who has under his eye the glaring example of vice in the higher classes—for him, indeed, how doubly necessary is it to imbibe noble sentiments and exalted feelings! My dear Sir, believe me there is no charity so useful, so meritorious, as that of bringing up the poor!"

There was something so thrilling, so deeply felt in the tones of the Abbé Berranger, as he spoke these words, that his very emotion obliged him to pause for a few minutes. His features glowed with uncommon sensibility, and the inmost recesses of the good man's heart lay at this moment bare before me. We remained silent. As soon as he became aware that he was somewhat exposed to my own mute observation—

"Well," continued he, in an altered tone, "no less than forty or fifty boys are presented to me every month for admission; and in some cases their situation is so critical that the shortest delay would expose them to immediate imprisonment and their souls to everlasting damnation. How very hard it is, then, to give a refusal from want of room in the house. Sometimes it happens that half of the usual fee is paid for them by persons who can do no more. As the children grow up they must be removed elsewhere, and then what will become of them? We stand in need of another house, and other furniture, for no less than 400 boys, an expense amounting alone to 150,000f. (6,000*l.*) But supposing this sum to be found, we should be able to admit a great number of children belonging to workmen who have it not in their power to bring them up, in consequence of their own professions. These good people would thus find a most economical way of ensuring a sound practical education to their offspring, and a most powerful impulse might be given to the

morals of the lower classes. You must not, however, think me too exclusive in my plans; for in many cases, and amongst certain nations, I should by far prefer to see the children educated at home. But in a country where religion is often scoffed at; where to have no faith whatsoever is looked upon as a proof of civilisation, I deem it highly important that children should be taken from their families at a very early age, and returned to them with hearts impregnated with virtue and staunch principles of religion. As a corroboration of my assertion, I might merely turn to the Christian Brothers, and ask them what are sometims the bitter fruits of all their sedulous care. Does not one single evening destroy the effects of all their zeal? Besides, there is often so much licentiousness in families, such a thorough neglect of children, that to see the bane done to them on such occasions is really heartrending. The only remedy I can see to such a state of things is to ensure both education and a profession to youth at one and the same time. It is—I again say it—it is the only means of placing children beyond the reach of misery and depravity. Now such is precisely the object of my establishment. All our endeavours tend to convince our pupils that they have absolutely nothing to expect in this world but from constant labour and application, grounded upon religion. It is thus by taking childhood, as it were, in its cradle, that Charity may undertake to guide it, and support it even in after times—even on the very verge of the grave. Then, indeed, the birth of a child will be no more considered as a curse by the pauper. The babe will, on the contrary, grow up to become the joy and solace of his parents in their old age. One of my favourite plans has long been to add an agricultural school to my establishment, for too many children are brought up to the manufactories. A period, I fear, will come when our industry will devour its neighbour. On the contrary, our fields stand in need of intelligent labourers, and it would be an immense service rendered to society were we, or any other proper persons, enabled to lay the foundation of agricultural institutions. There childhood would breathe a pure air; would be brought up to purer morals, and to a less precarious profession. What a vast scene of amelioration lies open before us, were we once to follow steadfastly this new track! For my own part, I have already begun by establishing an horticultural school for some of my pupils in a village near Paris. To an institution of this kind I should like to see another added; I mean a kind of penitentiary for such children as are callous to the usual chastisements of paternal authority. In fact, my friends as well as myself, are quite ready to receive such degraded beings as are refused by all other institutions. In their situation they must evidently become nothing else but criminal. They have no idea of religion; vice has lost all its infamy in their eyes; they are utterly incapable of any serious occupation, and no less devoted to the sway of their headstrong passions, so that at last they are irresistibly borne on to wage war with society, or seek in revolutions a refuge against their desperate fortunes. *But here I would not, I do not stop,* for we do not abandon the condemned;

but mind, I am only speaking of children. There are many who are criminals at the very dawn of reason; are they to be sent to prison? Cannot they be rescued from wrong? This also is one of our attributes. Last of all, our administration is desirous of establishing something similar for girls. They would be taught such things as are necessary to make them virtuous and notable women. In fact, we are obliged to expend about 12,000 francs a-year for linen and washing. Why should not we thus train up good, honest servants, whilst at the same time we shall find it an economy for the actual establishment? But, my good Sir, I see that, like an old man fond of his own pursuits, I am prating about what I am to do, or should wish to do, or have done, and so forth; you were desirous of having our regulations, so I must redeem my word," added the Abbé, placing a little book in my hands. "Here they are, you may read them at your leisure; I suppose we shall see each other again." So saying, we cordially shook hands and parted.

The St. Nicholas establishment is governed by an ecclesiastical superior, attended by a certain number of priests. The latter are chosen by the superior and the council; they are obliged to submit to the regulations of the house as long as they continue to reside in it. As for the superior himself, he is elected by the council and the other priests.

The superior and the council choose the new members of the said council. The functions of the latter consist more particularly in superintending the financial concerns of the establishment, and taking every measure that may tend to promote its prosperity. No kind of expense can be made without its authorisation, unless it be in cases of great urgency. The councillors are not allowed to interfere in the direction of the house, which is wholly intrusted to the superior.

The chaplains are bound to live within the precincts of the establishment, in order to attend immediately when their spiritual aid may be called for. Their principal care ought to be to prepare the pupils properly for their first communion. On Sundays and festivals the chaplains go through the usual course of Divine service, where one of them presides according to the directions given out by the superior. They are likewise bound to preach twice on Sundays, and to instruct the pupils in the catechism twice a week. Of course, a part of their duty consists in visiting the sick at the infirmary. In case anything should strike the chaplains as contrary to the regulations, they must consider it a conscientious obligation to communicate the circumstance to the superior.

The Abbé de Berranger has also instituted an order of Lay Brothers, especially devoted to the working of his institution. After the fundamental qualifications of zeal and piety, what he particularly requires of them is a taste for education, and even for the most humble occupations in the eyes of men; great *docility*; a natural disposition for learning; and an absolute renunciation of *self to the* will of the superior.

The brothers form an association, governed by a brother director and a council, who are chosen by the superior. When the prosperity of the whole concern requires that a brother should be discharged from his service, the council I allude to may require it, but not until every other means prescribed by Christian charity has been resorted to.

The same council may also require the expulsion of any child that may give rise to serious alarm for himself or his school-fellows. However, on such occasions the greatest reserve must be used, experience having shown that some children are desirous of being expelled in order to return to a life of vagrancy.

The duties of the brother-director are as follows:—1. To set an example in every respect, and as far as lies in his power. 2. To allow no kind of infringement upon the rule. 3. To inspect the manner in which the other brothers fulfil their duties. His superintendence is extended to the other masters who are employed in the establishment. 4. The director grants leave of absence both to the brothers and the children when it does not exceed half a day. 5. It is also incumbent upon him to receive the parents who come to visit their children, or to make any application to the institution.

It would be useless to dwell upon the minor regulations concerning the duties of each individual brother, as every person of intelligence may easily guess them. From what precedes, it may be supposed that they bear a peculiar stamp of practical wisdom that has its source in Catholic faith and charity. I now hasten to make known the principal rules laid down for the children.

The scholar part of education, if I may be allowed the expression, runs as follows:—

Religion, reading, and writing, arithmetic, grammar; the elements of sacred history, of that of France, geography, surveying, practical geometry, book-keeping, housekeeping, rural economy.

Each division never amounts to more than seventy pupils, subdivided into two or three sections.

In order to maintain regularity, different signs have been adopted that are perfectly known by the boys, and the same for the whole house.

It has been found that these signs accustom children to attention, and do not interrupt silence.

The voice of the master must be seldom heard, in order to make a deeper impression.

Every week the masters recapitulate what has been taught during the precedig days, and every three months an examination takes place.

The children are never allowed to remain in the class more than three hours at one time, and the same subject is not to be taught less than half an hour, or more than one hour and a half.

When any child shows extraordinary talent for any particular avocation, the *superior is to be informed* of the circumstance, and every care must be taken

to favour the natural bent of genius. Such subject may even be brought up for the seminary, being a service rendered to the pupil and to society at large. On such occasions, these pupils may be used as censors or monitors to their schoolfellows. A station of that kind is peculiarly favourable to the studying of characters and dispositions.

Generally speaking, the pupils are to be directed as much as possible towards agricultural pursuits.

You are well aware that the children are brought up to trades at St. Nicholas. Several of the Brothers serve as foremen, and are often excellent workmen. But M. Berranger finds it in general more convenient to have foremen from without, and who contract with him for apprenticing the pupils. The produce is their own individual profit, outlays being paid up, and the masters have thus excellent reasons for not neglecting the boys. Besides, they are constantly under the watchful eye of the Brothers. When the apprenticeship is over, the young workman comes in for his share of the profits, which is immediately lodged in the saving funds.

The workshops open at five in the morning in summer, at six in winter, and shut all the year round at nine o'clock at night. The pupils, or apprentices, never remain in the shops more than eight hours and a half per day, that period of time being divided into three different portions. Of course, Sundays are excepted. In fine, a certain number of days are allowed to the children for holidays, so as to concord with the principal festivals of the Church.

The parents are allowed to make agreements with the masters and foremen, &c.

I have now, my dear sir, given you the principal features of this charitable institution, and few, I believe, could vie with it. How much practical wisdom! Now just compare with it the shockingly degraded state in which our poor unfortunate children wallow amonst our colliers and mill-owners. What a contrast! But, indeed, my particular aim is to prompt some of my countrymen to imitate such an example. What one man—a poor man—has accomplished, surely rich men, noblemen, could do with infinitely less difficulty, and perhaps with equal merit. I shall again return to the subject, as none is more vital to the interests of British, and even European society.

C. F. A.

From the British Catholic Magazine.

DAVIANA.

O Holy Church of Rome. . . . I salute thee, immortal Mother of learning, grace, and sanctity. To thee flows in from all parts of the world whatever is illustrious and holy.
KENELAM DIGBY.

I think it was Lord Byron said, that the Catholic was the aristocracy of religions, and all the rest were well enough for plebeians. The amiable author above quoted has expressed the idea much better, meaning, that, between the Catholic religion and all that is noble and generous in human nature there is a sympathy, so that these qualities naturally lead towards it. Towards it flows in from every side whatever is illustrious and holy. It would be no great difficulty to illustrate this proposition by marshalling illustrious names at the present time, who have returned to the Catholic Church. In Germany, as the reformed churches are now, for the most part, indeed we may almost say totally, arrived at the actual end of their career, Infidelity—whatever is noble and religious takes refuge in the Catholic church. Count Stolberg, Haller, the two noble brothers, Frederick and William Schlegel, with innumerable others, are instances of it. In England, a smaller, but similar, list of names occur. Chamberlayne, the Bests, Trelawney, Phillips, Spencer, and Digby. Besides these, are innumerable souls, as honourable and as noble as the rest, whose names, though not blazoned in the lists of heraldry, are written in the book of life—souls, too illustrious and generous not to find their way to the Catholic church, which was made for such. I was almost tempted to add the name of Sir Humphrey Davy to the catalogue, but I dare not for want of sufficient evidence. Did Sir Humphrey Davy die a Catholic? I have heard it said so. But I fear he will only have to be classed among those, who, being illustrious spirits, could not fail to see and admire the beauty of the Catholic religion, without ever going so far as to adopt it completely in practice. Such were Baron Stark, Grotius, Leibnitz, &c. &c.

Why I place Sir H. Davy in the second class I will now explain. It will be an interesting subject of discussion, and will bring before your readers some noble sentiments of the philosopher, expressed in very beautiful language. The passages will be extracted from "The last days of a Philosopher," an entertaining little work, written by the author in his last illness, and published after his death. It is well known, that Sir Humphrey, finding his health decline, travelled abroad in the south of Germany, Italy, Rome, and actually died at Geneva. That he thought much of religion on that occasion, the dialogues in the little volume in question clearly evince; how far he advanced towards Catholicity, some of the following extracts may perhaps discover. At all events, they will be entertaining and not unworthy of the great man, who wrote them. I shall begin by the following, which I suppose are applicable to himself, and descriptive of his earlier days. "In my youth I was a sceptic, *and this I believe to be the* case with young persons given to general and

discursive reading, and accustomed to adopt something like the mathematical form in their reasonings: and it was by examining the nature of instinctive powers, that I became a believer. After I had formed the idea that *revelation* was to man in place of *instinct*, my *faith* constantly became stronger, and was exalted by many circumstances that have happended to me." page 153. "My parentage was humble. . . . . Accident opened to me, in early youth, a philosophical career, which I pursued with success. Fortune smiled upon me, and made me independent. . . . . I have added some little to the quantity of human knowledge, and I have endeavoured to add something to the quantity of human happiness. In my early life I was a sceptic. I have told you how I became a believer: and I constantly bless the supreme intelligence for the favour of some gleams of divine light, which has been vouchsafed to me in this state of darkness and doubt." page 228. "The doctrine of materialists was always, even in my youth, a cold, heavy, dull, and insupportable doctrine to me, and necessarily leading to Atheism. . . . . These feelings offer a sound philosophical argument in favour of the immortality of the soul: hopes, that cannot be gratified here, belong to a frame of mind suited to another existence." page 220. An acute mind like his, when reflecting on religion, soon discovered the insufficiency of human reason as an inventor of religion. He would not remain a Deist. "We cannot," says he, "embrace in one view a millionth part of the objects surrounding us, and yet we have the presumption to reason upon the infinite universe and the eternal mind that created it and governs it. On these subjects I have no confidence in reason. I trust only to *faith*, but as far as we ought to enquire we have no other guide but revelation." p. 279. "The patriarchal race appear to have been small families—a state not at all fitted for the discovery of arts by the mind—and they professed the most sublime form of religion, the worship of one supreme intelligence, a truth, which, after a thousand years of civilization, was with difficulty attained by the most powerful efforts of reasoning by the Greek sages. . . . . One branch of our first parents' offspring, in whom *faith* shone forth above reason, retained their peculiar institutions and preserved the worship of Jehova pure, while many of the races sprung from their brethren became idolators, and the clear light of heaven was lost through the mist of the senses." p. 79. These will be sufficient to show that our philosopher is now a Christian, and an eloquent advocate of revelation. I shall conclude this first part of the investigation by a most beautiful eulogium on the advantage of religion, which could only come from a heart, which felt the importance of the subject. "Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health, in prosperity, it awakens feelings of gratitude and sublime love; and purifies at the same time as it exalts. But it is in misfortune, in sickness, and in age, that its effects are most truly and beneficially felt; when the *submission in faith* and humble trust in the divine will, from duties becomes *pleasures*, undecaying sources of consolation. Then it creates powers, which

were believed to be extinct, and gives a freshness to the mind, which was supposed to have passed away for ever, but it is now renovated as an immortal hope. Then it is the Pharos guiding the wave-tost mariner to his home. . . . it is the green spot gushing with fountains to the exhausted and thirsty traveller in the midst of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as the organ decays and the frame desolves. It appears like the evening star in the horizon of life, which we are sure is to become, in another season, a morning star, and it throws its radiance through the gloom and shadow of death." p. 222.

Let us now advance one step farther, and see what were the sentiments of Sir Humphrey on subjects, not merely *religious*, but *Catholic*. In one of his dialogues, occurs this sentence: "I was educated in the ritual of the church of England—I belong to the church of Christ." From these words, I presume he had adopted the indefinite, vague idea of the church of Christ being spread, extended, or found through *every sect* of Christians. But at all events it will follow, that he had so far advanced in the way of truth, as to have discovered, that the church of Christ must be *universal*, and had repudiated the idea, that it could be any thing little, confined, national—and so far had ceased to be a member of the church of England, simply as distinguished from the church of Christ. He had adopted the Catholic principle of an *universal* church; but had not yet any distinct idea where it was to be found, or how it was to be discovered. In these philsophical dialogues, the arguments in favour of religion, which are always made victorious, are put into the mouth of a Catholic disputant, whom he calls Ambrosio. In his own person, the philosopher says: "I have been attentively listeniug to your discussion. The views, which Ambrosio has taken of Christianity, certainly throw a light upon it *perfectly new to me*. I have always been accustomed to consider religious feeling as instinctive, but Ambrosio's arguments have given me something approaching to a *definite faith*, for an obscure and *indefinite notion*. Man, as a *rational* animal, must always have doubted of his immortality. In *all the results of faith* there is submission to the divine will, and that we are sure is right." p. 101. "*To obey, to love*, to wonder and adore form our relations to the divine intelligence." p. 59. And with what excellent advice is this immdiately followed, which, as usual, the philosopher puts into the mouth of the Catholic. "Think," says Ambrosio to them, "of the goodness and mercy of omnipotence, and aid your contemplation by *devotional* feelings and mental *prayer* and *aspirations* to the source of all knowledge, and wait with all *humility* for the light, which, I doubt not, will be produced in your mind. . . . . These will perpetuate a habit of gratitude and *obedience*, which may gradually *end in perfect faith*. They discipline the affections, and keep the heart in a state of preparation to receive and preserve all good and pious feelings. . . . . In the pious contemplations I recommend to you, *there is a twilight or a sober dawn of faith, which will ultimately enable you to support* the brightness of its *meridian sun." p. 107.* "I am pleased with your views. . . . . They are

not in opposition with the opinions, that the cool judgment and *sound* and *humble faith* of Ambrosio have *led me since to embrace.*" p. 220. "I have been made *religious* by the conversations of Ambrosio in Italy. My *faith* was strengthened and exalted by the opinions of the unknown." p. 228. How beautiful are all these sentiments, how different from any thing Protestant! Who does not see at once that they are drawn from the sources of Catholic theology, and if duly followed up must lead to perfect Catholicity? We need not be told, that they were learned in Italy. But were they followed up? Of this I have no evidence. He has, however, left us his sentiments upon what Protestants usually call the idolatry of the Catholic church. "The whole Christian church," says he, "in early times allowed visible images, pictures, statues, and relics, as the means of awakening the stronger devotional feelings. We have been accused of worshipping merely inanimate beings; but this is a very false notion of the nature of our faith. We regard them merely as vivid characters, representing spiritual existences, and we no more worship them, than the Protestant *worships his bible*, when he *kisses it* under a solemn religious adjuration." p. 91. His musings in the Colosseum are beautiful. "There is nothing, which marks the existence of life, except the few pious devotees, who wander from station to station, in the arena below, *kneeling before the cross*, and demonstrating the triumph of a religion, which received, on this very spot, one of its most severe persecutions, and which, nevertheless, has preserved what remains of that building, where attempts were made to stifle it in its birth. For without the influence of Christianity, these majestic ruins would have been dispersed or levelled with the dust.... They owe what remains of their relics to the *sanctifying influence* of *that Faith*, which has preserved for the world *all that was worth preserving*, not merely arts and literature, but likewise what constitutes the progressive nature of intellect, and the *institutions*, which afford us happiness in this world and the hopes of a blessed immortality in the next." p. 4. How refreshing is it to meet with such reflections: how totally unprotestant they are! As a foil to set off their beauty I cannot deny myself the pleasure of placing by their side reflections of an opposite tendency, which are truly and really Protestant. The passage is taken from the Gentleman's Magazine, 1823. Article, *Review of Short's Travels in Italy.* p. 429. "As Popery will cease to exist, according to Mr. Wilkinson's Inspiration of the Scriptures, on or about the year 1866. .... we are not without *expectation* that. .... *Rome in ruins* and deserted, may occur in the days of our grand-children. Be that as it may please Providence, it is *certain* that while many natives of Rome *do not know* there is such a place as the Colosseum, the Duchess of Devonshire has buttressed it to *prevent its ruin.* .... And *English* ladies* have danced quadrilles in its arena.

* *I cannot be so* ungallant as to dispute with ladies the honour of so noble a feat. The *arena of the Colosseum* is surrounded with altars, which are the stations consecrated to the *memory and bearing* the memorials of the Passion of Christ. So that in the very midst of

We are, *therefore*, not without some *proud* anticipations, that one day a *subscription* of all the Protestants of Europe may be collected for the support of the grand *Protestant* church of St. Peter's at Rome. (Don't forget that Rome all this while is in ruins and deserted.) Many of our readers will think this unlikely. *We know*, that, on the continent, the *probable* universality of the Catholic church is industriously circulated; and we also know, that we have a sure word of prophecy, which says precisely the contrary, and that *Paganized* Christianty cannot much longer stand the growing *reason* of the age." If the author be a Protestant, surely Sir H. Davy was not of the same religion.

I shall conclude with one more extract, which whatever conclusions may be drawn from it, is well worthy of insertion for its pathetic description, and which no real Protestant could have written. "The rosary which you see about my neck is a memorial of sympathy and respect for an illustrious Man. . . . . I obtained permission to see the venerable and illustrious Pontiff Pius VII. (when he was captive at Versailles) I told him I was just come from the Holy Land, and, bowing with great humility, offered him my Rosary from the Holy Sepulchre. He received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands, supposing of course I was a Roman Catholic. I had meant to present it to his Holiness, but the blessing he had bestowed upon it, and the touch of his lips made it a precious relic to me, and I restored it to my neck, round which it has ever since been suspended. He asked me some unimportant questions respecting the state of Christians at Jerusalem, and on a sudden turned the discourse to the destruction of the French in Russia, and in an exceedingly low tone of voice, as if afraid of being overheard, said, "The Nefas has long been triumphant over the Fas. But I do not doubt but the balance of things is even now restoring; that God will vindicate his church, clear his polluted altars, and establish society upon its permanent basis of Justice and Faith. We shall meet again. Adieu," and he gave me his blessing. It was eighteen months after this interview, that I went out with almost the whole population of Rome to receive and welcome the triumphant entry of this illustrious *Father of the Church* into his capitol. He was borne on the shoulders of the most distinguished Artists, Canova at the head of them, and never shall I forget the enthusiasm with which he was received—it was impossible to describe the shouts of triumph and rapture sent up to Heaven by every voice. And when he gave his benediction to the people, there was an universal prostration, a sobbing and marks of emotion and joy, *almost like the bursting of the heart*, I heard every where around me the cries of 'The Holy Father, the most

these altars, where they saw on every side the representations of the ignominious death of the Saviour of the world, English ladies danced quadrilles! When we hear of such well placed merriment, we are unavoidably led to think of Herod who derided our Saviour, and the *Jews, who scoffed him on the Cross.* And English ladies danced!!

Holy Father, his restoration is the work of God.' I saw tears streaming from the eyes of almost all the women around me, many of them sobbing hysterically,—the old men were weeping, as if they had been children. I pressed my Rosary to my breast on this occasion, and repeatedly touched with my lips that part of it, which had received the kiss of the most venerable Pontiff. I preserve it with a hallowed feeling, as the memorial of a man, whose sanctity, firmness, meekness, and benevolence are an honour to his church and to human nature; and it has been useful to me by the influence it has had on my own mind." p. 164. "My Rosary excited in others the same kind of feeling, which it excited in my own bosom, of which I shall never be ashamed." p. 165.

When the learned Jesuit, Petavius, heard of the death of Grotius, he did not hesitate to say a Mass for him, for though he had not been externally reconciled to the church, his ideas were all so Catholic, that he considered him an actual member of the church. On the same principle may not a great deal be said in favour of the subject of the present dissertation? Catholic principles, Catholic practices as far as he treats of them, all approved of, not with a cold philosophic assent, but advocated with the warm enthusiasm of the heart. Of such a person shall we content ourselves with merely saying *Talis cum fuerit, utinam noster fuisset?* If Fenelon says of every Protestant, that his baptism, his Faith, the obedience he yields to his own minister, in fine every thing about him is Catholic, until he makes the voluntary separation himself: That the union is not broke, until he erects himself into a judge, decides against the church, and pronounces the fatal words "*I will not believe*;" what cannot be said in favonr of one, who in all he announces on the subject of religion, is truly Catholic, imbibes from all Catholics, approves as far as he goes of every thing Catholic, and neither rejects, nor denies, nor disapproves of one Catholic doctrine or practice? The rest I must leave to the reader's judgment; and in the mean while let it not be made a crime in me to be willing to think well of, to believe, and to hope well of the great man, from whose works the most valuable part of this little essay has been furnished.

From the Annali di Scienze Religiose.

LEGAL SCIENCE IMPROVED BY THE POPES.

"La religion Chretienne, qui ne semble avoir pour objet que la felicite de l'autre vie, fait encore notre bonheur dans celle-ci."—MONTESQUIEU, Esprit des lois, lib. 24, ch iii.

Muratori wrote in the last century a work entitled, *The Defects of Jurisprudence*, giving a curious sketch of the ameliorations introduced by the popes into that science. Other learned writers of the present century have demonstrated that previous to Christianity the world abounded in barbarous constitutions. According to Barthelemy, in his *Voyages du jeune Anacharsis*, there existed both among the Spartans and the Egyptians, laws which virtually authorized theft. Buchanan, in the fourth and seventh books of his history, affirms that about twelve years before the coming of Jesus Christ, the laws of Scotland sanctioned vengeance and gross immorality. According to Montesquieu, *Esprit des lois*, lib. 24, it was lawful to put to death men termed *useless*, a comprehensive term, including the aged, the decrepid, the lame, &c. Fathers possessed the right of life and death over their children, and masters the power of inflicting death upon their slaves; there existed, in a word, statutes the most iniquitous. They no longer exist, and their abolition is unquestionably the work of the successors of St. Peter, the great prince of the apostles; and the Christian religion, whose sole object seemed to be the felicity of the world to come, is the source of man's happiness, even in this life, by extricating him from the labyrinth of so many absurd legal systems. "*La religion Chretienne* (we repeat with the celebrated Montesquieu) *qui ne semble avoir pour objet que la felicitè de l'autre vie, fait encore notre bonheur dans celle-ci.*"

These are incontestible truths, which prove that Christianity, by abolishing the legal codes containing such unjust laws, has been of the greatest benefit to jurisprudence. But whilst treating of this subject, we may here notice that the popes, in forming a body of laws called canon law, have ameliorated the civil law, as has been shown by Bocco of Palermo, in his work entitled "*Jus canonicum ad civilem jurisprudentiam perficiendam quid attulerit*, an extract from which may be seen in these annals, Vol. XIII, No. 38, page 280. and following.

We do not, however, wish to rank our treatise with that of this celebroted and learned writer, or with the dissertation of Cæsari: "*The great benefits conferred upon mankind in general by Christianity*:" printed in Venice in 1824. Neither do we intend to follow up that most admirable article of Spadalieri: *The very great advantages of which Christianity has been productive in civil society.* All that we intend to remark here is simply, that the Roman pontiffs greatly improved the imperial code, the common law, in a word, jurisprudence; and we think but few arguments necessary to establish our proposition.

Jurisprudence among all the ancients was *Rerum divinarum et humanarum notitia*; *justi, injustique scientia*: the knowledge of things human and divine, *the science of what is just* and what is unjust. 2 Inst. de just. et jure. And

here Eisener in *Elem. jus. civ.* lib. 1, tit. 1, *de just. et Jus.* observes that the meaning of this is, that jurisprudence is that philosophy which consists in the knowledge of what is just—*Adeoque sensus est*: "*Jurisprudentiam esse philosophiam quæ in justi scientia consistit*:" from which we derive the definition commonly adopted by the moderns, that jurisprudence is the correct interpretation of the laws, and the proper application of them to all cases. Now who does not know that this science was perfected by Christianity and the successors of St. Peter?

Giacomo Alberti, the Bolognese jurisconsult, proves it in his work entitled, "*Differentia inter jus canonicum et jus civile*," in which he specifies one hundred and eighty-five discrepancies between the canonical and what is termed the civil law. And wherefore do such differences exist? Because the science of the legist, in the imperial code, contained defects which the popes were unwilling to tolerate. Some philosophers have been known to excuse the legislators of the Justinian code when they promulgated laws not strictly just. But the popes would admit no excuse: they raised their voices for the correction of the codes, against kings and emperors.

After the fall of the Roman empire, Italy was invaded by foreign and barbarous kings, and the popes ceased not to call for the modification of the legal code which the invaders had not reformed. They did effect then some amelioration. Nor did they confine their wise improvements to us; they watched over and examined into the jurisprudence of the Two Sicilies, of Hungary, etc., and Gregory IX, in his letter to the bishop of Naples, and Clement IV, in 1266, in another letter to Bela, king of Hungary, ordered them to abolish entirely from the civil code the Justinian law, *Tit. De his qui sui vel alieni juris sunt*, relating to slaves who were considered as *res*, *non homines*, property, not men,; a law which had been abolished in the ecclesiastical state ever since the popes enjoyed the free exercise of their plenary jurisdiction. But to continue: The code of Justinian made it lawful to usurp the property of another, held by right of long possession, provided that the possession had been entered upon in good faith; although this good faith should cease after the second year of possession, and the possessor discover that the property belonged to another *leg. Cum notissimi, leg. Sicut in re, et leg. Omnes de præscript.* 30 *ann.*; which laws to create a valid prescription, did not require good faith, and the laws *festum* 37 § 1, and the following law *ff. de usuris*, and the 48 § 1, *ff. de acquirendo rer. dom.*, and the law *unic. cod de. usucap.* which ordained that the same prescriptive right should favour those who purchased another's property in good faith, and that it should be sufficient for this good faith to have existed in the beginning.

But were these imperial ordinances just? Who does not see that a poor man could be despoiled of his property without any hope of recovering it? And who would not consider that law much better, and much more humane, which requires a continuance of good faith in the possessor? Another pope

as corrected this chapter of the civil code, by chap. the 17th Si diligenti, chap. 0th Quoniam omne decret, lib. 2, tit. 26 de præscript., the utility of which ıay be seen in Benedict XIV, Epist. ad Nicol. Hercasium 19th March 1752, . 23. Those strange legal minutiæ introduced by the leg. Juris gentium ff. e pactis, a law which refused all action upon bare promises without the solemn gal formalities, were amended in chap. 1, Antigonis, Decret, lib. 1, tit. 35, e pactis.

What has not been said in our day of the ancient prison laws? These also rere amended by the popes, as may be seen from the *Dissert, of the Rev. 'arlo Luigi Morichini*, published in the annals, vol. xi, part 31, pages 69, ntitled "The Roman pontiffs were the first who effected a reformation of the rison system." It is said that the criminal practice of testimony, to discover ıe truth or falsehood of an accusation, takes its origin from the first law *de agnis cod, Theodos*, enacted by Constantine, and from another of Valentinian ıe elder, both inserted in the above mentioned Justinian code, which laws anctioned the practice of decimation. But these absurd cruelties were pro-ested against by the holy canons of the pontiffs, who loudly demanded that hey should no longer be permitted to disgrace jurisprudence, as we see in he 4th canon, *Non oportet ex Laodicenis* 36, et can. 1. *ex cone. rom. sub* Gregorio II *ad superstionum evellendas reliquias edita, quibus adhuc Longobardi* 'atinebantur. The practice of torturing was still continued, it is true, but not s before. Little by little, it was entirely discontinued through the interven-ion of the popes. Another inhuman law existed in the ancient criminal odes. By the Nov. 89 *ex complexu*, both father and mother were exempted rom any obligation of supporting illegitimate children. Was the crime of he parent then to fall upon the innocent offspring? Pope Clement III repealed his law by the chap, 5, *Quum haberet et ibi gloss final Decret*, lib. 4, tit. 7, *de o qui duxit in matrem, etc.* The Napoleon code (I neither intend to praise or blame it,) which made so much noise during late years, took the greater part of its ordinances and articles from Justinian, as we can see by comparing, with the Roman laws, the official translation printed at Milan by Sonzogno, 1811, vol. 3. However the editors of this code were aware that if the Roman laws were copied without the alterations made by the popes, the Napoleon code would be defective. They were therefore obliged to take some things from the canon law. The article 333, granting to children, legitimated by a subse-quent marriage, the same rights which would have been theirs had they sprung from that marriage, is taken from the chap. *Tanta vis Extra qui filii sint legitimi.* In the same way, the art. 756, which establishes with regard to natural children, that they cannot inherit unless acknowledged by their parents, is an ordinance borrowed from the canon, *Quid est quæst.* 7, caus. 35, and it is a very just one, for though they have a right to be supported, they have not therefore a right to inheritance. We have given these extracts to show that, *without the corrections made* by the pontifical authority, the Justinian code is

a defective code. Therefore it has been improved by the popes; and hence it must be inferred that they have ameliorated the imperial law; in a word, they have benefited jurisprudence.

To whom are we indebted for the progress of the science of jurisprudence? The earliest schools of law appeared in the papal states. Not only Italians, but foreigners were obliged to study law within the papal territory. *Historia juris Romano Neapol. edit. Neapol.* 1760, *typograph. Gravier*, p. 88—"*at vero cum temporum barbaric rerum civilium orde ac literarum splendor defecerit.* (He alluded to the ill fortune of the Justinian jurisprudence which flourished in the sixth century, and was subjected to a thousand political vicissitudes commenced by the barbarians that entered Italy in the 7th and 8th, and continued under other different circumstances in the ninth century.) *Diu id mali perdu-ravit, ut nemo, qui jus Romanorum doceret. Et certe primus Peppo Bononiæ eam artem profiteri capit, ac deinde Ireneius Germanus quem Constantinopoli jus didicisse scribit*, Innocentius Cironius *Observat. juris. can.* vol. 5, *et post hos alii. Qui adeo profecerunt ut Itali Bononiam se conferentes, ut jus civile discerent, mire capi cæperint juris studio, atque Italorum exemplo cæteræ gentes.*"

Renazzi, in his *History of the Universities of learning in Rome*, affirms, that at the end of the thirteenth century, Boniface VIII, by founding the celebrated Roman university gave a powerful stimulus to the progress of legal studies. Hence also the reforms in the practice of the bar. How the practice of the Roman *jus civile* was carred on before, it is difficult to say. We may obtain a slight idea of it by some laws *de officio judicis de publ. judic. etc.* There were judges who *jus dicebant*; there were others who *judicare dicebantur*; there were those *pro tribunali sedentes*; and there were others called *de Plano*; there were some who *de jure cognoscebant*; and there were others who *exceptionem, replicationem, triplicationem, etc., audiebant, contestataque lite, dabant judicem.* The whole chapter, entitled *de extrarodinariis cognitionibus*, comprised a thousand other different proceedings.

The successors of Boniface applied themselves to remove from the civil code the superfluous ordinances that intervened when a case was to be put on trial. Pope John XXII effected the first amelioration. The pontiff Martin V, in a bull dated 1422, approves of the above mentioned amelioration, and ordains that they be observed also *ab auditoribus rotæ Romanæ ac advocatis procuratoribus ac notariis ejus curiæ*, which ameliorations were afterwards brought to perfection by Pius IV in the year 1561 by a bull, commencing, "*In throno justitiæ super omnes gentes et regna meritis licet imparibus, superna dispositione constituti, ad ea quæ juris et justiciæ cultum et observantiam concernunt, dirigimus potissimum aciem nostræ mentis, ut universis nationibus ad sedem apostolicam omnium fidelium matrem et magistram pro litium et controversiarum inter eos vigentium decisione recurrentibus longis judiciorum curriculus sublatis, ac minoribus, quam fieri potuit dispendiis opportune consulatur.*"

The popes encouraged lawyers in the study of this science. Medical juris-

prudence was little understood. Alexander VII induced Paolo Zacchia to write a treatise upon it in one folio volume, which is entitled, *Questiones medicolegales*. At the instigation of Philip Minutolo, archbishop of Naples, Charles II, king of the Two Sicilies, entrusted to twelve jurisconsults the compilation of the code of usages for his kingdom, by which means barbarous customs were removed from the jurisprudence of the age.

The founding of places of public charity, whereby the laws against usury, sanctioned by Justinian, were carried into execution, contributed equally to the improvements of which we are speaking. A misinterpretation applied to the answer of Scevola, brought forward by Triboniano in the law, 5 *ff. de nat. fœnor*, gave rise to the decretal of Gregory IX, *cap.* 1 *ult. de usuris*. Upon this decretal there arose other serious controversies.

Finally, the college of lawyers, called consistorial, invested with the administration of Rome, have conferred innumerable benefits upon jurisprudence, since its efforts were directed to the amelioration of its schools. What more then could be required?

The Justinian laws have been reformed by the sovereign pontiffs. Those legislators who have attempted to follow the imperial code, and base their ordinances upon it, have perceived that, without the corrections introduced by the popes, they would have a defective code. This to us is clearly manifest. It has also been seen that the first university for the improvement of jurisprudence flourished in the pontifical states. And, finally, it has been shown that the sovereign pontiffs adopted every means to induce lawyers to pursue this study, in order to bring the law department to perfection, and make it productive of the most beneficial results. We could add much to what precedes; we could bring forward many other arguments. But it is unnecessary: the demonstration which we have given, though very short, is unanswerable; we fearlessly leave the decision to the friends of justice.—*U. S. C. Mag.*

MY SCRAP-BOOK.—THE REFORMATION.

No. 3.

A dreary period of inaction, and, as it may be called, poetical death followed in Germany the bright, but brief flash of the Minne-Singer Poetry (from 1138 to 1268,) and the vast revolution in society effected by the Reformation. Favorable as that great change may have ultimately proved, even to the interests of literature, its first effects were undoubtedly far otherwise. It seemed as if that spirit of polemical discussion, of critical inquiry, of aversion to all those arts which were supposed to 'make the reason prisoner,' were fatal to the imagination. Reason had done so much in that great struggle, that men began *to imagine she could do all*; and, absorbed in the investigation of the truths

which the understanding could detect, they had no ears for the equally certain, and often profounder truths (as regards man and his destiny,) which genius calls forth from the recesses of the imagination. The objects which had most attracted their veneration and love during the early period of wonder and belief, suddenly lost their charms, nay, were viewed with disgut, as links in the chain by which reason had been fettered. From idolators they became iconoclasts. Churches and cloisters were destroyed; the ministers and cathedrals, which were shooting up their aspiring domes into the air, remained unfinished; painting was denounced as monkish device leading only to the violation of the second commandment; the music of the pealing organ ceased with the fall of those 'studious cloisters pale,' through which it had echoed; for popular belief, came general doubt; for the steadfastness of former days, a constant looking for a change; science flourished; learning increased with the rise of universities; but manners, morals, poetry, decayed.—*Ed. Review, July*, 1836.

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"The pontificate of Leo the Tenth commenced in 1513. His patronage of literature is too well known to be long dwelt on, yet, during his life, literature was fated to receive the severest check which it had yet experienced. This was occasioned by the Reformation, whose dawn, while it shed light (!!!) upon the regions of theology, looked frowningly on those of profane learning. In fact, the all-important controversy then at issue so thoroughly engrossed the minds of men as to divert them, for a while, from other studies. The quick eye of Erasmus perceived this, and casting down the weapons of theological strife, which he had grasped in the enthusiasm of the first onset, he left the field, exclaiming, in a tone of heartfelt anguish—"Ubicunque regnat Lutheranismus ibi literatum est interitus! Evangelicos istos, cum, multis aliis, tum, hoc nomine, præcipue odi, quod per eos, ubique languent, fugiunt, jacent, intereunt, bonæ literæ, sine quibus, quid est nomiuum vita!" Epist. xvi. dcccxlvi. a. d. 1528."—which for the benefit of the English reader we translate:—"Wherever Lutheranism prevails, there literature perishes. Although I hate these evangelicals on many accounts, on this especially, because that through them polite literature, without which what is life? languishes, and is lost, lies prostrate and perishes."—*Blackwood.*

"Men," says Hallam, "who interpreted the Scripture by the spirit, could not think human learning of much value in religion; and they were as unlikely to perceive any other advantage it could possess. There seemed indeed, a considerable peril, that through the authority of Carlostadt, or even of Luther, the lessons of Crocus and Moselanus would be totally forgotten. And this would very probably have been the case, if one man, Melancthon, had not perceived the necessity of preserving human learning as a bulwark to theology itself against the wild waves of enthusiasm. It was owing to him that *both the study* of the Greek and Latin languages, and that of the Aristotelian *philosophy*, were maintained in Germany"—p. 465.

From the [London] Quarterly Review.

"The rapid progress of Christianity during the first ages of the church, and its victory over the established forms of classical superstition, the schools of ancient philosophy, and the barbarous mythologies of the northern nations, were the united produce of the ardent piety and indefatigable zeal of the first preachers of the gospel, and the blessing and assistance of Heaven. But, it is observable that, in later times, the faith has been spread more by *colonization* than *conversion*. How it is that *the latter* has been so deplorably checked? The Romanists accuse the Protestants for their indifference; the Protestants retort upon the Romanists for their corruptions. There is but too much truth in the charge on either side; but the reproach is better founded than the recrimination.

This evil grew out of the reformation, and it is the only evil attendant upon that blessed event which has continued to the present times. The schism between the Greeks and Latins was less mischievous. There the parties were so little in contact, that their hatred was without exasperation; and each talked its own nonsense, without attempting to convert the other, except by the innocent and inefficient formalities of a council. Separated from the whole Latin church by their geographical situation, by the great boundary of language, by their political relations, their pride of elder and superior civilization, and their semi-oriental manners, the Greeks were scarcely included in the idea of Christendom, and our crusaders sometimes found them as hostile as the Saracens. But the revolution which Luther effected produced a civil war between the members of that great Gothic family, who, amid all their civil dissensions, had ever till then remembered their common origin, and when the interests of Christianity were in question acted as one body, with one heart and will. Before this struggle was over, the zeal of Protestantism had spent itself. All sects and communities of religion settle and purify after their first effervescene. *Then they become vapid.* The Protestant churches had reached this second stage, when they were securely and peaceably established: their turbid elements had cleared away, but the quickening spirit was gone also. While they had zeal to attempt the work of converting heathen nations they had no opportunity, and when the opportunity came, the zeal had evaporated. The Dutch, indeed, did something in Ceylon—a poor atonement for the irreparable evil which they occasioned in Japan. Quakerism sent forth a few apostles to the Pope and the great Turk, and the good spirit which animated them was so far communicated to the personages whom they addressed, that, little used as they were to the benignant mood, they sent the gentle zelots safely home again. A Danish mission was established in India, where it has continued merely because it is an establishment. Assistance has, indeed, been given to it by our own society, for promoting Christian knowledge; and some attempts have been made among the North American savages by the society for propagating the Gospel in foreign parts. But these efforts, however laudable, have had no

very extensive consequences; and Protestantism *has rather attempted than effected the work of conversion.*"

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Every tyro in history knows that the Protestant Reformation spread with rapidity as long as princes obtained the spoils of the church by becoming Protestants; but that from the moment a treaty was concluded for preventing princes from seizing church lands and tithes on becoming Protestants, the conversions to Protestantism instantly ceased, as if by miracle.—*Morning Chronicle.*

RELIGIOUS INTELLIGENCE.

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Wisconsin Territory.—The Rev. S. Mazzuchelli, of the order of St. Dominic, has purchased the delightful residence of Gen. G. W. Jones, known as the Sinsinnawa Mound, with eight hundred acres of land attached thereto. This mound is situate in the southwestern corner of the territory, Grant county, within a few miles from the important towns of Galena and Dubuque, and is intended for a college for the education of youth.

Louisiana.—We learn from the *Propagateur Catholique* that subscription lists have been opened in all the parishes of this State for the purpose of erecting a suitable house for the Novitiate of the Sisters of Charity, commonly called, of Emmitsburg community. Great expenses and various difficulties in travelling will be avoided, it is hoped, by this western institution. In the Session of 1844, the Legislature of Louisiana has authorized the church-wardens of Donaldsonville to select a tract of land, well situated, and to cede it to the Sisters of Charity, for the purpose above mentioned.

The "*Catholic Sentinel*" is the title of a new weekly publication which has just appeared in New Orleans, under the direction of the Rev. J. J. Mullon. We wish it all success.

Kentucky.—On Friday the 18th of October, the Rt. Rev. Bishop Flaget held an ordination in the former Cathedral of St. Joseph, Bardstown, when he conferred subdeacon's order, on Messrs. Theodore Himann, and Francis Lawler. Mr. Himann had received the minor orders on the preceding Friday. These gentleman are prefects in St. Joseph's College.

Cincinnati.—St. Mary's church, Cincinnati, was the scene of a very interesting and edifying ceremony on Sunday the 20th of October. During a visit to Rome, Rev. Mr. Hammer obtained for this church the body of the holy Martyr, St. Marturus (Nom. propr.) The Bishop having had the case containing the sacred treasure opened on Saturday last, observing on the occasion

the requirements of the holy Council of Trent (Sess. XXV.) authorized the exhibition of the blessed remains of the martyr to the veneration of the faithful. There could not have been fewer than from three to four thousand persons present on the occasion. After Solemn Pontifical Vespers, at which the Bishop was assisted by Rev. Messrs J. F. Wood and A. Tusch, as deacon and subdeacon, the Rev. Messrs. Ferneding and Hammer, arranged a procession of the youth of the church schools, to the number of five or six hundred, bearing in their hands lighted tapers, and followed by the holy relics, surrounded by the clergy. While the procession was arranging through the church, the children, in two choirs, one of boys and the other of girls, chaunted the Litany of the Saints. After the procession, Benediction of the Most Holy Sacrament was given by the Bishop, and the congregation sang the "*Te Deum*" as with one voice of faith, gratitude and piety. For these sentiments they had been prepared by an eloquent discourse delivered by Rev. Mr. Hammer, in which was set forth, explained and vindicated the respect paid by Catholics to the relics of the saints and the sanction afforded in holy writ, especially 4 Kings xiii. 21, and Acts xix. 11, 12.—*Cath. Telegraph.*

Baltimore.—On the 22d of November the corner stone of a new Catholic church, near Elkridge Landing, was laid, under the invocation of St. Augustine. The Most Rev. Archbishop not being able to attend, the Rev. B. S. Piot, of Ellicott's Mills, conducted the ceremony in a most interesting and impressive manner.—*U. S. Cath. Mag.*

Philadelphia.—The chapel of Our Lady, under the title of Mother of Consolation, erected on the site formerly occupied by the school and parsonage house of St. Augustine's was opened on the 27th of October for divine service. The attendance was large, and the amount of collection, added to the proceeds of admission tickets, nearly five hundred dollars. High Mass was celebrated by the Rev. Mr. Gartland, of the Cathedral, and an eloquent sermon preached by Dr. Ryder, President of Georgetown College.

The moral of this beautiful discourse was the inculcation of a spirit of Christian meekness and forgiveness of injuries: the exemplification of these noblest of Christian virtues presented by the Catholics of Philadelphia when enduring the outrages of May and July, was exhibited by the eloquent speaker in language that thrilled the heart of every hearer and would have melted the obduracy of the persecutor himself.

New York.—Many new churches have lately been commenced or completed in this State. Fort Covington, Chautaugen, Watertown, Hoboken, Goshen are among the number. The Rev. Dr. Baily, formerly minister of the Protestant Episcopal church at Harlem, N. Y., now a Catholic priest, has been appointed Professor in the College of Rose-Hill, N. Y.

Boston.—According to the *Boston Pilot*, O. A. Brownson, Esq., editor of *Brownson's Quarterly Review*, received the Sacraments of Baptism and Confirmation, at the hands of the Rt. Rev. Dr. Fitzpatrick, in the Cathedral of the

Holy Cross. on the 20th of October. On the same evening D. C. Johnson, Esq., and a Mr. Briggs were also received into the fold of the One Shepherd.

South America.—*Chili.*—The Rev. Father Short, who has been for many years a zealous Sandwich Island missionary, has succeeded in obtaining from the Chili Government a grant of land for a new colony. A number of Irish emigrants, who left New South Wales in January last for South America, are to be the first colonists.

Italy.—*Rome.*—On the 9th of September, Father Louis de Begnaja was elected Superior-General of the order of Capuchins. The political annual for the Roman States has just been published. It contains the following facts:—On the 18th September, the Pope will have accomplished his 79th year. He has occupied the Holy See since the 2d of February, 1831. The sacred college consists of 60 cardinals, 6 of whom are cardinal-bishops, 44 cardinal-priests, and 10 cardinal-deacons. There are still living two cardinals, created by Pius VII., Oppizani and Riario Sforza, and seven by Leo XII. The 51 remaining were appointed by the present Pope. Cardinal Tadini, the oldest cardinal, is 85 years of age, and the youngest, Cardinal Schwartzenberg, 35. At the close of 1843, Rome possessed a population of 170,700 inhabitants. exclusive of the Israelites.

A late number of the *London Times* states that several new cardinals were shortly to be appointed by the Pope, and that the Archbishop of Cologne, who had been received with the greatest distinction by his Holiness, would be in the number. There are now throughout the world, 147 Catholic archbishops, 584 bishops, 71 vicars-apostolical, nine prefects, three apostolicals, and 3267 missionaries. The number of faithful may amount to 200,000,000.

England.—*Liverpool.*—We borrow from the *London Tablet*, the following most consoling intelligence about the progress of our holy Religion in this great commercial depot:—The progress of Catholicity in this town must be as satisfactory as its most zealous friends could wish. It is not long since a new chapel and schools were opened in a temporary building in Blundell-street. The new church of St. Mary's is now in rapid progress, and school-rooms in connection therewith have been purchased in the neighbourhood. The new building for the female Catholic orphans is all but completed, and now it is gratifying to find that "All Saints' Church," situated in Grosvenor-street, has been purchased for 3,000*l.*, and will speedily be converted into a Catholic church. It is somewhat singular that for some time the pulpit of this place of worship has been occupied by ministers of the State religion, noted for their hatred of Catholicity, and who have poured forth their invectives against the Church of Rome and all who profess its religion. In fact, if our memory fail not, this was the church in which a series of "No Popery" lectures was delivered in this town by that party who have been significantly called "The Irish brigade." The new Catholic church will be solemnly dedicated by the *Vicar Apostolic* of Lancashire on All Saints' Day, the 1st of November next.

GERMANY.—*Rhenish Prussia.—Exposition of the Sacred Robe, at Treves.*—The ancient Roman city of Treves, the city of martyrs by pre-eminence, contains by the gift of St. Helena, the robe worn by our Divine Redeemer on his way to Calvary, and for which the soldiers cast lots. In 1810 this relic was visited by 250,000 pilgrims; and it has recently been again exposed to the veneration of the faithful, at the instance of Mgr. Arnoldi, the new and holy Bishop of Treves. As in 1810, thousands of faithful Christians have flocked from all parts to venerate this sacred relic: they have approached it with order and recollection, with an earnestness and a piety unknown since the middle ages; as if to protest against the coldness of modern philosophy, which has declared that Catholicism is in the agony of death, and will soon cease to exist. All that can be said of that consoling and imposing spectacle, must fall immeasurably short of the reality. The pilgrims increased in numbers daily, and it is estimated that no fewer than two millions of persons have visited the holy robe on the late occasion. Be it remembered, however, that this ceremonial involves no question of duty imposed by the laws of God, or of his Church, but is only a simple expression of piety, that belief in the authenticity of the relic being no article of faith. Treves contains a population of about 15,000 souls; 30,000 strangers arrived daily, and yet neither disorder nor inconvenience resulted from it. No Prussian troops, no municipal guard were required to preserve the public tranquility: it was maintained solely by three or four persons chosen daily in rotation from among the citizens themselves. And why is this? Because, unlike revolutionary France, its ancient institutions are respected, and their moral influence is still felt, and acknowledged. . . . Three hundred prisoners, having expressed a desire to visit the relic, were permitted to do so, attended by their gaolers. Their deportment was most respectful; and discovered evident signs of repentance. Religion alone possesses the secret of touching the heart: It excludes none from its solemnities, but proffers its consolations to all mankind.—*Univers*, from the *Gazette de Mentz.*

The enthusiasm of the pilgrims visiting the relic of the sacred Robe at Treves is described as equalling in fervour and extent any thing in the middle ages; at the same time, says the *Gazette de Mentz*, that it is enlightened by centuries of controversy, and of struggles from which religious truth has come forth triumphant. The people go in bodies of many thousands, "dragging," as it is expressed, "their priests with them," and have already gone from the surrounding dioceses of Germany, and from many beyond the Rhine. A procession of five thousand pilgrims from Limbourg halted at Coblentz on the evening of the 19th inst., on their way to Treves. The coadjutor Bishop of Cologne walking at the head of his clergy and of an immense procession, was also on his way to Treves; and processions were expected there from Wertzeburg and Amsterdam. The Protestants, who in the beginning looked with *discontent on that magnificent* Catholic solemnity, are now drawing themselves

into a feeling of respect for the Holy Robe, which was far from being anticipated. Several of them have gone piously to visit the relic, and to touch it with various precious objects. Among the rest, the functionaries of the regency of Treves, and the superior president of the Circle of Coblentz, with all the family of the latter, although Protestants, have gone to kneel before the holy relic; and the Catholic pilgrims coming from distant places are now hospitably received by the Protestants residing on the way.—*L' Ami de la Religion.*

From a Correspondent—You have, of course, heard of the wonderful doings at Treves during the exposition of the Holy Tunick (La sainte tunique.) The veneration shown to this most holy relic is a thing prodigious in the days in which we live. The thousands and thousands of people, which daily throng the cathedral from all parts of Germany, including I am told both Protestants and even Jews, are incalculable, being estimated at 30,000 daily. The niece of Mgr. Droste the celebrted Archbishop of Cologne, who was paralysed in all her members, was carried into the presence of the relic, and instantaneously healed. I had the fact from a German physician of very high standing who was present, and who is moreover a *Protestant.* A wonderful revolution appears to have been operated in his mind, for he writes to a friend of mine—"I cannot explain to you the ineffable consolation which I felt at the sight of the holy relic; and, my friend, there is but one *real joy*—that of being with Jesus!" The venerable Bishop of Treves told another friend of mine that ever since the relic has been exposed, he has been in a sort of "*enivrement, impossible a expliquer.*" The person who related this latter circumstance to me is a German of high rank, a convert. He is certainly rather a *highflier*, but he maintains that the moment you enter Treves, *you feel that you are in an extraordinary atmosphere.* Be that as it may, Almighty God is constantly glorifying his holy spouse, the Church.

OBITUARY.

Died, in St. Charles Mo., on the 1st November, of inflammatory bilious fever, in the 38th year of his age Rev. Cornelius Henry Walters, Missionary Priest of the Society of Jesus.

Fr. Walters was born of pious and respectable Catholic parents in a small village between Cleves and Nimwegen, on the frontier line that separates Holland from the Prussian Dominions. When he had reached his fourteenth year, his parents, sent him and his twin-brother to the Province of North Brabant, *with a view to* exempt them from the militia service of Prussia, and at the

same time to give them a Catholic education. They were received by the Vicar Apostolic of Grave, who, after having, instructed them in the first rudiments of the Latin tongue, sent them to the Catholic College near Bois le duc. In 1825, William of Orange, king of the Netherlands, having suppressed the Catholic Colleges they were with about one hundred and forty of their fellow-students driven from this Institution, and compelled to seek an asylum at the abode of their former Tutor, who sometime after, entrusted them to the care of a worthy Ecclesiastic of his Vicariate, under whose directions they studied Philosophy, and began a course of moral and dogmatic Theology. When in 1829, king William, fearing an outbreak in the southern Provinces of his dominions in consequence of his multiplied vexations of the Catholics, permitted the Colleges and Seminaries to be re-opened, the two brothers entered the Episcopal Seminary of Bois le duc, whence they were after the completion of their Theological studies, sent to Munster in Westphalia to receive ordination from the Bishop of that city. Soon after his ordination, Fr. Walters began to think of leaving Holland to devote himself to the Catholic Missions of North America. In 1833 he took leave of his parents and tore himself from his twin-brother, from whom he had never yet been separated, and to whom he bore so striking a resemblance, that even the parents could scarcely distinguish one from the other. He embarked at Antwerp and on Christmas day arrived in New York, whence he repaired to Georgetown D. C., where he was admitted to the Noviciate of the Society of Jesus. Five months after he was with three of his company sent to Missouri, after the termination of his Noviciate he was appointed to visit the German stations on the borders of the Missouri, and was soon after charged with the German Missions of St. Charles, Darden, and and the vicinity, which he attended till the time of his death. He was a zealons and active Missionary and as he exercised the functions of the sacred ministry not only in German, but also in French and English, his loss will be severely felt by the Catholics of St. Charles county. After a severe illness contracted in his missionary excursions, he departed this life, having received all the consolations of our holy religion.

On 25th of October, at the residence of the Bishop of New-Orleans, the Rev. C. Lunel, who arrived in this diocese in 1841, a sub-deacon from the diocese of Lyons in France. He completed his studies in the diocesan seminary, and was ordained Priest by the Rt. Rev. Anthony Blanc. The deceased was justly entitled to the respect and esteem of all who knew him; his manners were mild, gentle and conciliating; his piety edifying and constant, and his zeal ardent and unremitting. His career, in the service of his Divine Master, was short, but brilliant; and we may add, that it has pleased the Almighty to extinguish a beautiful light in the sanctuary of the Church in New Orleans.

On the 13th of November, at Georgetown College D. C., the Very Rev. *Adolphus Louis de Barth*, in the 80th year of his age and 54th of his Priest-

hood. Born at Munster in the province of the Upper Rhine on the 1st of Nov. 1764, he early learned the value of virtue from the example as well as the instructions of his pious parents, the Count de Barth, and Maria Louisa de Rohmer, both distinguished as much for their sedulous attention to their religious duties, as by their station in society. After completing the usual course of Academic studies in the College of Premonstratenses of Bellay in the Bishopric Porentrui, he retired to the Theological Seminary of Strasburg. He had scarcely been ordained Priest, when in 1790 he was forced by the harpies of the Revolution to seek again the protection of his paternal home. He determined then to follow his Brother who had emigrated to the United States, and was welcomed as a seasonable auxiliary by the Venerable Archbishop Carroll, who soon discovered the treasure that providence had thus sent him. By his authority he went as missionary to the lower counties of Maryland, whence after some time he was removed to Bohemia in Cecil co., on the Eastern shore in the same state, from which place he went to Lancaster, Penn. His worth and abilities in the discharge of these missionary duties soon pointed him out as capable of fulfilling those of a higher and holier character. At the death of the Rt. Rev. Dr. Egan, Bishop of Philadelphia, he was appointed Vicar General of the Diocess and administered it in such a manner as showed he was worthy to succeed him. But he sought not for honours, and having twice declined and once sent back the bulls of his appointment, he gladly resigned his high place to the Rt. Rev. Dr. Conwell and retired to Conewago, again to undergo the laborious trials of a country missionary. In 1828 he was called to the charge of St. John's Baltimore. He remained in Baltimore until 1838, when by reason of his advanced age and infirmities contracted by a long and toilsome ministry, he felt himself unequal to the discharge of the numerous duties, that were necessary for the care of a large and increasing congregation. He retired therefore to Georgetown College, that by a more exclusive attention to devotional exercises he might render himself more fit to appear before that God, who is to judge justice itself. And well did he prepare himself for this judgment. Daily, as long as his health permitted, he offered up the holy sacrifice and when his weakness no longer allowed him this consolation, he received the Holy of Holies at the hand of one of the Fathers appointed to assist him. This happiness he enjoyed until the day before his peaceful death.

His Eminence, Cardinal Sylvester Belli, Bishop of Iesi, born at Anagni in 1781, and raised to the Cardinalate on the 12th of July 1841, died of Apoplexy in his See on the 9th of September last. His life was distinguished by the virtues becoming his high station.—*R. I. P.*

THE

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AND

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From the Dublin Review.

VENERATION OF THE SAINTS IN THE EARLY CHURCH.

Primitive Christian Worship: or the evidence of Holy Scripture and the Church concerning the Invocation of Saints and Angels, and the Blessed Virgin Mary. By the Rev. J. Endell Tyler, B. D.

As the Catholic doctrine respecting the Blessed Virgin and the Saints has recently occupied so much of the public attention, and as so much is still being written on that subject, in connexion with the remains of Chrtstian antiquity, t will not be thought amiss if we devote a few more pages to the additional llustration of the important question: "How far was the present Catholic doctrine on the Blessed Virgin and the Saints developed in those early ages of he Church, to which Anglican controversialists appeal so confidently?"

And in examining this question we have two classes of Anglican divines in view.

The more advanced of the Oxford party are now fully prepared to do justice to the orthodoxy of doctrines and practices once so censurable in their eyes; but they still seem to speak of them as *mediæval*, thus implying their non-existence, or at least their very partial developement in the times of St. Chrysostom or St. Augustine. The less advanced of the party—under which expression we include recent converts from evangelicalism, or high-and-dry orthodoxy; and again, that large and highly respectable body of individuals who talk a great deal, write a great deal, read all the arguments on *one* side of the question, and *think* as little as mere physical necessity will compel them—this section of the movement party are as loud and vociferous as ever in denying both the orthodoxy and antiquity of the Catholic belief and practice.

Now we really must put it to the common-sense of mankind, to decide what right the latter class of individuals have to any opinion on the question as to what is *not* contained in the fathers. Any one who has read even a page of the fathers is entitled to say, "Such or such a doctrine is contained there"; but

it surely stands to reason, that none but a person of the most extensive patristic knowledge, such as is not possessed by any one of the scribblers we allude to, has the least right in the world to say, "Such a doctrine is found nowhere in antiquity."* The utmost indeed that any one but a professed student is entitled to say is, that the writings of the fathers contain propositions apparently inconsistent with Catholic theology. But here again another element comes in, which is perpetually lost sight of by Anglican controversialists; namely, that even for this judgment a considerable knowledge of Catholic theology, whether dogmatic, moral, or ascetic, as also of the history and philosopy of Catholic theology, is absolutely indispensable. Day after day we meet with Anglican quotations from the fathers, as decisive on the controverted subject, to which parallel and equivalent citations might be furnished from the pages of Bellarmine, Petavius, Bossuet, or Fenelon. If we had the time or inclination for it, it would be easy for us to select most orthodox passages, from the writings of our most approved theologians, as decisively in favour of the Anglican side of the controversy, and to Anglican eyes as inconsistent with the Catholic belief, as any of their citations from the fathers. For, in fact, the great difficulty of all theology, moral as well as dogmatic, Protestant as well as Catholic, consists in reconciling apparent contradictions; every heresy being a strong, but partial, and therefore incorrect, view of one or more truths, which it pronounces inconsistent with other parts of the Catholic system. The most cursory glance at any heresy, ancient or modern, will show this. Such texts, for instance, as "My Father is greater than I," are to the Arian infinitely more inconsistent with the Catholic faith than any of Mr. Palmer's or Mr. Tyler's quotations from the fathers are against the worship of the saints. To a Calvinist, again, St. Paul's strong language on justification by faith, is utterly inconsistent with the doctrine of baptismal regeneration. Yet Catholics know how beautifully the two doctrines harmonize together.

An additional reason why persons should not be so ready to declare an isolated quotation, or set of quotations, from the fathers, inconsistent with Catholic doctrine, is the very great presumption there is of their not having adequately realized the sentiments of their authors. To confine ourselves rigidly to the object-matter before us, we shall instance the use made by Protestant controversialists of St. Augustine's assertion, that the dead are of themselves unconscious of what is done upon earth. "Defuncti per naturam propriam vivorum rebus interesse non possunt."† This is a sentiment (and it occurs re-

* This has been ably pointed out by a writer in the "British Critic," No. 64, p. 410.—We must, however, dissent from what the respected writer says about the right of Bishop Bull to his very unfavourable opinion as to the views and habits prevalent in the Middle Ages. We fully concede to Bishop Bull a right to speak about those matters to which he had given so much attention, but he might have carefully sifted every passage in the fathers relating to the Incarnation, or the Holy Trinity, without stumbling on those portions relating to the saints. Indeed is it not certain that the gazing intently on one particular thing is *calculated to blind* the sight to all surrounding objects, except in the case of very *philosophical minds?*

† *S. Augustin, De* Cura pro Mortuis, tom. vi p. 528.

peatedly, in different forms, in St. Augustine's writings) which is constantly taken by Protestant writers as a proof that the saints in heaven (according to St. Augustine) cannot hear our prayers, and therefore are not to be invoked. Now of course it would be a sufficient reply to this objection to quote the following from Bossuet's *Exposition of the Doctrine of the Catholic Church.*

"*No Catholic ever thought that the saints of themselves knew our wants, or even the desires on account of which we secretly address prayers to them.* The Church thinks it sufficient to teach, with all antiquity, that these prayers are very profitable to those who use them, whether it be that the saints learn them by the ministration or intercourse of angels. . . . . or that God Himself reveals to them our desires; or that He lays open to them the secret, in His infinite essence, where all truth is contained."

But, as his explanation of the difficulty might appear forced and unnatural, we prefer consulting St. Augustine himself as to his real opinion. And this we learn from the very work from which the apparent difficulty in question is quoted. There we find that St. Augustine propounds the very doctrine just laid down by Bossuet, and anticipates his explanation in very nearly the same words:—

"Fatendum est, nescire quidem mortuos quid hic agatur, sed dum hic agitur: postea vero audire ab eis, qui hinc ad eos moriendo pergunt; non quidem omnia, sed quæ sinuntur indicare, qui sinuntur etiam ista meminisse; et quæ illos, quibus hæc indicant oportet audire. *Possunt et ab Angelis, qui rebus quæ aguntur hic præsto sunt, audire aliquid mortui, quod unumquemque illorum audire debere judicat cui cuncta subjecta sunt. . . . . Hinc et illa solvitur questio* QUOMODO MARTYRES IPSIS BENEFICIIS QUÆ DANTUR ORANTIBUS INDICANT SE INTERESSE REBUS HUMANIS, si nesciunt mortui quid agant vivi."

And he concludes the paragraph by declaring that it is *through the divine power* that martyrs have a knowledge of human affairs:—

"Ideo potius intelligendum est, quod *per divinam potentiam* martyres vivorum rebus intersunt, quoniam defuncti *per naturam propriam* vivorum rebus interesse non possunt."

So that, in fact, the sentence quoted by Protestant controversialists, in support of their cause, is after all but a mutilated portion of a passage containing the very doctrine which they deny, and against which they are arguing. The paragraph immediately following is equally strong. St. Augustine there acknowledges his inability to explain *how* the martyrs assist their suppliants, but declares in the most positive manner that they do this, whether by the ministration of angels or by other means. And a little farther on he says, that the advantage of being buired near the sepulchres of the martyrs is derived from the warmth of the prayers offered for those commended to the *patronage* of the martyrs.

This instance may serve to show conscientious people how extremely careful they should be in dogmatically pronouncing propositions to be inconsistent with the doctrines of the holy fathers.

A still more remarkable instance occurred during the late controversies. The zealous Mr. Palmer, in his fifth letter to Dr. Wiseman, quoted a passage from St. Irenæus, which certainly seemed to condemn the invocation of angels. On looking at the passage, however, in the original, we found that by "invocationes angelicæ," St. Irenæus was really speaking of invocations of devils.

With reference to that class of Anglican divines whose opinions were lately represented by the *British Critic*, and kindred publications, we would be understood to oppose their view of the matter in no other than a friendly spirit; knowing, as we do, of its being adopted from no hostile or controversial feelings against our holy faith.

But while it would be ungracious in us not to express our satisfaction at the readiness manifested in that quarter to solve an apparent difficulty by the principle of developement, the abundant evidence we have, in authentic documents, of the belief and practice of the early Church, will not allow us to look upon their view as otherwise than historically incorrect. We are of course not denying that the Catholic doctrine on the Blessed Virgin and the saints has undergone some developement since the time, *e. g.*, of the Council of Ephesus; but this developement, we will venture to say, is not by any means so material as is generally supposed. Particular practices indeed have constantly varied, according to the different phases of the intellectual character of mankind during the succession of centuries, but the doctrine of the tenth century was not *stronger* than that of the fifth, nor will a person who is scandalized at the practices encouraged by St. Bernard, be more edified at those which the Church approved in the days of Theodoret, or Augustine, or Basil.

The great mistake Anglican controversialists are constantly guilty of in arguing against us from the silence of the fathers, is their searching into books where it is unreasonable to look for statements of the controverted doctrine. "I have read twenty works of different fathers," exclaims a fussy personage, "and have not yet stumbled on a single invocation. How then am I to believe that invocation of saints was common in the time of these writers?" Now condescend to reason for a moment, good friend! and first of all let us ask what connexion has the invocation of saints with the object-matter of the works you have been reading? If the work was written by an anti-Nicene father, it was in all probability an apology for Christianity against Paganism. Is this a place to look for invocation of saints? Do Catholic writers now-a-days invoke the saints in their vindications of Christianity against infidels? Or perhaps it was a catechetical work addressed to neophytes, teaching them no more than was required for the formal profession of Christianity, on being admitted to the holy mysteries. This is not the place either where the writer, had he invoked the saints, would naturally have introduced the subject. Or it may have been a commentary on the Gospels and Epistles; yet here we have no more right to expect invocations than we have to look for them in similar works by Catholics of the present day, and where we are not likely to find them.

In short it is ridiculous to suppose, as controversialists must tacitly do,* that all the opinions of a given father are contained in his extant writings, or to *expect* his testimony to any doctrine except that about which his works are conversant. Testimonies to other doctrines (and those exclusively "Popish") are indeed to be found in every work of the fathers, but these occur only *obiter*, and are more than any one has a right to *expect*.

Now there *are* writings of the fathers wherein the doctrine of the early Church respecting the Blessed Virgin and the saints may legitimately be looked for. For many of the sermons are extant which were preached on their festivals, and in these the amplest account is given of the manner in which the Christians of those days expressed their feelings of devotion towards them. We do not mean that every one of these sermons contains the whole Catholic doctrine on the subject, any more than similar sermons of the present day would do, but that every father who has transmitted to us any writings of this kind, is as full and complete in his testimony as we could possibly wish. Nor are the fathers we allude to few in number, or unimportant in value, for among them we reckon St. Basil the Great, St. Gregory Nazianzen, St. Gregory Nyssen, St. Ephrem, St. Asterius of Amasea, St. John Chrysostom, St. Augustin, St. Valerian of Cemele, St. Hilary of Arles, St. Eucherius of Lyons, St. Victricius of Rouen, St. Gaudentius of Brixia, St. Peter Chrysologus, and St. Maximus of Turin; all of them persons of the greatest note in their own day. St. Ambrose, St. Epiphanius, and St. Jerome, are additional witnesses, on account of the heresies they had to oppose. For the same reason we refer to the ecclesiastical writers who lived in the times of the Nestorian controversy, and whose writings may therefore be taken as samples of the teaching of the Catholic Church with reference to the Blessed Virgin, in opposition to the heretics of that day. Such are St. Proclus of Constantinople, St. Cyril of Alexandria, St. Basil of Seleucia, and Chrysippus of Jerusalem. Again, B. Theodoret, St. Eucherius of Lyons, Rufinus, St. Sulpicius Severus, St. Gregory of Tours, and many others, have written works bearing directly on the Saints. St. Prudentius, St. Damasus, St. Paulinus of Nola, and St. Venantius Fortunatus have written hymns in their honour.

Surely here we have abundant materials for discovering the belief and practice of the early Church. It is plain, that a close investigation into the opinions of all the authors just enumerated would fill a large volume, and that consequently any thing at all approximating to it is entirely out of question just now. We must content ourselves, then, with putting before our readers a few broad and striking facts, leaving them to judge how much truth there is in the assertion, that Anglicanism is a faithful copy of Christian antiquity, and Catholicism a novelty of later times.

* For if they do not, we should like to know what was the MAJOR premiss of the common argument, "No invocation is found in Tertullian's writings, therefore the invocation of *saints was unknown in his time.*" It is true that the SYLLOGISMUS TRUNCATUS is a favourite form of argument, particularly of our amiable friend, Mr. Palmer of Worcester College.

It is not, we presume, a usual thing for Anglicans to consider themselves under the especial patronage or protection of a saint; indeed we know that their controversialists accuse us of idolatry and superstition for doing so ourselves; and they quote our bishops and saints to show that idolatry and superstition are authoritatively encouraged among us.

Now it so hapens that, in the days of St. Asterius, the mariners of the Black Sea, and those of the Adriatic and Ægean, were "superstitious" enough to look upon St. Phocas as their patron; and, accordingly, instead of spending their leisure hours like our "Anglo-Catholic" British tars, in drinking, swearing, and singing obscene songs, the name of the blessed martyr was constantly on their lips, and the toils of navigation were alleviated by their hymns in his honour.* We have a sermon of St. Asterius, preached in the church of St. Phocas, on the festival of that saint. Had St. Asterius been an "Anglo-Catholic," he could not have had a better opportunity of denouncing before the assembled multitude the practices which they so much delighted in. Instead of this, however, he delivered a sermon, in which their devotion† to the saint was treated with the most unqualified approbation; nor did it ever occur to the holy father that "any peril of idolatry" could be involved in what the Church of God allowed.

The sermon of St. Asterius *On the Holy Martyrs*, is equally valuable, both as an expression of his own feelings, and as bearing witness to the practice of the Catholic Church in his day. This sermon is one which would astonish no one if preached to-morrow at Rome or Naples; and Dr. Hook, after hearing it, would come back to England, declaring that the practical corruptions of Romanism on the Continent are not to be endured. But who can for a moment imagine an Anglican bishop declaring to a crowded congregation at St. Paul's that the Church is protected by the Saints, as a city is guarded by armed men, and that in all troubles and afflictions of soul, Christians should fly to their tombs to beg their intercession? Or who ever heard an Anglican bishop thus describe the practice of devout members of his Church?

"Thus fathers or mothers will take a sick child in their arms, neglecting medicine and physicians, and fly to an assistance unknown to art; and coming to one of the martyrs, will prefer their prayer to the Lord through him—thus addressing their mediator: 'Thou, who has suffered for Christ, intercede for this suffering and disease. Thou, who hast power‡ with God, use thy intercession for thy fellow-servants. For although thou hast left this life, at least

* Homil. in S. Phocam; S. Asterii Amaseæ aliorumque plurium opusc. p. 180. Ed. Combefis.

† This expression, though to Anglican ears most Papistical, is strictly in accordance with patristic authority. Thus, St. Maximus of Turin, "Quidquid erga electos Dei devotionis impendimus, Deo totum qui electos suos sanctificat, exhibemus."—Galland. Bibl. Patrum, tom. ix. p. 382.

‡ *Parrhesia*, freedom of speech; the term constantly employed by the Greek fathers to *express the power of* the intercession of the saints.

hou knowest the sufferings of humanity. Thou, too, hast invoked the martyrs, before thou wast a martyr. Seeking thou hast then received; now that hou hast, bestow upon us. *By thy blood may we be healed, as the world is by hat of Christ.*' Another, about to be married, invokes the blessings of the martyrs on his nuptial chamber. No one undertaking a voyage sets sail before he has invoked the Lord of the sea through the martyrs."

There were those, it is true, in those days, who thought the Catholic practice a sad superstition, and who, like Bishop Newton and Stanley Faber, reminded the Catholics that the saints were after all but dead men, and ought not to be worshipped. But these were pagans and heretics. St. Asterius replies to them just as a Catholic bishop would do now. He declares that divine worship is not given to Saints, but that they are honoured as our patrons near God:—

"For as our prayers are not sufficient to propitiate God in a time of necessity and distress, we fly for succour to those of our fellow-servants who are beloved of God, that they by their own merits may remedy our delinquencies. What fault then, is there, if we desire to please God by honouring the martyrs? What harm if we fly for succour to them as our patrons?"*

And the holy bishop concludes his sermon in the following truly "popish" manner:—

"Let us then pray to God, but let us also invoke the martyrs, that they would obtain from our common Lord, that the spirit of repentance may be granted to those who are captive to heretical pravity, that all dissensions being destroyed, we may join together in fraternal unity, in Christ Jesus our Lord, to whom be glory throughout all ages."†

We are fully prepared to produce, from our own divines, parallel passages to those cited against us by Protestant controversialists; will they, on the other hand, produce passages from any writer of their own communion, equivalent to those we have just quoted? We cannot conceive a fairer mode of trying which party may rightly claim to be the true representatives of Catholic antiquity.

Such then was the doctrine taught in the Churches of the East. St. Eucherius, one of the most learned, holy, and illustrious of the Western fathers, preached the same doctrine without censure at Lyons.

In many of his writings he sets forth most distinctly both the duty of paying especial honour to Saints of our own country or city, as our rightful patrons, and the advantage resulting from so doing. Thus, in his sermon on SS. Epipodius and Alexander,—

"The worship of native martyrs and the honour of our especial patrons both inspire peculiar joy, and require a particular devotion. For if it be our duty so diligently to honour foreign triumphs, as by our service to render our

* *Ib. p. 192.* † P. 208.

own what in place is distant, how much more earnestly should we not exhibit our fervent love and service on the festival of those to whom religion, the Church, and the country owe manifold devotion, honour, and affection.* For as we are their kindsmen by birth, by means of one parent, so let us vindicate the privilege of duty and grace towards them, that we may deserve to enjoy citizenship with them in heaven, whose fellow-citizens we rejoice in being upon earth. . . . . And doubtless more dear and grateful will it be to the blessed martyrs if they be worshipped with fervent affection where they suffered their bitter passion; if there the sacrifice of prayer be offered to them where they fell a sacrifice to God; if there posterity offer vows to them where savage cruelty shed their blood."†

The devotion of St. Paulinus of Nola to St. Felix, whom he everywhere calls his patron, both in prose and verse, must be well known to our readers. But the extent to which he carried this devotion, and the multitude of writings which he consecrated to this subject, can only be known to those who are at all familiar with his works. We must content ourselves here with referring to two of his poems. In the former of these,‡ written in Spain, he prays to St. Felix to listen to his "servants," and to assist him to arrive safely at Nola, there to celebrate his festival. He entreats the saint to smooth the ocean, to quiet the winds, and remove all obstacles from the path of his servants. In the next poem he renders thanks to St. Felix for having heard his prayers, and describes the confidence which he felt under his protection when braving the perils of the sea.§ And he apostrophises Nola as happy under the celestial patronage of St. Felix.‖ The poem terminates with a sentiment which, when applied by the present sovereign pontiff (after St. Bernarnd) to our Blessed Lady, called forth Mr. Palmer's indignant criticism:

"In te compositæ mihi fixa sit anchora vitæ."

The poems of St. Damasus and St. Prudentius are full of similar senti-

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* "Quibus multiplicem debet religio devotionem, ecclesia honorem, patria charitatem."

† Bibl. Man. Patrum, tom. vi. p. 669. See also the sermon on St. Blandina, p. 632, where the same doctrine is laid down, and where he speaks of the relics of St. Blandina as "adorandas reliquias." St. Eucherius will be quoted to the same purpose a few pages farther on in this article.

‡ S. Paulini Nolens, p. 377. Ed. Verona.

"O pater, O Domine, indignis licet annue servis.
* * * *
Pande vias ficiles: et si properantibus ad te
Invidus hostis obest, objecta repagula pelle
Fortior adversis, et amicos provehe cursus.

§ "Novisti; nam te mihi semper ubique propinquum
Inter dura viæ, vitæque incerta, vocavi.
Et maria intravi duce te, quia cura pericli
Cessit amore tui, nec te sine: nam tua sensi
Præsidia, in Domino superans maris aspera Christo.
Semper eo et terris te propter tutus et undis."

‖ "O felix felice tuo tibi præsule Nola!
Inclita cive sacro, cælesti firma patrono."

ments.* And if it be objected that poetical language is hardly fair evidence of the writer's belief, we must here beg, in the first place, to distinguish between saints like St. Paulinus or St Prudentius, and writers of the present day, who address verses to Apollo or Venus with as much unction, as if they actually believed in the existence of those deities. For professedly sacred poetry has always, and most justly, been taken as the test of a person's religious feeling. No one has ever considered it an injustice to such persons as Watts, Wesley, or Montgomery; or, again, to the writers of the *Christian Year*, the *Lyra Apostolica*, or the *Cathedral*, to quote from their poems as illustrative of the creed of their authors. And, in the next place, if it be supposed that the imaginations of St. Damasus or St. Paulinus got the better of their understandings, let the philosophical reader abstract all the poetry, and see if he can possibly get at any Anglican sense out of such passages as we have quoted in our notes.

Now as a contrast to the doctrine taught by the fathers we have quoted, and shall have to quote as we proceed in this article, we would refer to the Homilies of the Church of England,—a more authoritative exposition of Anglican doctrine, as all must allow, than either the Oxford Tracts or Mr. Palmer's writings. In the "Second Part of the Sermon concerning Prayer," the invocation of saints is most distinctly prohibited, on the express ground that the Saints are "not able to help us." And the mere "desiring help at their hands," is represented as a treason against the majesty of Heaven.† "Yet thou wilt object there that the Saints in heaven do pray for us, and that their prayer proceedeth of an earnest charity, that they have towards their brethren on earth. Whereto it may be well answered, first, that no man knoweth whether they do pray for us or no."‡

What a wretched mockery it is, to compare the Protestantism of the miserable apostates of the Reformation to the faith of those primitive witnesses for Christ, who boldly declared before pagan tribunals that they hoped for salvation through the intercession of all the saints!§

It is considered‖ a grevious superstition to suppose that miracles may be wrought by Saints through their relics; and the authorities of our Church are fiercely reprimanded for allowing their flocks to remain under this "delusion."

Then what are we to think of the fathers who unanimously agree in encouraging this opinion? Mr. Palmer somewhere¶ tells us that the veneration

* St. Damasus thus addresses St. Felix (Opera, p. 230):—

"Quid ad te solicite venientibus omnia præstas
Nec aliquem poteris tristem repedare viantem.
Te duce servatus, mortis quod vincula rupi,
Versibus his Damasus supplex tibi vota rependo."

† Homilies, pp. 296-301. Ed. Oxford University Press: 1832. ‡ Ib. p. 300.

§ As in the case of St. Maximus, martyred A. D. 250. See his Acts (in Ruinart or the Bollandists,) which are acknowledged as genuine by the most sceptical critics.

‖ *Palmer, Letter I. to Dr. Wiseman*, p. 40.

¶ *Compendious History of the Church.*

of the relics led *gradually* even to the belief (among the ignorant and enthusiastic) of marvels said to have been worked by relics. Now we defy him to prove the gradualness he talks of. St. Gregory Nazianzen is as explicit on this point as St. Alphonsus Liguori could be. In his third discourse he declares against Julian the Apostate, that by the martyrs "devils are driven out and diseases cured, that they appear to men and predict the future, that even their bodies have the same power as their sacred souls, whether they be touched or venerated, and that the very drops of their blood and the small symbols of their passion have as much power as their bodies."* St. Gregory Nyssen is as explicit on this point; so is St. Ephrem; so is St. Ambrose; so is St. Jerome; so are all the fathers who have touched on the subject. Nor do they lay it down as a mere matter of doctrine, they report miracles to which they were themselves eye-witnesses; so that Anglicans must not only call them superstitious, but must accuse them all of wilful and deliberate falsehood.

The following passages, taken almost at random from the numerous homilies of St. Chrysostom on the Saints, *all* of which contain testimonies of a similar character, will show how far that blessed saint would agree with theologians of Mr. Palmer's school:—

"The bodies of these saints defend our city more securely than an adamantine and impregnable wall, and like tall rocks stretching out on all sides, overthrow the ill designs, not only of our sensible and visible foes, but also of invisible spirits, and overcome all the crafts of the devil, as easily as a strong man will deal with jests of children."†

Mr. Palmer‡ thus explained away a similar passage of St. Basil:—

"That is, their memory and example was calculated to encourage Christians against the assaults of heresies and evil spirits. I do not see that we can deduce anything more from this passage, or that it can justify your practice!"

What then will he say to the following from St. Chrysostom,§ on the burning pile of St. Drosis?

"Oh admirable pile! what a treasure it had within it, dust and ashes more precious than all gold, more fragrant than all ointments, more valuable than jewels. For the relics of martyrs accomplish what neither gold nor riches can accomplish; for gold has never driven away disease or put death to flight, but the bones of martyrs have done both."

Or is the following passage‖ consistent with "Anglo-Catholic" protests? St. Chrysostom, after expatiating on the heroic virtues of SS. Bernice, Prosdoce, and Domnina, thus proceeds:—

"You have no doubt felt much love towards these saints; with this ardour

* St. Greg. Nazianzen, tom. i. p. 77. Ed. Combefis.
† Tom. ii. p. 699. Ed. Ben. ‡ Letter v. p. 46.
§ Tom. ii. p. 694.
‖ Tom. ii. p. 645. For contemporary evidence from the West, see the letters of St. Vigilius, bishop of Trent, to St. Simplician of Milan and to St. Chrysostom, Gallandi, Bibl. Patr. tom. viii. p. 203, et seq.

therefore *let us fall down before their relics*, and embrace their shrines: for the shrines of the martyrs can have much virtue, even as the bones of martyrs have great power. And not only on the day of this festival, but on other days also, let us approach them and invoke them, and entreat them to become our patrons. For they have great power with God, not only when living but now that they are dead; and much rather because they are dead; for they bear upon them the wounds of Christ, and when they show these wounds they can persuade anything to their King,"

The following occurrence will also show how far the ancients coincided with Mr. Palmer, in fancying that all the virtue of relics, with regard to temporal or spiritual foes, consists in the efficacy of the saints' example or memory. Julian the Apostate, on consulting the oracle of Apollo at Daphne, a suburb of Antioch, was given to understand that the relics of St. Babylos prevented the god from replying to him. On this the pagan emperor caused the sacred treasure to be removed; but no sooner had it been carried into Antioch, by a procession of Christians, than lightning fell upon the statute of the deity and consumed his temple. If such a thing happened now-a-days, in a missionary country, Protestants would look upon it as a remarkable coincidence, and Catholics would be "superstitious" enough to consider it a miracle wrought through the intercessions of the saint. And so were the Catholics of that period. We are told so by the historian Sozomen, in a most prosaic and unrhetorical narrative, and the glowing language of a Chrysostom proclaims the triumph of the Saint over the powers of darkness.

One more reference to the writings of this holy father on this subject will, we trust, be forgiven us. Two of his genuine homilies* refer to the translation of relics from the great church of Constantinople to that of St. Thomas the Apostle, nine miles distant from the city. On this occasion, the empress Eudoxia walked in the procession, near the shrine containing the relics, which from time to time she touched, in order to draw from them a blessing upon herself. For this St. Chrysostom praises the pious example she showed to all, and takes the opportunity of descanting on the virtue of relics, which he speaks of as fountains of grace which can never be exhausted. "For as running springs cannot be restrained within their own fountains, but overflow and run forth, so the grace of the Spirit, which† dwells in the bones and lives with the Saints, overflows into those also who approach them with faith." And this he proves as our divines do, from the case of those who were cured by the handkerchiefs which had touched the bodies of the apostles, and from that of the man who was raised to life by touching the bones of Eliseus. On the following day the emperor‡ Arcadius joined the procession, accompanied by his soldiers with-

* Tom. xii. pp. 330 and 335.

† So also St. Ephrem Syrus, in a most eloquent passage, "God dwells in the bones of the martyrs, and by His power and influence they work all miracles." Bibliothec. Orient. *tom. i. p. 146.*

‡ *A few pages back we might* have added to our observations of St. Asterius, that the em-

out their arms; the emperor himself walking without his diadem. These proceedings might happen any day in a Catholic country, but we are sure that no head of the Church of England would countenance such practices, and that no Anglican "primate of all England" would venture to propound the doctrines which gladdened the heart of holy Chrysostom.

To believe that particular places are under the especial intercession of some saint, is considered by modern writers as a very grievous superstition. Be it so: at all events the early Christians must fall under the same censure as ourselves. We shall first quote a Church historian, whose literary attainments and whose occupation as a lawyer would point him out as a fair representative of the less "superstitious" Catholics of his day.

Sozomen speaks to us of a church at Constantinople, where St. Michael the archangel was believed to appear, and to work miracles. To the correctness of this belief he bears witness from his own experience, and from that of his friends. He was himself cured of a malady, and a brother lawyer (Aquilinus by name) when near the point of death was favoured with a vision of the archangel, who restored him to health.*

And as visions of the Blessed Virgin are more unpalatable to Protestants than any other, we shall furnish them with one from the pages of the same historian. There was another church at Constantinople, known by the name of Anastasia, where St. Gregory Nazianzen used to officiate. It was then but a small house, but "it subsequently became renowned above all the churches of the city, not only from the size and beauty of the building, but from the benefits conferred by evidently divine interpositions. For a divne power often appeared there openly, and granted assistance to those suffering from diseases or other accidents. And this is believed to be the Holy Virgin Mary, the Mother of God."†

And Catholics were as "superstitious" in the days of St. Gregory Nyssen, who with many others bears witness to the doctrine that places where the relics of the Saints are kept are under their especial protection. In his third sermon on the Forty Martyrs, he tells us‡ that the ashes of these Saints have been distributed over all the earth, so that nearly every province drew blessings from them. He declares that he himself possessed a portion of that treasure, and that he had buried his parents near the relics, that they might rise with greater confidence at the last day. And in proof of the great power of the Saints he relates two miraculous visions. The former happened to a soldier, who, being lame, went to the relics of these Martyrs, and having prayed to God and the Saints, was healed during the night by one of the Martyrs, who appeared to him and touched his foot. St. Gregory, like St. Asterius, scruples

peror made an offering of his diadem to God, through St. Phocas. How like the practice of *pious sovereigns* in the Middle Ages.

* *Vide, at length,* Sozomen Hist, Eccles, lib. ii cap. 3.

† *Lib. vii. cap. 5.* ‡ S. Greg. Nyssen, tom. ii. p. 218. Ed. Sylburg.

not to speak of this miraculous cure as "a benefit granted by the martyrs." The other vision happened to himself when young. In this vision the Martyrs appeared to him in a threatening attitude, in consequence of the little devotion he had shown in observing their vigil. When awake he wept his folly, and shed tears over their shrine, in order "to propitiate God *and to obtain the forgiveness of the saints.*"

Let us now turn to the west, and see what doctrine was taught there.

Among the Saints of his day none was more illustrious than St. Victricius of Rouen, the contemporary of St Ambrose, St. Basil, and the Gregories, the friend of St. Paulinus of Nola and the honoured correspondent of pope St. Innocent.*

We have a small work written by him, the very name of which (*De Laude Sanctorum*) betrays its un-Protestant character; and indeed the only difficulty we have is to know what part of it to select for quotation, so full is it of the strongest evidence that could be required. He says, for instance, that the Saints by their relics yield succour to the afflicted, whether at Constantinople, Antioch, Thesselonica, Naisus, or Rome:—

"John the Evangelist heals at Ephesus, and in many places besides. Proculus and Agricola heal at Bononia, and here too we see their majesty. Antoninus heals at Placentia. Saturninus and Trajan heal in Macedonia. Nazarius heals at Milan. Mutius, Alexander, Datysus, Chyndeus, with abundant virtue, bestow the grace of health.† . . . . .

"The Martyrs, as I have said, are seven times more brilliant than the sun. But now, beloved, we must pray and not talk rhetorically; we must pray, I say, that all the assaults of the devil may be repelled, who secretly endeavours to enter our breasts. Strengthen then, O ye Saints, strengthen your worshippers, and fortify our breasts with the corner stone. The enemy is dangerous and strong, he looks hard at all approaches and entrances. But nothing is to be feared, so great is the multitude of Saints who assist us."‡

What a commotion would not be produced, were a preacher before the University at Oxford or Cambridge to utter such words as these:—

"Unde, carissimi, hæc nostra sit apud Sanctos prima petitio ut peccata nostra miseratione advocationis excusent, non animo judicantis inquirant."

Or such as these:—

"Libenter nobiscum nostri martyres versabuntur, si ad eorum *famulatum* puram conscientiam deferamus." "Inclinemus ad nos sanctorum favorem, dum calet adventus. Horum quidem domicilia superna sunt, sed nos ut hospites precemur."

Or, worse yet, in addressing the Saints.

"Miseremini igitur, miseremini: habetis quod ignoscatis."

* As an additional proof of the universality of the "corruption" (as Anglicans must think it) of the Church, we may remark that St. Innocent in writing to him (Ep. ii. § 2,) says, "*Incipiamus igitur, adjuvante sancto* Apostolo Petro," &c.

† *Gallandi Bibl. Patrum, tom.* ix. *p.* 232. ‡ Ib. p. 233.

Yet it is considered a part of the "Romish doctrine" respecting the saints, to hope for *temporal* benefits, or spiritual ones through temporal means, from them. Let St. Augustine also bear the blame of teaching his hearers this error.

In a sermon on the festival of St. Lawrence, he says of this saint—

"Cujus meriti sit memoratus martyr, quis ignorat? Quis ibi oravit, et non impetravit? Quam multis infirmis meritum ejus etiam temporalia beneficia præstitit, quæ ille contempsit."

Or if this be not sufficiently *strong*, we shall give, from the writings of the same father, an anecdote illustrative of the practical working of the Catholic system in this time.

A Christain mother at Uzalim had lost her child before he was baptized, which circumstance grieved her much, as she could no longer hope to meet him in heaven. But, filled with confidence, she fled to the "Memoria"* of St. Stephen, entreating him to restore her child to life, and thus addressing him: "Holy martyr! thou seest that no consolation remains to me. For I cannot say that my son is gone before me, whom thou knowest to be lost; and thou seest why I lament. *Restore me my son*, that I may have him [hereafter] before the face of thy God."† And while she prayed her son was restored to life, and was taken by her to the ministers of the church, who baptized, anointed, and laid hands upon him; and when he had received all the sacraments he was again taken by death from his pious mother, who had now obtained all that she desired. In this interesting story, which is told by St. Augustine, for the edification of the Church, without the least hint of anything wrong about it, we have as pointed and direct a prayer to a saint as it is possible for an Italian peasant to use in the present day. We do not see what stronger evidence could be requisite, after this, to confound those who quote St. Augustine against us.

We shall refer to one more miracle related by this father, as having been wrought by St Stephen, in reward of prayers addressed to him.

Ten children, natives of Cæsarea, in Cappadocia, had been cursed by their mother, in consequence of some injury which she had received from them; and were afflicted with a most fearful trembling all over their limbs. Upon this they left their native place, and wandered as outcasts all over the empire. Two of them, Paul and Palladia, came to Hippo some days before the festival of Easter, and prayed constantly at the "Memoria" of St. Stephen, to be forgiven for their sin and to be restored to health. On Easter day the young

* Where the relics of the saints were preserved.

† S. Augustin, tom. v. p. 1279. "Impleta affectu fiduciæ tulit illum mortuum, et cucurrit ad memoriam beati martyris Stephani, et cœpit ab illo exigere filium, et dicere 'sancte martyr, vides nullum mihi remansisse solatium. Non enim possum dicere filium præcessisse, quem nosti perisse: tu enim vides quare plangam. Redde filium meum, ut habeam eum ante conspectum coronatoris tui.' Hæc et talia cum precaretur, lacrymis quodam modo non petentibus sed ut dixi, exigentibus, revixit filius ejus," etc. It is perhaps necessary to say that the genuineness of this sermon is undisputed. Vid. Ceillier, tom. xi. p. 483.

man, after holding the rails of the holy place containing the relics of St. Stephen, fell down as if asleep, but shortly afterwards arose perfectly healed; on which the whole church resounded with cries of joy and congratulation. Three days after this, St. Augustine caused the brother and sister to stand on the steps of the place from whence he addressed the congregation, that all the people might see the difference between the two, whilst the account of the miracle wrought in favour of the brother was being read to them. After this he caused them to retire. The sister went to the relics to pray to the martyr, and on touching the rails was healed, as her brother had been.*

St. Gregory of Tours relates many similar miracles in his works, *De Gloria Martyrum* and *De Gloria Confessorum*. Of these we select one or two as fair specimens.

1. A nobleman of the city of Trenorchium, being afflicted with a complaint from which there was no hope of recovery, asked to be carried to the tomb of St. Valerian. This being done, the priest of the place said to him, "If thou wilt be made whole, rely upon the virtue of the glorious martyr, and vow to give in return a beam [to the roof of his church] with its appurtenances. For he will be your protector if you faithfully perform what you promise." The nobleman did as he was directed, and was instantly cured.†

2. A criminal was about to be executed for robbery. The priest against whom the offence had been committed, fearing for the soul of the unhappy man, prostrated himself at the tomb of St. Quintin, and thus prayed to the saint: "I entreat thee, O most glorious wrestler of Christ, to rescue this poor man from the hand of ruthless death, that it may not be a reproach to me, if this man dies through my accusation. Show thy virtue, I beseech thee, and by the guidance of thy pious clemency, release him whom human severity is unable to absolve." In answer to this "idolatrous" request, as our Anglo-Catholic friends would term it, the rope broke and the criminal fell from the gibbet, in consequence of which he was allowed to go free.‡ This may only have been a "remarkable coincidence," but the whole narrative is altogether at variance with modern feelings.

3. St. Genesius, the patron of Arles, when flying from his persecutors swam across the Rhone, and by so doing was supposed to have sanctified its waters.§ Once, on his festival, a wooden bridge broke down, from the weight of the multitude which was crossing the river to keep the festival. "And all cried with one voice, 'Blessed Genesius, rescue us by virtue of thine own sanctity, and let not thy people perish which came devoutly to celebrate thy festival.'" And through the intercession of the martyr not a soul was lost. On another occasion a woman, being falsely suspected by her husband, threw

* De Civitate Dei. lib. xxii. cap. 8.
† S. Gregorii Turonen. De Gloria Martyrum, cap. 54.
‡ Ibid. cap. 73.
§ S. Paulinus *Nolensis in Martyrium* S. Genesii. "Aquis corpus, et aquas corpore consecravit." *See also St. Hilary of Arles*, as quoted in the next note but one. "Fluvius quem piis natatibus consecrasset."

herself into the Rhone, and then invoked St. Genesius, saying, "Holy Genesius, glorious martyr, who by thy swimming in these waters hast sanctified them, save me according to mine innocency." Her prayer was heard, and her husband acquiesced in the judgment of heaven.*

But it may be objected that although St. Gregory of Tours wrote within the period in which the homilies of the Church of England declare the Church to have been most pure in doctrine and practice, yet he certainly lived later than such fathers as St. Augustine or St. Jerome, and therefore cannot be taken as a witness of the doctrine in their times. Now it is obvious to reply that St. Gregory's pages are *full* of similar anecdotes, in which he seldom, if ever, introduces his *own* opinions, but simply narrates historical facts, in which other people were agents. And from the fact it is as clear as noonday, that these superstitious ideas, as people call them, must have been deeply rooted in the minds of the people, and were consequently not a thing of yesterday. But, happily, we have far better evidence of this than can be supplied from *a priori* reasoning.

The former of the miracles attributed by St. Gregory to St. Genesius is authenticated by a contemporary of St. Augustine, an eye-witness, and no less a personage than St. Hilary of Arles, from whom we have a most vivid and animated description of the whole event.† And St. Eucherius of Lyons (or some other writer of as ancient date) thus describes the devotion of his contemporaries to St. Genesius:

"The saint is now held in honour in both parts of that city, having sanctified one bank of the river by his triumph and the other by his tomb; he has rendered the one famous by his blood, and the other by his body. The faithful people therefore, rejoicing in the aid of their constant *defender*, as their especial right, carry their vows to his tomb, and from his tomb bring back the joyful fruits of their vows. They call upon him with their prayers, he answers with his aid; and the devotion of the protected city is surpassed by the benefits conferred by the martyr. Whence they justly worship him in prosperity whom they have felt present in their dangers. For by frequent tribulations they have learnt of how great avail with God is an intercessor of their own."‡

It is surely scarcely possible for a Catholic bishop of the present day to use stronger language than this. It was, however, the ordinary language of St. Eucherius,§ when speaking of these subjects.

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* S. Gregorii Turonen. De Gloria Martyrum, cap. 69.

† He describes the procession to the tomb, "quasi occupaturus aures martyris;" and afterwards protests against any one explaining away the miracle by natural means. For, as he says, "Nihil periculo defuit, ut ad gloriam martyris nil deesset. Quando enim alumnos ipsius mergeret fluvius, quem eodem die piis natatibus consecrasset."—Acta Sanctorum ap. Bollandum. Aug. tom. v. p. 134.

‡ Bibl. Patrum, tom. vi. p. 670.

§ See his letter to Salvius, on the martyrdom of St. Mauritius and his companions, where *he speaks of the* crowds that came from all parts to offer gold and silver at the tombs of *these saints. He, on* his part, offers his history of their martydom, and entreats their protection *as his patrons.*

Our readers may have observed that the fathers we have quoted constantly speak of miracles &c.. as benefits granted by the Saints (*beneficia martyrum*;) and if they have read much controversy, they will remember that modern Catholics, for doing the same thing, are supposed to give God's honour to created beings. And, stranger still, if *we* bring in God's name, this is supposed to make the case worse than ever as implying that God and the Saint are equally to be thanked. When God's name is united with that of two Saints, we are accused of setting up another Trinity, and so on to the end of the chapter. Now it is charitable to think that the good people who talk this nonsense, to say no worse, are ignorant, not only that all the great fathers of the Church, but also the six hundred and thirty bishops composing the holy and ecumenical council of Chalcedon, are involved in their rash and unthinking censure. For his sacred synod, in its letter to the sovereign pontiff, ascribes the suppression of the Eutychian heresy to God *and* St. Euphemia. Not a word is said to intimate that they meant her intercession. The passage which we quote in our notes certainly seems to mean that the Saint had inspired the emperor and empress to act her part.

In the citation we gave from St. Chrysostom's homily on SS. Bernice and her companions, it will be observed that he speaks of a practice of prostrating before the relics of the Saints. St. Prudentius* is a witness to this practice in the Western Church. And St. Hilary of Arles,† in describing the religious honours paid to his predecessor, St. Honoratus, mentions the offering of insense and odours before his shrine. Eunapius, the pagan sophist, as quoted in Dr. Lardner's *Heathen Testimonies to the Credibility of the Gospel History*," speaks of the Christians of his day as carrying the bones of the martyrs, "showing them for gods, and kneeling before them, and laying prostrate at their tombs." Julian the Apostate‡ also accuses Christians of prostrating before the tombs of the martyrs, and giving them divine honours. St. Cyril of Alexandria, in reply, most fully allows the former charge, and concedes that the martyrs are indeed worshipped by Christians, though not with divine honours. And he quotes with entire approbation a passage from Plato in favour of worshipping the shrines of departed heroes. This sounds certainly very un-Protestant, and Anglicans may call it corrupt. But the corruption must have arisen before the time of St. Cyril, for otherwise how could Julian, who died about fifty years before this, have described practices which sprung up half a century after his time? Nay, we have *direct* proof that this corruption was of a date prior to Julian himself. For Eusebius of Cæsarea, in his *Evangelical Preparation*,§ quotes the very same passage of Plato, with entire approbation, in defence of the Christian practice, and another also from Hesiod, which is still more in point.—

* In S. Vincent, Opera, tom. ii. p. 1023. Ed. Arevalo.
† Acta Sanctorum Bolland, Jan. 16, p. 23.
‡ *Ap. S. Cyril Alex. contra* Julian, lib. 10 tom. vii. p. 339, and lib. 8, p. 261.
§ *Lib. xiii. cap. 11.*

There is no doubt that were a Catholic of the present day to quote passages like these from Plato and Hesiod, "Anglo-Catholic" controversialists would at once pounce down upon the fact as even more startling than their citations from St. Alphonsus Liguori.

We shall do no more than just allude to the ante-Nicene acts of the Martyrs, which are full of important evidence in behalf of the doctrines we are defending, though it would be most interesting, did our space permit, to exhibit, from these most touching and authentic sources, the feelings of the primitive Christians towards the Saint in bliss. But we shall refer to an authority as ancient —for Origen began to flourish in the *second* century—and whose name is familiar to readers of all denominations.

In his treatise on prayer,* he comments on 1 Tim. ii. 1, "I desire, therefore that supplications, prayers, intercessions, and thanksgiving be made for all men." He says that intercessions and thanksgiving may be made to men, but that supplications are only to be offered to the Saints, whilst prayers are due to God alone. He teaches that we may supplicate a Peter or a Paul, to assist us and make us worthy to profit by the power given them to remit sin. And he argues *a fortiori* from this that Christ is to be supplicated.† In like manner in his Exhortation to Martyrdom,‡ he tells us that the Martyrs encompassing the heavenly altar, "minister to suppliants the remission of their sins." So explicit, indeed, is he on the subject, that in three different places§ he distinctly asserts that a martyr expiates not only his own sin, but that of others. This sentiment is of course modified by the rest of his teaching, but let those who insist upon this, give us, at least, the benefit of a similar consideration. We must not conclude this part of our subject without reminding our readers that the same idea is twice found in the writings of St. Ignatius,‖ one of the Apostolical fathers.

And now to turn to a consideration of the teaching in primitive times respecting the greatest of all saints—the ever-blessed Virgin Mother of God, we must take the liberty of protesting against the absurdity of those persons who think it necessary to write controversial books on that subject, as if the honour paid by the Catholic Church to our Blessed Lady differed at all in *kind* from that paid to other saints. That they differ in *degree* we of course admit, and God forbid that we, or any other Catholics, should hesitate for one moment in acknowledging her ineffable and incommunicable privileges, or allow that any one whose faith respecting the incarnation was sound, could possibly go too far in honouring her who is blessed among women. But the ordinary language of Anglicans, when speaking on this subject, betrays the most extraordinary igno-

* Tom. i. p. 221. Ed. Benedict.

† The following may be taken as a specimen of what Origen considers a justifiable invocation: "Veni angele suscipe sermone conversum ab errore pristino . . . et suscipiens eum quasi medicus bonus confove atque institue . . . . . et suscipe tribuens ei baptismum secundæ regenerationis, et advoca tibi alios socios ministerii tui, ut cuncti pariter eos qui aliquando *decepti* sunt erudiatis, ad fidem."—Homil I. in Ezechiel.

‡ *Ib. p. 293.*

§ *P. 309, et not. c.* ‖ Ep. ad Trallenses, § 13, ad Ephesios, § 20.

rance of our belief. No one before the time of St. Augustine had written laboured panegyrics of St. Stephen, or described the countless miracles wrought by that Saint. But what would St. Augustine have said to an Eunomian heretic, who would have thought it worth his while to write a book on "the worship of St. Stephen as practised in the African Church, compared with the faith and practice of the three first centuries"? Would St. Augustine have thought it necessary to ransack the earlier fathers for testimonies in favour of the worship of St. Stephen? Or would it not have been sufficient for him to reply, that the African Church had no separate doctrine relative to St. Stephen; that the honours paid to this Saint were based on a principle which applied equally to all the Saints; but that many circumstances, such as his being the first martyr, or his working so many miracles, when combined with this principle, produced the effects of which the Eunomians complained. Now this is precisely our answer to such books as Mr. Tyler's. We have, properly speaking, no special *doctrine* respecting the honour due to our Blessed Lady. She is to be worshipped, because *all* Saints are to be worshipped, and for no other reason. She is to be worshipped *more* than other Saints, because certain facts are revealed to us respecting her, both in holy writ and by tradition, from which we know that God would have us chiefly to honour her whom He has chosen to honour above all other Saints.

And if little be revealed concerning her, surely at least that little is most eloquent. For to look at the negative side of this question first, nothing certainly is revealed to her disadvantage. She was not ambitious, like the mother of James and John. She never denied her Son, like Peter. She never deserted Him, as all His loved apostles did. And, on the other hand, how every thing we know of her tells to her advantage! To say nothing of her domestic virtues, though in these she so excelled that no perfection in them could be mentioned which she had not attained, let us cast a glance at those heroic virtues which distinguish the favourites of heaven. To what creature but to her shall we look in Scripture, who shall combine the most perfect cheerfulness, meekness, and contentment in holy poverty, with patience, long-suffering, and satisfaction, under unjust suspicion? What mortal ever received so high a favour from God as she did? What mortal ever received a favour with equal humility, unsullied by a single thought of pride? If the just shall live by faith, and he that believeth in Christ Jesus shall never be confounded, who, we may ask, could ever believe as she did? And if love be the fulfilling of the law, and the greatest of the theological virtues, who could love Jesus with the love Mary bore to him? And if the greatest reward we can aspire to, be to be loved of Jesus, how can we estimate the affection He bore to her who had nursed His infancy, and to whom for many years *He was subject*?* If our blessed Lord pos-

* It may be said that much of this applies to St. Joseph. We fully allow it, and have no objection to stand to all the conclusions deducible from it. The Catholic Church has ever honoured St. Joseph with especial veneration.

sessed *all* virtues in a degree which transcends all human calculation and that to be our Model, shall we believe Him to have been deficient in love to His only earthly parent? And shall we not love her whom He loved? And if it be impossible for our love to equal His, can we think it possible to love her too much? Consider again her relation towards us, and consequently our debt of gratitude to her. If Eve, the mother of us all, by her disobedience was the cause of all our woes, did not Mary by her obedience become the cause of our salvation,* the auther of our new life,† and the mother of the regenerate? If the surpassing love of God to man be shown in this, that He gave His only begotten Son to die for our sins, is this not true of Mary also? And if a mother's love surpass all other human affection, can we bear to contemplate the agonizing anguish which rent her tender soul at the foot of His cross, and think how all that sorrow was borne for us and for our sins, without feeling horrow and disgust at the cold and heartless blasphemies of modern heretics? And if, according to the Catholic doctrine of the Church of all ages, "God became man to make us gods," and if, "on account of our relationship to *His body*, we have become God's temple," so that even *in us* is the Lord adored," what shall we think of her to whom all this applies in so infinitely more true a sense than it can do to any other creature? Once more, if the ark of the old Testament proved so terrible to those who treated it with irreverence, let us beware lest, by refusing to that honoured vessel—the ark of God's new covenant‡—the worship which is due to her, we incur the vengeance of her offended Son.

We shall not pursue this chain of thought any farther, though it were easy to do so, but shall return to our purpose of illustrating the teaching of primitive

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* It has been conceded both by Dr. Pusey (Letter to Dr. Jelf, p. 215) and by Mr. Palmer (Letter v. p. 26,) that the ancient authorities for this expression are as numerous as Dr. Wiseman had represented them. Yet neither of these Anglican divines seems to bear in mind the force of language which the fathers used when speaking on this subject. They never say that the Blessed Virgin is the cause of our salvation, as they would talk of the mother of a valuable statesman, who had no share in her son's benefits to his country; they, on the contrary, invariably imply that our Blessed Lady had a share by her merits in the world's redemption. Thus, St. Irenæus, "Quod alligavit Virgo Eva per incredulitatem, hoc Virgo Maria solvit per fidem." So again Tertullian (De Carne Christi, cap. 17:) "Quod illa credendo [serpenti] deliquit, hæc credendo delevit." Or St. Peter Chrysologus (serm. 64:) "Sine Maria nec fugari mors poterat, nec vita poterat reparari." Or Sedulius (Carmen Paschal. 38:)—

"Et velut e spinis mollis rosa surgit actis
Nil, quod lædat, habens, matremque obscurat honore:
Sic Evæ de stripe sacra veniente Maria,
Virginis antiquæ facinus nova virgo piaret."

† St. Augustine (De Sancta Virginite, cap. 6:) "Plane mater membrorum ejus, quod nos sumis; quia cooperata est chariatate ut fideles in Ecclesia nascerentur." So, before him, St. Epiphanius, in his parallel between Eve and our Blessed Lady, bears witness that she was called the "mother of the living:"—

‡ Our Blessed Lady is called by this term (so offensive to Protestant ears) by St. Methodus (In Symeon, et Annam, passim,) St. Ephrem (Op. Syr. Lat. tom. ii. p. 430,) St. Proclus C. P. (Homil. in Annuntiat.,) and Chrysippus Hierosol. [Serm. in B. M. V.] It is most interesting to observe how very accurately the Old Testament types agree [i. e. what the fathers of the Church consider such] agree with their antitypes. Thus, to give only one instance by way of exemplification, compare II. Regum [Samuel] vi, 9. with Luc. i. 43.

times, by references to the writings of the fathers. We observed at the beginning of this article, that the legitimate sources of inquiry respecting the Blessed Virgin were the writings of those fathers who had to deal with heresies of which she was the object. Such were St. Ambrose, St. Jerome, and St. Epiphanius, and also the writers who flourished during the Nestorian controversy. Other sources indeed exist, though accidently, as where the fathers speak of her without reference to any controversy. Of course we cannot be expected to enter with anything like fulness into a matter which of itself would deserve a volume; we must be content with pointing out a few remarkable phenomena which seems to have escaped the notice of Anglican controversialists.

First of all, how is that, if the doctrine of the Church of England be identical with that of the primitive Church, heresies which were cast out of the Catholic Church in primitive times, with execration and horror, are allowed to subsist without interruption within the pale of Anglicanism? We almost shrink from alluding to the shocking heresy which denies the perpetual virginity of the Blessed Mother of God. It is notorious that all who held this opinion were considered heretics by the Church, in the time of the fathers, and out of the pale of salvation. The mild and gentle St. Ambrose speaks of the error as a sacrilege,* which ought scarcely to be mentioned, and in a letter† to the pope, he and his fellow bishops thank his holiness for having driven from the fold of Christ the *wolves* which taught this shameful doctrine. St. Augustine‡ includes it in the same category as the Gnostic, Cerinthian, Manichæan, or Arian heresies. St. Jerome§ speaks of it as an intolerable blasphemy, and of those who maintain it as mad to their perdition. Protestants are familiar with a one-sided quotation from the attack of St. Epiphanius on the Collyridian heretics,‖ who denied the Blessed Virgin to be a woman, asserted her to be a goddess, and offered sacrifice to her. But they strangely forget that he has also written against a heresy, which is extensively prevalent in England and maintained without censure, and that his language against the Collyridians is mild when compared with that directed against the Antidicomariæ. He speaks of *their* heresy as "the poison of deadly wickedness," and as a pestilential madness.

Now it is true that Bishop Pearson and a few other Anglican divines have defended the perpetual virginity of the Mother of God, and that others, like Patrick, have treated it as pious belief, much in the same way as Calvin spoke

* De Institutione Virginis, cap. v.

† "Recognovimus litteris sanctitatis tuæ boni pastoris excubias, qui fideliter commissam tibi januam serves et pia sollicitudine Christi ovile custodias, dignus quem oves Domini audiant et sequantur; et ideo quia nosti oviculas Christi, lupos facile deprehendes, et occurres quasi providus pastor, ne isti moribus perfidiæ suæ ferlique ululatu Dominicum ovile dispergant. [Class I. Ep. 42.]

‡ De Hæresibus, cap. 24. § Adversus Helvidium.

‖ St. Epiphanius happily refers to Jeremiah vii. 18, comparing the Collyridians to the Israelitish women, who offered cakes to the queen of heaven. From which Mr. Palmer [*Letter v. p. 75] most logically concludes* that St. Epiphanius would now condemn the title of *"Queen of Heaven," as applied by the Church to the Blessed Virgin.*

of episcopacy and its concomitants, as "tolerabiles ineptiæ." But how utterly different is the tone of all from that of the early fathers. They deal with their subject much as they would do were they examining some unimportant critical question, as to the manners and customs of the Jews; not as persons who felt that the integrity of the Catholic faith was being violated by their opponents. But what would the fathers have said of a respectable Anglican clergyman,* who talks of "that very *intimum penetrale* of the Greek superstition—the perpetual virginity of Mary? Whenever a Greek has been brought to consider this as a point of no great importance, we may be certain that there is no prejudice whatsoever which he will not surrender.". We perfectly agree with him as to the latter propostion, and so would the fathers; but what would these holy men have thought of a Church which could tolerate such things,—of a Church which allowed its clergy to preach such doctrine, in order to destroy the *prejudices* of the Greeks in favour of baptismal regeneration? Or again, what would they have thought of the Catholicism of a Church which allowed its clergy† to deny that the Blessed Virgin was the Mother of God?‡ What would St. Cryil, or St. Gegory of Nazianzum, have replied to the noisy champions of such a communion?

Our argument, then, is this; Anglicanism and primitive Christianity cannot be identical, for doctrines which are consistent with one are inconsistent with the other. And as a chemist, on applying to two liquids a test which causes the one to effervesce, whilst it produces no effect on the other, has no hesitation in pronouncing the two liquids to be materially different; so we, observing that doctrines which startled and shocked the minds of the early Church are treated by Anglicans as innocent or trival, at once pronounce the existence of principles (whether developed or not) in primitive times which do not exist in the Anglican system.

Every one remembers the startling effect which a sermon of Mr. Newman's produced some years ago upon the "religious world," because it seemed to speak of the Blessed Virgin as exempt from sin.§ And even our friend, Mr. Palmer,‖ considers this doctrine as peculiar to "Romanists," although the op-

* Researches in Greece and the Levant, by the Rev. J. Heartly, p. 196. This gentleman travelled for the "Church Missionary Society."

† Like Mr. Close, in his celebrated sermon at Cheltenham. The "Times" newspaper, it is true, called him a Nestortan heretic; but the bishops took the matter as coolly as possible, and the reverend gentleman continues to electrify his audience by similar exhibitions every "Lord's day."

‡ "Whosoever denies Mary to be the Mother of God is cut off from God. S. Greg. Nazianz. Orat. 51.

§ See, among other works of the kind, "Essays on the Church," p. 288, ed. 1838. From the very first, Mr. Newman's tone in speaking of the Blessed Virgin indicated a feeling which his late Sermons prove not to have diminished.

‖ Narrative of Events, &c. p. 65. It is worthy of notice, that Mr. Palmer rarely, if ever, speaks of the Blessed Virgin, except where he quotes from others. See, for instance, Letter *I. to Dr. Wiseman*, pp. 10, 13, 14, 15, 16, 17, &c. ad inf. On the same low Protestant principle he always leaves out the Saint, in quoting from the holy fathers, except when he thinks that they furnish him with an invincible argument.

posite doctrine has been authoritatively condemned and anathematized as a heresy by the schismatic Greek Church.* But we are perfectly willing to concede that the Latin, Greek, and Syriac fathers, who agreed with St. Ambrose in speaking of the Blessed Virgin as "pergratiam ab omni integra labe peccati,"† were as thoroughgoing Romanists as ourselves. Indeed has not St. Ambrose himself said, "non habent Petri hæreditatem qui Petri sedem non habent?"‡

Now while the voice of Catholic antiquity is clear and distinct in asserting the sinless purity of the Blessed Virgin, Protestants may seem to gain some advantage by what several of the fathers has said connected with this subject. Origen,§ St. Basil,‖ and his friend St. Gregory Nazianzen,¶ the author of a homily attributed to Titus Bostrensis, and (stranger than all) St. Cyril of Alexandria,** interpret the sword which passed through her bosom, as if she doubted and was scandalized at the death of her Son. When we find such holy men maintaining a view so much at variance with the constant and clear tradition of the Church, as well as so contrary to natural feelings, we are naturally led to expect some strange solution—any surely but a protestant one. In fact, the case is so. We have the solution at once, on referring to Origen,†† from whom the later writers borrowed the notion. "*Si scandalum in Domini passione non passa est, non est mortuus Jesus pro pecatis ejus.* Si autem omnes peccaverunt et egent gloria Dei, justificati gratia Ejus et redempti, utique et Maria illo tempore scandalizata est." This passage shows that Origen felt a difficulty in reconciling the sinless life of the Blessed Virgin with the doctrine of universal redemption, and could only escape from the difficulty by supposing her to have fallen into a sin of doubt at the crucifixion. In other words, *he took the doctrine of the Immaculate Conception* for granted, for otherwise there would have been no difficulty. If St. Mary was conceived in original sin, it was necessary that Christ should die for her, even though she commited no actual sin. But it puzzled Origen, and has puzzled many theologians since Origen, to explain how Christ died for her, if exempt from all sin, original and actual. The true solution of course is, that she was so exempt from a special application of the merits of Christ's sacred passion; but the difficulty of Origen, and of others, on this point is perfectly intelligible. Our explanation is greatly strengenthened by the well-known opinions of St. Ephrem, the friend of St. Basil, on this point, who, although rightly considering the body of Mary to be by nature a body‡‡ of sin, and therefore unfit to be the temple of the incarnate God, without an especial intervention of the Holy Ghost; yet distinctly speaks§§ of the Blessed Virgin, and Eve before her fall, as being equally in a

* In the Council of Constantinople, A. D. 1642.
† In Pslam cxviii. ‡ De Pœnitentia, lib. i. cap. 7.
§ In Lucam Homil. 16. ‖ Ep. 260.
¶ In Tragœdia, Christo Patiente. ** In Johan. †† Ubi supra.
‡‡ As where Bellarmine, in defending the doctrine of the immaculate conception, speaks of St. *Mary as by nature a child* of wrath.
§§ *S Ephrem Oper. Syr. Lat* tom. ii, p 327. Vid. Asseman. Bibl. Oriental. tom. i, p 90.

state of sinless innocence. So that what seems at first to militate against the Catholic doctrine, does in fact but greatly strengthen it.

Nothing is more offensive to modern English ears, than the titles which the Catholic Church has long given to the Blessed Virgin in the Litany of Loretto. But the lights of the Catholic Church, in primitive days, delighted as much in proclaiming these titles, especially against heretics, as St. Bernard or St. Alphonsus Ligouri could do.

Our readers are familiar with St. Cyril's apostrophe to the Blessed Virgin, as quoted in our pages a few numbers back. A very similar apostrophe occurs in a sermon preached by the same holy father before the council of Ephesus, in the cathedral church of St. Mary in that city. We think most Anglican congregations would be startled out of their wits on hearing Dr. Hook, or any other "Anglo-Catholic" clergyman, thus address the Blessed Virgin. "Hail Mary, Mother of God, venerable treasure of the universe, inextinguishable lamp, crown of virginity, *sceptre of orthodoxy*, temple which cannot be destroyed . . . . through whom the Holy Trinity is glorified, *through whom the precious cross is celebrated and adored all over the world* . . . . through whom churches are founded throughout the universe, through whom nations are brought to repentance. . . . *What mortal is capable of adequately celebrating the most glorious Mary?**

We have ourselves heard "*hisce ipsis auribus*" many sermons, and read many more, of which St. Mary was the subject, and that by Anglican clergymen of the "highest Church principles," but it never was our fortune to come across anything like this. Indeed, the great bulk of such sermons turned on the extreme danger of giving "too much honour to the Virgin Mary;" and that in England too! Controversialists have done their utmost to reduce to the *minimum* of their meaning the strong expressions of the fathers. But how shocked and horrified would the same controversialists be, were they to hear a bishop at Malta or Palermo address the Blessed Virgin in the words of St. Cyril.† "Hail, Mary! Mother of God, for through thee the waves of ocean have safely and peacefully carried our fellow-servants and brethren in the ministry" [to their destination at Ephesus.] We should have "Anglo-Catholics" writing to the *English Churchman*, and descanting on the utter impossibility of reconciling this with sound doctrine. In St. Cyril, however, it is discovered to be perfectly sound. We fear, however, that there are in the same sermon other passages even more difficult for Anglican orthodoxy to get over, as where St. John is addressed as the "port and *protector* of Ephesus, the nurisher of the poor, *the refuge of the distressed*, the source of *quiet* and *repose* to those dwelling near and at a distance."‡

But let it not be supposed that St. Cyril was at all singular in this. Wit-

* Lebbe Concilia, tom. iii, p 584. The last sentence is sufficient to disprove the statement of Anglican controversialists, that St. Cyril meant, not to exalt the Blessed Virgin, but merely to speak of the blessings of the Incarnation. His other sermon is equally clear.

† *St. Cyril, Oper.* tom. vi. p. 381. ‡ Ibid. p. 380.

ess the following from the celebrated sermon* of St. Proclus of Constantino-
le, which bears a still earlier date than that of St. Cyril.

" Behold, the land and sea pay homage† to the Virgin; the latter, by yielding peaceful surface to sailing vessels, and the former, by supporting without im-ediment the steps of travellers. Let nature then leap for joy, and let the hu-an race rejoice, since women are honoured; and let humanity dance with adness, since virgins are glorified. For where sin did abound, there has race superabounded. For the Holy Virgin Mary, Mother of God, has iis day called us here together; that unstained treasure of virginity, that piritual paradise of the second Adam; . . . . that living bush which the re of divine birth did not consume; that truly light-cloud‡ which bore him odily who sitteth on the cherubim; that purest fleece of a celestial shower; lary, servant and mother, virgin and heaven; *that only bridge between God id man*; that fearful loom of the dispensation, with which was ineffably wo-en that garment of the union [of natures] of which the Holy Spirit was the eaver."

Or to quote from another sermon of the same father, on the feast of the An-nciation. After saying that all the festivals of the saints are great and glori-is all over the earth, he continues:—

" But though the memories of all the saints are worthy of admiration, yet othing can at all equal the glory of this festival." 'The patriarchs and pro-hets were indeed illustrious, but nothing in the world is equal to Mary, the lother of God. Travel over creation in thy thoughts, O man! and see if iere be anything equal to, or greater than the Holy Virgin Mother of God. Examine the earth all over, and survey the ocean, pry into the secrets of the ir, inquire into the heavens, and ponder on all the unseen powers, and see if iere be any such wonder in creation.'§ " Through her blessed are all wo-ien. No longer is the female sex accursed, for it has that one descendant by hom it will surpass angels in glory. Mary, then, is worshipped because she as the mother, the servant, the cloud, the bride-chamber, and the ark of the ord."

We may refer to another great champion of the Church at the council of phesus, St. Theodotus, bishop of Aregra, who has in two‖ of his extant ser-ions addressed the Blessed Virgin in much the same terms as St. Cyril and t. Proclus.

Chrysippus¶ a presbyter of Jerusalem, is another contemporary authority. ut as the epithets applied to the Blessed Virgin in these writers are almost

* Gallandi Bibl. Patr. tom. ix. p. 614. † Lit. " bring gifts."
‡ In allusion to Isaias ix. 1. § Gallandi Bibl. Patrum, tom. ix. p. 630.
‖ Ib. p. 460, 475. In the latter sermon the doctrine of the immaculate conception is im-plied throughout, and indeed expressed in words in several places; but as the original Greek s still only in manuscript, we cannot in controversy appeal to a Latin translation, even hen the work of so accurate a scholar and so scrupulously faithful an interpreter as Com-efis.
¶ *Fabricius Bibliotheca Græca*, tom. ix. p. 432. Du Pin, Bibliotheque des Auteurs Ec-esiastiques, siecle 5, Art. Chrysippus; and Cave, Hist. Lit. ad ann. 455.

verbally identical, we should only tire the patience of our readers by quoting them at any length. The same observation applies to several homilies which have been wrongly attributed to earlier fathers, but whose internal evidence shows them to belong to the period of the Nestorian controversy.

But we cannot dismiss the subject without citing a few passages from a sermon by St. Basil of Seleucia,* who took part in the sacred synod of Chalcedon, held within twenty years after that of Ephesus. The whole sermon deserves an attentive perusal, but we cannot afford space for more than a few passages.

"How shall I dare to sound the virginal gulf [the subject of the Incarnation,] and search into the abyss of so great a mystery, unless thou, O Mother of God, will teach me, unskilful diver, to put off the old man, which is corrupt according to the deceitful lusts, and filling with thy mercy the mouth of my mind, enable me to penetrate the deep secret of thy Son's birth, that by the light of thy mercy I may find in thee the pearl of truth? And do thou assist my conception, that being taught by thee, I may be enabled to speak concerning thee, not indeed so as to explain the Incarnation, which is impossible, 'but that thou becamest a mother, and yet didst remain a virgin.'"

"What tongue, then, is sufficient to celebrate her worthily? for through her we have become partakers of great benefits. With what flowers of language shall we weave a crown worthy of her? What praises can we utter, worthy of one of whom all earthly things are unworthy? For when Paul said of other saints, 'of whom the world was not worthy,' what shall we say of the Mother of God, who surpasses all the martyrs in glory, as much as the sun outshines all other stars?"

"Who, then, would not admire the great powers of the Mother of God, and her pre-eminence over all the saints whom we venerate? For if God has given so much grace to his servants, that they can heal the sick, not only by their touch, but even by their shadow, what power should we not suppose him to have given to his mother?

"Being bound together therefore in the bonds of charity, let us address to the Mother of God such words as these: O most holy Virgin! whosoever shall say all great and glorious things concerning thee will not err from the truth, but he will come short of thy merits. Do thou look down propitiously upon us from above, and peacefully direct us now upon earth; and at the throne of judgment lead us forward full of confidence, and make us to stand at the right hand of Christ, having been taken up into heaven to celebrate with angels the uncreated and consubstantial Trinity, which in the Father, and the Son," &c.

* Combefis Auctorium, tom. i. p. 570, et seq. V. Cave, Historia Litteraria ad ann. 446, and Du Pin, Bibliotheque des Auteurs, Art. Basile de Seleucie. Also Fabricius, tom. viii, *p 133.* The testimony of Fabricius and Cave is especially valuable, as they reject several of *the works* attributed to St. Basil on critical grounds.

There can be no doubt that the doctrine of the Church was fully developed when sermons like these were preached. And the most sceptical persons ought to be satisfied when told, that the genuineness of all the sermons we have referred to is considered as undoubted by such critics as Cave and Du Pin. But we are moreover convinced that St. Proclus and his contemporaries preached only the doctrines which had been handed down to them. It startled none but heretics. Nestorius protested against one of the sermons we quoted from St. Proclus, and was considered, both in the East and West, an innovator for so doing. But we have the strongest historical evidence, from accidental sources, that this was the case.

Not to quote many and intermediate writers, we shall give a brief abstract of the teaching of the great St. Ambrose of Milan. We all know the estimation in which this holy father holds the glorious state of holy virginity, in behalf of which some of his most beautiful works are written. And of this angelic state, he proposes the Blessed Virgin as the realized ideal to be aimed at and imitated, "from whom, as from a mirror, the glory of chastity and the beauty of virtue is reflected."* For "what can be more noble than the Mother of God, what more glorious than her whom Glory chose for himself?" And after expatiating at great lenghth on her virtues, St. Ambrose thus concludes:—"This is the representation of virginity. For such was Mary, that the life of her alone is a source of instruction for all." And he encourages virgins by the thought of St. Mary presenting them at the last day to her Son, as chaste spouses† who have preserved their bridal chambers inviolate. So full was she of grace, that her presence was sufficient to convey the gift of chastity to St. John the Baptist. And from the riches of her virginity "she rained upon the earth the grace of Christ." The prophets had spoken of her in the figure of the Church, and the love of Christ to his heavenly spouse in the Canticles relates to his blessed mother. She is prefigured in Eve, *but in Eve before her fall*, she is the eastern gate, the rod from the root of Jesse, the paradise of God, the sealed fountain, the royal dwelling, the temple of God, the fountain of living waters.‡ These, and many other similar figures, occur at every page of St. Ambrose's tracts on virginity, and afford a sufficient proof of the identity of teaching between his time and that of St. Proclus, especially

* De. Virginibus, lib. ii. cap. 2.

† Mr. Palmer, like all Protestants (he glories in the name,) is shocked at this expression when used by Catholics. Vid. Letter iii. to Dr. Wiseman, p. 33. We beg to apologize in the words of St. Athanasius. (Apol. ad Constant. § 33.) "The Son of God . . . in addition to all his other benefits, bestowed this also upon us, that we should possess upon earth in the state of virginity, a picture of the holiness of angels. Accordingly such as have attained this virtue, the Catholic Church has been accustomed to call the brides of Christ. . . For indeed this holy and heavenly profession is nowhere established but only among us Christians, and it is a very strong argument, that with us is to be found the genuine and true religion." (Oxford Library of the Fathers, vol. xiii. p. 185.) See also S. Methodii Pataren. Convivium passim. The term is often found in the Acts of Martyrs. It is used by Tertullian with reference to the holy widowhood. Ad Uxor. i. 4.

‡ *De Institutione Virginis, passim.*

when we connect with them the very strong and decisive language elsewhere* used by St. Ambrose, on the invocation of saints and angels.

A fragment remains to us of St. Athanasius' Commentary on St. Luke, which is well calculated to make us regret the loss of the remainder. The following is from the commentary on Luke i. 48.†

"What a thing is virginity! For any one wishing to exercise the other virtues is regulated by the law, but virginity being above the law,‡ and aiming at a more perfect mode of life, is a token of the life to come and an image of the purity of angels.§ And we may learn from this how great is the glory of virgins, and how great the token of divinity in it. If the parents of martyrs are illustrious, because of the fortitude of their sons; if Sara rejoices for having brought forth Isaac; and if those are blessed who have seed in Sion and friends in Jerusalem, as the prophet saith; how great is the glory of the holy Virgin and godlike Mary, who both is, and is reputed, the mother of the Word according to the generation of the flesh? . . . . And that which happened to Mary is a glory to all other virgins.‖ For they hang like virginal branches on that root."

Still earlier evidence is to be found in the sermon on the Purification, by St. Methodius¶ of Patara, who suffered A. D. 290. This brings us down to the ante-Nicene period, where evidence on *any* point of doctrine is most difficult to be attained. Anglicans are as badly off in this matter as Catholics can be, and that too with reference to doctrines of the utmost importance. We beg those gentlemen who talk about silence of antiquity respecting points where they differ from us, to examine how many testimonies might be collected from the ante-Nicene fathers in support of the different propositions in the Athanasian Creed. We think many of them would be astonished at the little space which the sum total of these would occupy. And the difficulties** to be got over are infin-

* De Viduis, c. ix. "Videtis enim quod magno peccato obnoxia minus idonea sit quæ pro se precetur, certe quæ pro se impetret. Adhibeat igitur ad medicum alios precatores. Ægri enim nisi ad eos aliorum precibus medicus fuerit invitatus, pro se rogare non possunt. . . Obsecrandi sunt angeli pro nobis, qui nobis ad præsidium dati sunt: martyres obsecrandi, quorum videmur nobis quodam corporis pignore patrocinium vindicare. Possunt pro peccatis rogare nostris, qui proprio sanguine, etiam si qua habuerunt peccata, laverunt; isti enim sunt Dei martyres, nostri prœsules, speculatores vitæ actuumque nostrorum. See also Class. I. Ep. xxii. on the Invention of the Relics of SS. Gervasius and Protasius, whom he speaks of as his "defensores," "propugnatores" and patrons.

† S. Athanasii, Oper. tom. i. p. 1270. Ed. Montfaucon.

‡ Compare St. Athanasius, De Incarnatione, § 51, tom. i. p. 92.

§ Compare Apolog. ad Constant, § 33, tom. i. p. 317.

‖ Ibid. "When heathens see [the consecrated virgins] they admire them as being the temple of the Word."

¶ Quoted at length in Dr. Wiseman's Remarks on a letter from Mr. Palmer.

** Those Anglicans who fancy that the study of the ante-Nicene fathers, with reference to the doctrine of the Trinity, is one continued course of plain sailing, should be referred to a clever article in an American Review (Christian Examiner, Nov. 1837,) the organ of Dr. Channing's party, on the Bishop of Lincoln's "Clement of Alexandria." Thus—"We are astonished that any one can read Clement with ordinary attention, and imagine for a single *moment* that he regarded the Son as numerically identical, one, with the Father. His *dependent and inferior* nature, as it seems to us, is everywhere recognized." p. 144. Those *alone who have* never read St. Clement can afford to despise the American objection, or to *sneer at Petavius.*

ly more serious than any that have yet been brought to bear against any exclu-
vely Catholic doctrine. But the free and easy way with which the subject is
eated, whenever alluded to, would lead one to suppose that the ante-Nicene
thers were as decisively "Athanasian" as the Athanasian Creed itself.
Whereas it is perfectly notorious to all that have read anything about the mat-
r, that every book professing to be written by an ante-Nicene father, which
ntains a direct and decisive testimony against the Arian, Macedonian, or
utychian heresies, is, *ipso facto*, thrown overboard as spurious, by the com-
on consent of critics. Socinians, of course, appeal to this as a proof that the
atholic Church has added to the faith. We know not how Anglicans are
epared to answer the objection, unless they adopt, Mr. Newman's *Theory of
evelopements*, but of one thing we are quite sure, and that is that any solution
their difficulty will also solve what they consider ours. For a difficulty of
urse we cannot consider it, believing, as we do, that our Lord is with His
hurch as much today as He was with it in the days of Origen or St. Methodius,
nd that it is as much the "pillar and ground of the truth" as in the times of
t. Irenæus or Cyprian. And, we will add that now, as in the Apostles' days,
hosoever will not hear the Church is to be held, of the multitude of the faith-
l, as a heathen and a publican.*

We have been writing no orderly dissertation, but merely illustrating the
octrines of the primitive Church, with reference to those objections which
appened to suggest themselves to our mind. But we do wish that some work
ere written, not only giving the evidences in the dry and unedifying manner
o common to mere controversial works, but showing the astonishing connex-
n between the Catholic doctrine respecting saints and angels, and the other
octrines of the primitive Church. We do not, and cannot,—perhaps we ought
ot,—to wish Anglicans to embrace the Catholic doctrine on the blessed Vir-
in and the saints, until they have got rid of all their Protestant notions on
ther points. Who knows what monstrous heresy might not be the result?
ut when they, as a body, adopt the primitive doctrine of justification, and not

* May we be allowed to protest against that frightful heresy, so insidious to religious
inds out of the Catholic Church, which talks about the present degraded state of the Church
ith regard to holiness, and thereby explains what they consider its divided state. We can-
ot see why they should consider the Church more degraded than in the times of St. Augus-
ine or St. Chrysostom. The sermons of the fathers show that the most shocking crimes
ere as prevalent in their day as they can be in ours. But who before the nineteenth cen-
ury ever thought of measuring sanctity of the Church by the sins of her children? Of
ourse the worse sins are committed where most grace is abused. It is by the virtues of her
hildren that the holiness of God's Church ought to be measured. And have we not had since
he Reformation, as holy ascetics, as glorious virgins, as heroic confessors, as noble martyrs,
s in the forth or fifth centuries? It is most painful to oppose such men as Dr. Pusey, but
hat would St. Augustine have said to the assertion (Letter to the Abp. of Canterbury, p.
3,) that the sins of the Church have forfeited the notes of holiness and unity? "If holi-
ess, the very end of the dispensation of the Gospel, may be imperfect, and the word of Scrip-
ure not be broken, much more may unity." By no means. Holiness is more essential for
ndividual salvation, but unity is infinitely more essential as a note of the Church: This is
aid by St. Augustine in a very striking passage, which we cannot find just at present. In-
eed *the doctrine maintained by Dr. Pusey, Mr. Dodsworth, and others, is, we are pained to
y it but must not mince matters,* that of the later Donatists, of the school of Tychonius.

only profess, but show by their practice that they actually believe in, the whole sacramental system; when they can understand holy and mortified lives, as described by the fathers of the Church, and see the angelic beauty of holy virginity; when they realize the value of intercessory prayer, and shrink with horror from every heresy which militates against the doctrines of the first six œcumenical councils, we need not fear about the rest following as a matter of course.

In the meanwhile, for the benefit of those who sincerely and honestly wish to know how much was realized in primitive times, of the Catholic belief and practice respecting the saints, we maintain that there is the clearest evidence that, for a long time prior to the Council of Chalcedon, Christians believed that it was lawful—

1. To invoke the saints, not only asking their prayers, but in the direct manner which in modern Catholics is considered idolatrous.
2. To have confidence in their patronage and protection.
3. To make pilgrimages to their tombs, and to expect both temporal and spiritual blessings in consequence.
4. To believe that miracles were wrought by their relics.
5. To show their veneration for their relics by external actions, as prostrations, &c.
6. To address the Blessed Virgin, in particular, as the greatest of all saints; in other words, to give her the worship of hyper-dulia.

And finally, we maintain that these things were as universally and as frequently practised as in our own times.

We conclude with a quotation from an Anglican bishop, whose *Dissertations on the Prophecies* have, for the last century, been a most popular and approved work among members of his own communion.

"Read only some of the most celebrated fathers; read the orations of Basil on the martyr Mamas, and on the forty martyrs; read the orations of Ephraim Syrus on the death of Basil, and on the forty martyrs, and on the praises of the holy martyrs; read the orations of Gregory Nazianzen on Athanasius, and on Basil, and on Cyprian; read the orations of Gregory Nyssen on Ephraim Syrus, and on the martyr Theodorus, and on Meletius, bishop of Antioch; read the sixty-sixth and other homilies of Chrysostom; read his orations, on the martyrs of Egypt, and other orations, and you will be greatly astonished to find how full they are of this sort of superstition, what powers and miracles are ascribed to the saints, what prayers and praises are offered up to them. . . . The monks, then, were the principal promoters of the worship of the dead in former times; and who are the great patrons and advocates of the same worship now? ARE NOT THEIR LEGITIMATE SUCCESSORS AND DEPENDANTS, THE MONKS, AND PRIESTS, AND BISHOPS OF THE CHURCH OF ROME?"*

* *Bishop Newton,* Dissertation 23.

LETTER OF COUNT MONTALEMBERT.

The following letter from Count Montalembert, lately a distinguished advo-
ate, in the French House of Peers, in favour of the Church against the Uni-
ersity, upon the educational question, treats of the architectural, artistical and
chæological movements of the Puseyites. It was addressed, by the Count,
the Rev. J. M. Neale, of the Cambridge Camden Society. The Rev. Mr.
eale is the author of "*Hierologus*;" or, the "*Church Tourists*," an able re-
ew of which work we republished in No. 7, vol. 2, of this periodical.

The editor of the *Tablet* thus speaks of the letter:—

"Such a document it is difficult to overpraise. For nervous eloquence
nd mastery over the language in which it is written, it will bear comparison
ith the productions of the best living writers. Nor is it less remarkable for
rasp and comprehensiveness of thought; for the exactness with which the
oble Frenchman has sketched his subject; and the skill and dexterity with
hich he has filled up its outlines."

FUNCHAL (Madeira,) FEBRUARY 20TH, 1844

To the Rev. ———, Member of the Cambridge Camden Society.

The Camden Society having done me the unsolicited and unmerited honour
f placing my name among its honorary members, I feel not only authorised,
ut conscientiously obliged to speak out what I inwardly think of its efforts
nd object: and I am happy to be able to do so, in addressing myself, not only
o one of its most influential members, but to one for whom I feel a most lively
ympathy, on account of his talent, science, courage, and, indeed, of every
hing except what the Church which I believe to be infallible, reproves in him.

I first thought that the Camden Society was merely a scientific body, pur-
uing an object which, like all branches of history, is of the utmost importance
o religion, and to which all religious minds could associate, but like the French
Comité historique, not setting up the flag of any special ecclesiastical denom-
nation. On a nearer study of your publications, I have perceived that they
re carried on, with the professed intention of blending together the interests
f Catholic art and of the Church of England, and of identifying the Catholic
Church of the Middle Ages in England with the Anglican schism begun by
Henry VIII and Cranmer, and professed at present by all those who agree to
he thirty-nine articles. Against this intention, I, as an honorary member of
he said society, beg to enter my most earnest and most Catholic protest. First,
nd principally, I protest against the most unwarranted and most unjustifia-
ble assumption of the name of *Catholic* by people and things belonging to the
ctual Church of England. It is easy to take up a name, but it is not so easy to
et it recognised by the world and by competent authority. Any man, for ex-
mple, may come out to Madeira and call himself a Montmorency or a How-
rd, and even enjoy the honour and consideration belonging to such a name,
till *the real Montmorencys* or Howards hear about it, and denounce him, and
hen such a man would be justly scouted from society, and fall down much

lower than the lowliness from which he had attempted to rise. The attempt to steal away from us and appropriate to the use of a fraction of the Church of England that glorious title of Catholic, is proved to be an usurpation by every monument of the past and present; by the coronation oath of your sovereigns, by all the laws that have *established* your Church, even by the recent answer of your own university of Oxford to the lay address against Dr. Pusey, &c., where the Church of England is justly styled the *Reformed Protestant Church.* The name itself is spurned at with indignation by the greater half *at least* of the inhabitants of the United Kingdom. The judgment of the whole indifferent world, the common sense of humanity, agrees with the judgment of the Church of Rome, and with the sense of her 150,000,000 of children, to dispossess you of this name. The Church of England, who has denied her mother, is rightly without a sister. She has chosen to break the bonds of unity and obedience. Let her, therefore, stand alone before the judgment-seat of God and of man. Even the debased Russian Church, that Church where lay despotism has closed the priest's mouth and turned him into a slave, disdains to recognise the Anglicans as Catholics: even the Eastern heretics, although so sweetly courted by Puseyite missionaries, sneer at this new and fictitious Catholicism. It is repudiated even by your own hero, Laud, whose dying words on the scaffold, according to the uncontradicted version of contemporary history, were I DIE IN THE PROTESTANT FAITH, AS BY LAW ESTABLISHED (a pretty epitaph, by-the-bye, for the life of the future St. William of Canbterury !*) Consistant Protestants and rationalists are more Catholic, in the *etymological* sense of the word, than the Anglicans; for they at least can look upon themselves as beloging to the same communion as those who, in every country, deny the existance of church authority or of revealed religion; they have at least a negative bond to link them one with another: but that the so-called Anglo-Catholics, whose very name betrays their usurpation and their contradiction, whose doctrinal articles, whose liturgy, whose whole history, are such as to disconnect them from all mankind, except those who are born English and speak English; that they should pretend, on the strength of their private judgment alone, to be what the rest of mankind deny them to be, will assuredly be ranked among the first of the follies of the 19th century. That such an attempt, however, should succeed, is, thank God, not to be expected, unless it should please the Almighty to reverse all the laws that have hitherto directed the course of human events. You may turn aside for three hundred years to come, as you have done for three hundred years past, from the torrent of living waters; but to dig out a small channel for your own private insular use, wherein the living truth will run apart from its ever docile and ever obedient children—*that* will no more be granted to you, than it has been to the Arians, the Nestorians, the Donatists, or any other triumphant heresy.

* *See Hierologus.*

I therefore protest, first, against the usurpation of a sacred name by the amden Society, as iniquitous; and I next protest against the object of this ociety, and all such efforts in the Anglican Church, as absurd. When the lergy and Catholic laymen in France and Germany, when Mr. Pugin and the omanists of England, labour with all their might to save and restore the monments of their faith—unworthily set aside by the influence of that fatal spirit hich broke out with the so-called reformation, and concluded with the French evolution—they know that they are labouring at the same time to strengthen, n an indirect manner, their own faith and practice, which are *exactly and identically the same* as those followed by the constructors of those glorious piles, nd by all the artists of Catholic ages: and this object sanctifies their labour. ut is this the case with the members of the Camden Society? Not in the ast. They are most of them ministers of the 'reformed Protestant Church s by law established;' pledged under oath to the thirty-nine articles, which ere drawn up on purpose to separate England from Catholic Christondom,* nd to protest against all the *barbarous superstitions* of the dark ages. By ttempting to re-establish their churches, chalices, and vestments, in their original form, they are only setting under the most glaring light the contradiction hich exists between their own faith, and that of the men who built Salisbury, nd York. Surely no man in his senses can pretend that Dr. Howley and Dr. Mant profess the same faith, and follow the same discipline, and acknowledge he same spiritual head, as William of Wykeham or Gundulph of Rochester; nd no man in his senses can deny that Dr. Wiseman and Dr. M'Hale do at east profess to obey the same holy see, to preach the same doctrines, and to ractise the same spiritual rites and sacraments, as all the episcopacy of the iddle ages. Let, then, the Camden Society put itself under the authority of)r. M'Hale and Dr. Wiseman, and then everything will be right: but as long s they do not, and remain under Dr. Howley and Dr. Mant and their fellows, hey are nothing but parodists, and inconsistent parodists. If St. Dunstan and lt. Anselm, St. Lanfranc, St. Thomas of Canterbury, or Archbishop Chichely, ould be called out of their tombs to resume their crosiers in any English athedral, their horror would be great at seeing married priests reading Enlish prayers in those desecrated edifices. But assuredly their horror would e much greater still, if they were to find, beneath copes like their own, and t the foot of altars like theirs, and rood lofts with crucifixes, and every other xterior identity, these same married priests carrying in their hearts the spirit

* [It is asserted by modern High-Church Anglicans, that the Church of England never rejected the communion of Catholic Christondem, but merely threw off the usurped supremacy f the Roman Pontiff. This assertion is overthrown by the history of the Reformation. It as the unanimous opinion of the British Reformers that the visible Church had apostatised, at her chief bishop was Antichrist, and that communion with her was unlawful. The lomilies of the Church of England assert this in the most decisive manner. (Vid. hird part of the sermon against peril of idolatry, p. 224, ed. Oxon, 1831.) For testimonies f individual reformers, and other Anglican divines, see Essays on the Church, p. 323, ed. 38. *See also the Archbishop of* Canterbury's charge just delivered.]

of schism, glorying in the revolt of their forefathers, and pledged by *insular pride* to insult and deny that infallible see of St. Peter, from which all those great saints had humbly solicited the pallium, and for whose sacred rights they so nobly faught, and conquered the insular pride and prejudices of their time.

Catholic architecture, and Catholic art in all its branches, are but a frame for the sacred picture of truth. This one holy truth is beautiful and pure, even amidst the worthless clergy and decayed descipline of Funchal, even, and still more so, amidst the missionary dioceses of Polynesia; although both here and there, she is deprived of the frame which the humble genius of Catholic generations has worked out for her in western Europe. But without her —or with her, defaced and adulterated by *insular pride*—the most beautiful frame is fit for nought but for the antiquary's shop. Supposing the spirit of the Camden Society ultimately to prevail over its Anglican adversaries—supposing you do one day get every old thing back again—copes, letterns, rood-lofts, candlesticks, and the abbey lands into the bargain, what will it all be but an empty pageant, like the tournament of Eglinton Castle, separated from the reality of Catholic truth and unity by the abyss of three hundred years of schism? The question, then, is—have you, Church of England, got the picture for your frame? have you got the *truth*—the *one* truth—the same truth as the men of the middle ages? The Camden Society says, yes: but the whole Christian world, both Protestant and Catholic says, *no*: and the Catholic world adds, that there is no truth but in unity, and this unity you most certainly have not.

"Who is to judge between these conflicting assertions on earth? Before what tribunal, before what assembly, is this most vital cause to be brought forward, to the satisfaction of those who have renounced the jurisdiction of the Holy See, and that of the last œcumenical council? I know of none; but one thing I know, that before whatever earthly tribunal it may be, as well as before the judgment-seat of God in Heaven, against the Church of England and her so-called Anglo-Catholics, will appear in formidable array the seven millions of real Catholics, whom you call British and Irish Romanists, and who will thus arraign the Anglicans on behalf of ten generations of their ancestors, and on their own:—'For the love of unity and obedience, we have endured from the hands of these pseudo Catholics every extremity of cruelty, of robbery, and of insult; we have stood firm through every variety of military, legal, civil, and religious persecution; in the holes and corners where these persecutors have confined us, we have kept true to the very traditional beauty which they would fain now recover. *We have nothing to restore, because we have never destroyed any thing.* We want no erudite quibbles, like No. 90; no dissertations on long-forgotton rubrics, to enable us to believe in justification by works, or in baptismal regeneration, to honour the Blessed Virgin, to pray for our *dear departed.* We have never doubted any artiel of Catholic faith, and never *interrupted* any practice of Catholic devotion. Here we are with our priests,

our monks, and our bishops, and with the flame of Catholic unity, which we have fed with our substance, and with our blood. If these men, who after having robbed us of every temporal good, would fain now rob us of our name, are Catholics, *then we are not*; then we have been mistaken fools, and not we alone, but thirty-five Popes, and all the Catholic Bishops, and all the Catholic nations in the world, who have till now praised us, helped us, loved us, prayed for us, and with us, as their brethren. If *they* are Catholics, then Catholicism is but a shadow and a name, and a paltry vestment fit to be put on and off at the world's pleasure.'

"To this language the Church has answered long ago, in the words of the Divine spouse: '*Oves meæ vocem meam audiunt, et* EGO COGNOSCO EAS, et sequuntur me; et ego *vitam æternam do eis . . . . . et non rapiet eas quisquam de manu mea.*'

"Does the Camden Society, that lays such a stress on history and tradition, think that those mines are closed to everybody except itself, or that the world will not dive into them for any other purpose than for archæological or architectural curiosities? Do the Anglo-Catholics think the world is blind to their own history? that the events of the Reformation in England are unknown abroad? that the word *apostacy* is effaced from the dictionary of mankind?

"If you had pushed on a little further your Spanish tour, you would have found a Grenada, depicted by the pencil of a monk, the martyrdom of those holy Carthusians of London, who were hanged, disembowelled, and quartered, for having denied the supremacy of the author of Anglo-Catholic Reformaton. What! shall the tombs of unknown knights and burgesses be treated with the deepest reverence, and singled out for admiration and imitation, because they are in brass, or with a *cross fleurie*, or *a dos d'ane*? and shall the blood of our martyrs be silent, and their noble memory buried in darkness and oblivion? Believe it not; such will not be the case; no, not even in this world of sin and error, and how much less before the justice of God? Believe not that we shall ever forget or betray the glory of Fisher, of More, of Garnet, of those abbots who were hanged before the gates of their suppressed monasteries; of so many hundreds of monks, of Jesuits, of laymen, who perished under the executioner's knife, from the reign of Henry VIII, down to the palmy days of Anglican episcopacy, under the first Stuarts? Were they not all *Romanists*? did they not die for the defence of the supremacy of the see of Rome against the blood-thirsty tyranny of Anglican kings? Were they not the victims of the same glorious cause which St. Dunstan, St. Elphege, St. Anslem, and St. Thomas had struggled for? and were they *ours* or *yours*? I know that the modern Anglo-Catholics would attempt to throw back on the Puritans of 1640, most of the 'sacrilegious devastations that attended the Reformation; but I know also that Pugin, in that article of the *Dublin Review* which you were good enough to lend me, has completely demolished that false pretence; and *irrefutably demonstrated, that every scarilege committed by the Puritans had*

been inaugurated on a much larger scale by Cranmer and Elizabeth; and I have looked in vain through all the publications of the Camden Society for one word of answer to this most damning accusation. As for *moral* sacrilege, if I may so say, as for the surrender of spiritual independence and Christian freedom to the sanguinary pride of royal theologians, assuredly the Anglo-Catholic fathers of the sixteenth century have surpassed in that respect every example of the kind, both in Pagan and Christian times. That debauched and murderous tyrant, called Henry VIII. could find his models amongst the monsters who reigned at Rome while the Church was in the Catacombs. But the slavish subserviency of the English apostate Bishops, to this baptised monster's caprice has remained unequalled since their days as it had been before them. Where was Latimer, that father and martyr of the Anglican Church, on the 30th of May, 1538? preaching at the stake where a Catholic friar was burning, for having denied the king's supremacy over the Church of which Latimer was a Bishop! Where were Cranmer and the other prelates, from whom the modern English Bishops pretend to derive *apostolical succession*? sitting at the council-board of the tyrant, voting in his Parliament, helping him to butcher his wives, his principal nobility, his best and most innocent subjects, and acquiescing in his judgment against St. Thomas of Canterbury! Has not Cranmer come down to posterity branded with the monster's eulogium, 'that he was the only man who had loved his sovereign so well, as never to have opposed the royal pleasure?' (Vit. Cranm., MS. apud Legrand, ii. 103.)

"Is there anything, even in the annals of continental Protestantism, to be compared to this origin of a reformed Church? And has this Church purified the dark and bloody stain of its origin by its subsequent conduct? Was there ever a Church, except, perhaps, the Greco-Russian, since Peter I., which has so basely acknowledged the supreme right of secular power, the absolute dependence of spiritual jurisdiction on royal and Parlimentary authority, from the days of Cranmer down to Archbispoh Whately's last motion on Church government, debated upon, as he says in print, 'with the tacit acquiescence of the whole episcopal body?' was there ever a Church, *not even* excepting the Russian, which so completely sacrificed the rights and dignties of the poor to the rich, as the writer of the *History of Pues* must know better than any one? Was there ever, under the face of heaven, more glaring focus of iniquity opression, and corruption, than the existence of the Church of England in Ireland, as denounced, not only by the groans of the Catholic victims, or by those foreigners who, like myself, have seen and cursed the abomination in its own den, but by your own authorities, such as *Strafford's Correspondence with Laud*, and Monk Mason's *Life of Bishop Bedell*? Have not these pseudo-Catholic Bishops been sitting for centuries as lords spiritual in a Parliament whence has issued that *penal code* against fellow-Christians, the like of which has never *been seen or imagined* even under the reign of terror and atheism in France? *Have they not*, for centuries, and without ever lifting up a dissentient voice,

witnessed, approved, and, for all I know, themselves taken those tremendous oaths against the most sacred mysteries of the whole Catholic world, both Greek and Latin, in that assembly 'where,' to use the words of an English writer, 'the holiest of holy have been chosen as the favorite object of the profanest treatment, and pierced day after day by the jeer of the scoffer; where alone deniel of the blessed Eucharist has been made a public, a legal, a national, a royal art; and where more impious blasphemies have been uttered, more sacrileges committed, more perjuries pronounced, against the divine Sacrament than in the whole world besides?' And shall these men, forsooth, be acknowledged by us as our brethren, or as our spiritual fathers? Shall the perpetrators and inheritors of these unexpiated, unrepented, unforgiven sins, come in quietly and sit down among the Catholic churches and nations of the world, with bundles of tracts about hierurgical antiquities and monumental brasses under their arms; and shall we not one and all arise to reject and expel them? God forbid that we should do otherwise! There is a place in the Catholic Church for public penitents, whence many saints have arisen on the wings of humility and contrition to the glorious eminence of an Augustine: but there is no place for proud sinners, who would shake off the chains of isolated error, without confessing their guilt and that of their forefathers.

"I dislike every mixture of nationality with Catholicity; and the fatal example of England is well calculated to justify this dislike in every Catholic heart. But I cannot, in this circumstance, refrain from reverting, with legitimate pride, to the difference between the conduct of the English Bishops of the sixteenth century, and that of the French hierarchy, when exposed in 1790 to the fury of a much more formidable tyrant than Henry VIII., to the whole of the French nation. The French Bishops of that period were far from being saints or ascetics; their high birth had been generally the only reason for their promotion. They had to struggle, not like the English Bishops, at the issue of long ages of faith, of devotion, of popular enthusiasm for the Church; but after more than two long centuries of secular invasion and monarchal despotism. Their people were not, like the people of England, up in arms for their monsteries and their orthodoxy; but, on the contrary, had been intoxicated during a hundred years by the poison of scepticism and philosophical scurrillity. Lastly, the Gallican Church was not, like the Anglican, the immediate daughter of ths See of Rome: she had not been founded by a Papal legate in the sixth century, but by St. Irenæus, St. Denis the Areopagite, and other disciples of the Apostles. The reformation which was imposed on her was not obedience to a theological tyrant, but a pretended return to the primitive Church giving the election of Bishops to the people, and allowing them to communicate with the Holy See. And yet, out of a hundred and thirty-six French Bishops, *four* alone betrayed their trust; the hundred and thirty-two others gladly went forth to imprison ment, to exile, to death. When you go to Paris, pray visit *the Carmes, an ugly, insignificant*, low, square-built modern chapel, without

any vestige of archæological symbolism, but where the pavement is still red with the blood of the Bishops and priests, who were murdered there for having refused the oath to the civil constitution of the clergy.* There you will learn at what price a national Church can purchase the rights of talking about apostolical succession, and styling itself, a 'branch of the Church Catholic.'

"But now let me suppose that the Camden Society and the new Anglo-Catholic school have both gained their point; that liturgy, architecture, and theology, are brought back pricisely to the point they were, at the close of the reign of Henry VIII., when, as Dr. Lingard so justly says, 'to reject the papal creed was heresy, and to admit the papal supremacy was treason.' Supposing all this, what will you have gained after all? *Nothing at all*, I should say, grounding myself on Mr. Newman's own words. Does he not say, 'We cannot hope for the recovery of dissenting bodies, while we are ourselves alienated from the great body of Christendom. We cannot hope for unity of faith, *if we, at our own private will, make a faith for ourselves in this our small corner of the earth.* We cannot hope for the success among the heathen of St. Augustine or St. Boniface, unless like them, we go forth with the apostolical benediction. Break unity in one point, and the fault runs through the whole body.' (Sermons bearing on subjects of the day, 1843, pp. 149-50.) But when the work in which you are engaged shall be achieved, you will be as far from *unity* as ever, and you will only have *alienated* your Church *from the great body* of Protestant Cristendom, to which you were formerly accounted to belong, by that general feeling which led the poor King of Prussia to give you his Protestant money and Protestant sympathies, in order to endow Protestant bishoprics in Syria. But you will not have come one step nearer to *unity*, because, as Mr. Newman says, '*Break unity in one point*,' *&c.* . . . . . The Greek Church has been at the point you aspire to ever since the eleventh century; and can anything be further from unity with the Latin Church than she in the nineteenth? Every Catholic will repeat to you the words of Manzoni, as quoted by Mr. Faber: "The *greatest* deviations are none, if the main point be recognized; the *smallest* are damnable heresies, if it be denied. That main point is, the infallibility of the Church, or rather of the Pope.' The Coptic, Maronite, and Catholic Armenian Churches, although differing in *every thing outward* from the Church of Rome, are in unity, since they acknowledge her supreme authority. The Anglican Church, even brought back to the most Catholic externals, can never be in unity as long as she denies her legitimate mother.

"One thing quite certain is, that individuals or churches cannot be both Catholic and Protestant; they must chose between one and the other. In politics, in literature, transactions and compromises are advisable, and, indeed, are often the only thing possible; but in religion, in eternal truth, there is none. *Notwithstanding* Dr. Jelf, there will never be any *via media* between truth and

* *See the* "British Critic" No. LXIV., p. 286-288.

error, between authority and rebellion, no more than there is between Heaven and Hell. If Fisher was right, then was Cranmer wrong; they cannot be *both* right, bot the murderer and the victim. If Archbishop Plunkett was a martyr, then Archbishop Laud was not. If the Church of France is to be admired for having held out against schism through martyrdom and exile, then the Church of England must be blamed for having given way to schism. It is like the ostrich, that thinks it saves itself from the hunter by refusing to look at him, to say that the present English Church is a holy although *less distinguished* branch of the Church than that of Rome. If the Church of Rome, when she maintains that out of her pale there is no salvation, and that she alone has the power of governing the Christian world, is not infallibly right, then she is infallibly wrong; and so far from being a *distinguished* branch of truth, she is founded on imposture or error; and in neither case can be a true church. On the other hand, if the Church of England is not the only true Church on earth, then she is an apostate rebel.

"There is only *one sure* way of passing from error to the *one sure* truth; that which St. Remigius showed to the first Christian King of France. When baptising him, he said, 'Bow thy head, proud Sicamber; burn what thou hast adored, and adore what thou hast burned.'

"It is true that to reconciled and forgiven rebellion may be granted certain privileges, as conformable to the weakness of a fallen Church. The Anglican Church may demand what was granted in 1595 to the united Greeks of Poland—the degrading exception of married clergy, and the use of the national language in the Liturgy. These concessions are not incompatible with the essentials of faith or authority; but they would make the re-united Church of England sadly different from what she was in the days of St. Dunstan or St. Anselm.

"I am not a doctor, nor a minister of the Church; I am only her soldier, faithful though unworthy. But I can fearlessly assert that among the millions who belong, like me, to the Church of Rome, there is not one who, being led by leisure or duty to consider attentively what is now going on in England, would arrive at a different conclusion from mine. Seeing the profound ignorance which reigns among even the best informed Anglicans (such as Mr. Faber) on the feelings and duties of Churchmen out of England—seeing also the furious prejudices which animate the new school against English and Irish Catholics, probably on the old Pagan principle of *Odoisse quem læseris*, I have presumed to think that it might not be quite useless to you to hear the opinion of a Continental Catholic, than whom no one can be more interested in England's welfare, or more attentive to her present struggles, *Fas est et ab hoste doceri.*

"Need I beg of you to acquit the warmth and asperity of my language of any intention of personal disrespect to you? No, surely not. I have much too high an opinion of you not to be certain that you will perfectly understand the

motives that have dictated my words; and I hope that you will see, on the contrary, a mark of deep respect on my part for your turn of mind and your personal character. I have written to you as to a man who knows the value of truth and the value of the soul. I should certainly not have done so to most members of your schism. Although taught by conscience and authority to look upon the Church of England as one of the most awful forms of sin and pride that have ever appeared in the world, I have loved and esteemed several of her children. I feel a compassionate sympathy for those of her ministers who know the weight of her present degradation. But, at the same time, I feel a most legitimate terror for the fate of their souls when I see them, after having removed the rubbish which their forefathers had piled up to the very clerestory of their Church, close their eyes against the light which, from the past and present, is now pouring down upon them. They are thus losing that *invincible ignorance*, which is the only reason which the Church admits for not belonging to her! This feeling has inspired me with the thought of thus writing to you. This feeling must plead my excuse, if I have wounded *your* feelings. Indeed, I wish I may have done so. Truth is a weapon intended to wound and destroy every thing that is not truth. *Non veni pacem mittere sed gladium.* Convinced as I am that you do not belong, as you say I do, to a distinguished branch of the Church, but that you are in error, and that wilful error is mortal sin, I have spoken for the love of your immortal soul. If I have done so roughly, it is the roughness of love. Is there not more charity in pulling roughly back a man who is on his way to perdition than in bowing him civilly on to the brink of the precipice?

"This letter requires no answer. We are not called upon to carry on a controversy with each other. The ground on which we stand is unequal, and the odds between us would be uneven. To convert you, as well as all heretics, is and must be my desire, but not my province. To convert me can neither be your province nor desire. You cannot look upon me as being in a state of rebellion as I do you. What would become of me if I was to be convinced of the truth and right of the Church of England? I must then immediately doubt the truth and right of the Church of France, which acts and teaches the very reverse; for what is true and right on the north of the Channel cannot surely be otherwise on the south. And yet, according to the principles laid down by Mr. Faber and the *British Critic*, supposing myself convinced of the error and misconduct of my own Church, I must wait till she recognises it herself before I have a right to act up to what I think true, and to save my own soul. Alas! what a lamentable nondescript sort of thing I should be!

"Our position is, therefore, quite different. The faith I profess, the authority I obey, the holy sacrifice of Mass at which I assist, the very prayers I daily say, are fitted for you, for me, for the Portuguese ox-driver who is passing *under our windows*, as well as for the savage who is at this moment being *baptised in Oceanica*. Your faith, your spiritual superiors, your liturgy, can

e of no use but to those who are English born and English bred. This shall e my last argument, for it would alone suffice to show which of us is the atholic. You cannot, in conformity with your own doctrine, wish *me* to be hat *you* are. I can, and indeed I must, wish *you* to be what *I* am. To you can say, like Paul to Agrippa, 'Opto apud Deum et in modico et in magno . . *te* . . . hodie fieri talem qualis et ego sum, *exceptis vinculis his*;' or rather, s Bossuet beautifully modifies this text in speaking, I believe, to one of your wn comunion, *præsertim vinculis his*, the bonds of faith, of obedience, of unity ith the past, the present, and the future.

"In conclusion, let me beg your acceptance of the enclosed papers,* that ill show you how the torrent of grace is flowing among *Romanists*, and what re the fruits of *Mariolatry*. It is a good thing to write books like Mr. Newman, about the miracles of the fourth century; but it is better still to acknowedge and experience miracles in the nineteenth. Never, assurdly, were mircles more wanted than in these ages of light, and never, I may say, were they nore abundant; for can there be a greater miracle in the world than the sudlen and mysterious conversions of sinners in an age like this?

"May that Blessed Lady, who has been so long the object of the jeers and blasphemies of Anglican divines and Anglican travellers, and who seems now t last to inspire your countrymen with some degree of veneration—may she se her *omnipotentia supplex* to enlighten, to bless, and to console you! Such vill be forever the prayer of your obedient servant and sincere well-wisher,

"Le Comte de Montalembert."

* Annals of the Archconfraternity of the Holy and Immaculate Heart of Mary.

THE ESCORIAL.

We have, (says the U. S. Catholic Magazine,) extracted the following interesting description from the *Noticioso de ambos mundos*, a Spanish journal, published in New York:

"The traveller finds, nothing more tedious than the time which elapses between his arrival in a place and the gratification of the curiosity which has led him to t. I hastened, therefore, on reaching the Escorial, to visit its celebrated monstery. I repaired to the spot, in the company of a respectable gentleman, whose extreme politeness is gratefully remembered, and the first object that excited my admiration, was the imposing appearance of that majestic pile of buildings, forming a rectangular parallelogram more than three thousand feet in circumference. Its well proportioned height, the sombre granite material of its construction, the blue stone and sheet-lead distributed over the roof, the severe

style of the architecture, which is principally of the Doric order, and lastly the solemn design of this resting place for human greatness, awakened in my soul feelings the most profound and lasting, and which became still more lively, as I penetrated into the interior of the edifice, and beheld around me all that is most beautiful and perfect in art.

"Having traversed the court and made our way along various corridors, we came at length to the foot of the principal capital stairway. Here all was astonishment. We gazed in wonder at the massive work before us, while our feet scarcely ventured to tread upon the ponderous steps, which consisted each of an immense stone of colossal dimensions. And how sublime the association of objects that now presented themselves to view! What frescos could surpass those in which the immortal Jordan has depicted St. Lorenzo, the battle of San Quintin, Philip II, and the two celebrated architects presenting to him the plan of the work! Coloring and outline, truth and infancy, design and execution seem every where to be rivalling each other. Nothing could have been better adapted to the spot than the subject of these paintings; they are almost speaking narators of the facts connected with this splendid monument. The representation of St. Lorenzo shows plainly who is the patron saint of the establishment; there is also the battle of San Quintin gained by the Spanish king, in 1557; on another side is depicted the occasion on which Philip II offered his vow, in reference to future victory; then appear the two distinguished architects of the building, John Baptist of Toledo, John de Herrera. As we mounted the spacious stairway we were casting our eyes on the magnificent objects around, and giving free scope to the feelings of enthusiastic admiration that arose within us, when I was suddenly shocked at the appearance of some of the frescos, which exhibited marks of decay and injury. How deplorable it is! said I; time which spares nothing human in its ravaging career, has at length reached this venerated spot, and stamped his withering touch upon this beautious scene, which should have endured as long as a solitary stone of the immense pile was remaining. But the friend, who acted as my *cicerone*, soon recalled me from this sad reflection, by stating that I was under a mistake; that the apparent decay which I had judged to be the effect of time and negligence, was the work of the artist, and a freak of talent so perfectly carried out as to form the most wonderful part of the whole picture. What seemed to me an imperfection, was in fact the summit of perfection, and an instance of that lofty flight which the genius of a man will sometimes attempt, in order to scan the immensity of his powers and desires.

"From the extensive galleries and the splendid paintings, which adorned them, we turned our attention to the rich and elegant contents of the library. This we soon discovered to be a well-merited and worthy homage paid to genius and to letters. There do we see, collected on shelves of the most costly *manufacture*, upwards of twenty thousand volumes, transmitting the sublime thoughts and brilliant conceptions of the great men of every age, of every nation,

and of every profession. The age of Plato and that of Krause, Greece and France, Arabia and Germany, speculative systems and incontrovertible axioms, the truths of the gospel and the errors of heresy, are all congregated in one apartment and under the same roof.

"The frescos which surmounted the suite of shelves were principally executed by the celebrated Bartholomew de Carducho, and are not of inferior merit to those which we have already noticed from the pencil of Jordan. Philosophy, the fruitful parent of all knowledge, is represented and occupies a prominent position. On either side are seen the emblems of agriculture, astronomy, arithmentic, medicine, ethics, eloquence, and other sciences, the whole presided over by theology or the knowledge of God, as if to teach us that all human acquirement should be directed to one great end, to the praise and worship of Him who is the essential fountain head of wisdom and the sole dispenser of talent.

"Among the numerous volumes which excited our curiosity, was a copy of the Alcoran, most beautifully written in the peculiar characters which are used by the followers of Mahomet. Equally interesting and curious was the Breviary which was formerly used by Isabella the Catholic, that illustrious princess who disposed of her rings and jewels in order to fit out a squadron for the immortal Columbus, by whose subsequent discoveries the Spanish crown was adorned with its most brilliant ornament.

"On the second day we passed through the western portion of the edifice, the beautiful portico of which introduced us to the spacious court of the 'kings;' so called from the frontispiece of the church, which exhibits colossal representations of David, Solomon, Ezechias, Josias, Josaphat and Manasses, the work of the same distinguiuhed sculptor already mentioned, John Baptist Monegro. This court is two hundred and fifty feet in length and one hundred and thirty-nine in width, and has three entrances to the church. The middle one is opened only on two occasions; to admit the man who enters as a king, and to receive the king, when he enters as man.

"Having proceeded through one of the side doors, the temple of temples, the temple of the Almighty broke upon our view. Here we were struck with the grandeur and majesty which displayed themselves, and were overpowered by feelings which imagination can scarcely realize, and which the heart only can comprehend. The dimensions of this splendid temple are three hundred and twenty feet by two hundred and fifty, including the lower choir and the two lateral chapels. The altar is made of ——— and bronze; the walls are of the best blue stone, and the style of the building Doric. The pavement is formed by the tasteful arrangement of slabs of white and grey marble.

"From the contemplation of the main body of the church, whose solemn stillness is never interrupted save when the minister of God approaches the *altar of sacrifice, or the* humble Christian strikes his breast in token *of his heartfelt repentance,* we turned to the examination of the sanctuary,

and perhaps the most that could be said, to convey an idea of the admiration which it excited, would be to pronounce it worthy of the magnificent temple of which it forms a part. The paintings on the ceiling are unsurpassingly fine. There you see the heavenly Father crowning the spotless mother of his Son with eternal glory; and in the grouping around you behold the hermit clad in his wild apparel, the monk amaciated by self-denial, the martyr with the palm of victory in his hand, the confessor gridled with the bond of faith, the virgin decked with lillies of the purest white, the warrior with the laurel wreath; a panorama that exhibits the highest perfection of art. The organ also, and the chanter's stand, which, although weighing seven thousand five hundred pounds, may be turned by the tuch of a finger; the sacred books which are written on parchment; and graceful chandelier; and, above all, the seven rows of seats for the clergy, constructed of different and choicest kinds of wood, are objects of the richest description and of most exquisite taste.

"In the nave of the church, on the epistle side, is a door leading to the pantheon or the royal cemetery. Its dazzling richness and melancholy object form a contrast, like a splendid carpet embroidered with gold but rent in the middle; like the purest chrystal which reflects only shadows; like the eagle soaring aloft to the highest cliffs while pierced to the heart by the hunter's arrow.

"The form is an octagon, thirty-six feet in diameter, and fifty-eight high, entirely covered, as the flight of steps which lead down to it, with jasper and highly polished marble, ornamented with bronze, and built in the composite style. Its situation is connected with a mystery. Placed beneath the great altar, it seems to bring heaven and earth before us, contrasting the magnificent and eternal splendor of the former with the feeble and transitory glory of the latter; and exhibiting the power of man, whom a single stone encloses, and the hopes of man bursting from his confinement, going forth from the tomb, and winging his flight to heaven, the only end of his creation and of his future existence. In the octagonal space opposite the entrance, rises the altar, which consists of two fluted columns composed of alternate green and white stone, and backed by pilasters. In the frontispiece is the inscription:

Resurrectio nostra.

"On a large piece of porphyry between the two columns is a large cross made of black marble, and bearing a precious crucifix of gilded bronze, the supposed handiwork of the sculptor Pedro Tasca. The bronze chandler, suspended from the rosette in the middle of the building, is a spscimen of admirable workmanship, the production of Virgilis Tanelli.

"On both sides of the altar, arranged four by four, and separated by Corinthian pilasters, are placed the sepulchres containing the mortal remains of the kings and queens of Spain who died leaving issue. The left side is occupied by the queens, beginning with the Empress Dona Isabella, and ending with Dona Maria Louisa de Bourbon,—the right hand is allotted to the kings.

"*Charles I.*, the conqueror of Pavia and Milan, who, desirous of conquest,

and having no enemy, gained a victory over himself, exchanging the purple for the cowl of Yuste, occupies the first sarcophagus. Philip II, whose ambition was not satisfied with the crown of two worlds, a prince in whom were blended a hard heart and a soul sensible to pity, now lies by the side of his royal father. There, too, repose the stiffened remains of Philip III, Philip IV, and Charles II. Charles III, the father of his people, the just prince ever surrounded with the wisest of his councillors, here occupies a sepulchre, his remains, still warm with the tears shed at his death, by art, science, and the Spanish nation. His son, the proverbially kind-hearted Charles IV, is next in order. In the midst of his ancestors lies Ferdinand VII, at whose name all Spain arises, and, for the space of six years beholds her horizon stained with blood; the colossus of Europe set at defiance, the laurels snatched from the imperial eagle, and fixed to the mane of the majestic lion. By the side of this tomb is one, at the sight of which we experience the grief known only to the affectionate child, when he thinks of the death of a fond parent. We allude to the sepulchre destined to contain at some future day, the remains of the amiable and the angelic Queen Dona Isabella II. Notwithstanding her beauty and her tender age, that sepulchre is already open to receive, when Providence shall so ordain, the lifeless body of one in whom now centres the hope of a thousand hearts, of one who is the pride of her nation. At the terrible idea, which our faith teaches us to be unquestionably true, we turned towards the crucifix, and exclaimed: 'Lord, if in this abode, the authentic monument of man's misery and nothingness, the prayers of the humblest of mortal may reach thy throne, arrest not the career of this rising luminary now on its way to the zenith, filling with glorious effulgence the horizon of Spain: protect this delicate rose, destined to purify the mephitic atmosphere of passion and party, too long inhaled by this nation. Arrest not the flight of this innocent dove, under whose wings all good Spaniards now find a shelter. Let her setting be in splendour, after a glorious culmination, enlivening, in her course, the future prospects, and promoting the happiness of all under her sway. Then, since die she must, let the stern decree be accomplished; but, O, Lord, let her bring with her to this tomb destined for her reception, the admiration of all Europe, the grief of her subjects, the veneration of posterity, the eulogy of history, and the mercy of heaven.'"

ST. VINCENT OF PAUL.

I.

Come praise ye the Lord, for his mercies are great,
Through his Saints to the weak ones of earth they are sh- vn;
O'er its uttermost bounds—through each region and State
His goodness, his fatherly mercies are known.
Supreme and most mighty he deigns to the weak
Those graces, that raise them superiour to all;
More than mind can conceive, more than language can speak,
These he shows in the virtues of Vincent of Paul.

II.

Not the false glare of wealth, nor ambition, nor power,
Nor the breath of men's praise was to usher his birth,
Not the "pomp nor the circumstance" welcomed the hour,
That gave light to the meekest and humblest of earth.
But his was the life, of the lowly and poor,
A life of privation, of suff'ring and thrall:
That life he e'en lov'd—not what worldlings allure—
Such ambition was far from a Vincent of Paul.

III.

He stooped not to flatter the faults of the proud,
To the vice of the potent, he knew not to bend,
He preached and he prayed for the "sons of the crowd,"
As their angel of comfort, and poverty's friend:
He clung to the convict, enchained on his oar,
Who heard from his lips the inspiriting call;
And truths often heard, but neglected before
Fell with fruit from the lips of Saint Vincent of Paul.

IV.

Yet a triumph of virtue—all triumphs above—
Makes him captive to free the sad convict from pain:
He looses his bonds, and with none of earth's love
He assumes in his stead, all the weight of the chain.*
The heroes of earth, by men honoured the most,
Whose lives they with lustre and glory install:
If their deeds could shine forth in a congregate host—
They 're eclipsed by that act of Saint Vincent of Paul.

V.

He broke to the orphan his bread—and the poor
Blessed the hand that to body and soul gave due food;
That rescued the maid from the foul spoiler's lure
And preserv'd her to rank with the pure and the good:

* "Dans ses visites aux galeres, il remarqua un forçat a sa douleur et a son desespoir, pleurant nuit et jour sa femme et ses enfans, qu'il avoit laisses dans la misere et sans appui. Ce malheureux avoit ete condamne a trois ans de captivite pour avoir fait la contrebande. Vincent lui prodigua en vain des soins et des consolations; il le voyoit pres de succomber, lorsque, entraine par un mouvement de charite divine, il proposa a l' officier charge de la garde des chiourmes, de lui permettre de prendre la place de ce paure homme. L' echange fut accepte. Le forçat fut delivre, rendu a sa famille cherie, et Vincent fut charge de ses fers."—Vie de S. Vincent de Paul, Chapitre v. par M. C. A. De Reboul Berville. This almost superhuman act of Christian heroism, although related by most of the biographers of St. Vincent, has been unaccountably omitted by the Rev. Alban Butler, in that Encyclopedia of ecclesiastical history and biography, the "Lives of the Saints."

To the orphan a father—to the widow a friend—
To the wounded in spirit, still prompt at each call,
Healing balm in each look, vice itself could not rend
From the convict the heart, and the love of De Paul.

VI.

His partners in labour, and trained by his zeal
To the works of benevolence, duty and love,
Speak the words of salvation, that truly can heal,
By example more potent than precept, they move.
Such the Priests of his Mission he form'd and sent forth
Th' afflicted to succour, the sinner recall;
And the tributes that gratitude renders to worth
Were reaped by the children of Vincent of Paul.

VII.

They lead the worn wanderer back to the fold;
Instruction the ignorant finds in his needs;
The lukewarm no longer remorseless or cold
Wash out in the blood of the Lamb, their misdeeds.
Thus pointing the way that conducts unto life,
And showing the depths, where th' unguarded may fall,
And healing the wounds of division and strife,
Thus, ever employed were the Priest of De Paul.

VIII.

Nor alone can these labours his zeal satisfy;
More arduous the toils, which his bosom inflame,
From the Barbary coast, where sad captives did sigh—
From the far Pagan lands, for his aid the voice came.
There his Priests in his spirit, the same banner raise
That rallies to virtue, a shield for us all:
They rescue from sin, and its measureless maze,
With the same zeal that burn'd in a Vincent of Paul.

IX.

But turn to the Lazar-House! Hear ye the groan!
'Tis the last e'er shall come with that pestilent breath!
Abandoned by all—in that dread hour alone,
The sufferer writhes on the hard couch of death!
But yet not alone!—for she leans by his side—
She who once was the pride of some ancestral hall:
No longer the lustre of birth and false pride
Have charms for the daughter of Vincent of Paul.

X.

She sooths the seared spirit, preparing for flight
To the mansions where blessedness ever shall reign;
And the sufferer longs with enraptured delight
For the moment that brings a release from his pain.
He blesses the hand, that is press'd to his brow,
And as slowly and measured his parting words fall;
His cold, quiv'ring lips seem pronouncing a vow
To remember in heaven, the Child of De Paul.

XI.

Ye gay ones that move through the circles of life,
That know not the misery round you far spread,

Abandon those revels, where pleasures are rife,
And visit one moment that couch of the dead:
'Tis there you behold, how Religion inspires
A love for those scenes, that faint worldings appal:
There breathes the good sister her fervent desires
For the soul, that has sped to her Vincent of Paul.

XII.

Then praise ye the Lord! who hath called to his choir,
Whom he loved to the end, and elected his own;
Such, as Juda's great minstrel once tuned to his lyre,
Such hymns they re-echo, before his bright throne.
With a mother that gave a Redeemer his birth,
With the "one that he loved,"* with a Cephas and Saul;
The virtues he joined to his labours on earth,
Have their endless reward in Saint Vincent of Paul.

UMBRA.

* "Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved." St. John, c. xiii. v. 23.

SIGHTS IN LONDON.

We extract the following graphic sketch, from an article, entitled the "*Sights of London*," from the pen of J. Fisher Murray, author of the "World of Fashion."—*Cath. Adv.*

"A poor man falls down in a fit, or the weakness of hunger overpowers him; he sinks against the wall of some splendid mansion; his features are compressed, his brow clammy cold, his lips livid; you saw him *sink*, not fall upon the ground with a squash, as the professional gentlemen, with *artificial* blood in their noses do the trick; it is a clear case of famine, and no mistake; now is your time to see what human nature is made of. The master of the house, or lady, comes at the window, and instantly retreats; a powdered footman appears at the door, and looks up and down the street for a policeman to remove the *nuisence*; several well-dressed passengers look at the poor man, and pass on the other side; ladies as they go by him, fumble a little in their pockets, as if they meant to give something, but think better of it: an elderly gentleman, with drab gaiters and silk umbrella, pretends to feel the patient's pulse, shakes his head solemnly and walks off, satisfied that he has detected an impostor; a housemaid of the mansion, touched with tender pity, hands up through the area a glass of water.

"Now troop by the poor lost creature a group of working men in fustian jackets going to their dinners, whistling and gossiping as they go; they hault and surround the unfortunate man; they lift him, and put him in a more easy po-

ture; one runs to the public-house, bringing some ale warm with ginger; they speak kindly to him, bidding him keep up his heart; they ask him—question to bring tears into dry eyes—where is his home; he looks up piteously, and whispers—he has *no* home—he has not where to lay his head.

"Now then," says one of the fustian jackets, taking off his hat, and shoving it into the encircling mob, "the poor devil's hard up, hasn't got no home, nor no victuals, drop a few browns to pay for a cab, you'll never miss it." The appeal is heard, curiosity is shamed into benevolence; the Samaritans in fustian call a cab, and the homeless man is driven to try the hospitality of Marylebone Workhouse.

I think I hear a respectable gentleman, in an easy chair, with an easy income and easy shoes, exclaim,

"Mister Author, this is very fine, but I have no doubt, for my own part, the fellow was a hunting—the scoundrel was acting.

"Was he though! All I can tell you is, my good fellow, if he was acting, you never missed such a chance in the course of your theatrical life; you have paid seven shillings to the dress circle many a time and oft, for a much worse performance, and here was a little bit of tragedy, without scenery, machinery, dresses, or decorations, you might have seen for sixpence, and been six and sixpence better for it."

* * * * * * * *

To a man living on the shady side of life, whose poverty compels him to walk with his own feet, hear with his own ears, and see with his own eys, the contrasted conditions of London Life afford much matter of painful contemplation. These contrasts are striking and forcible; they run the whole gamut of the social scale, from the highest treble to the deepest shadows and most unchequered glooms; and all this in a day's walk—in the space of a few palmy acres; next door to luxury and profusion you have hunger and despair; the rage of unsatisfied hunger and the lust of desires that no luxury can quench.

I have seen little children, fat enough for the spit, wrapped in woolpacks of fleecy hosiery, seated in their little carriages, drawn by goats, careering over the sward of Hyde Park: and, at the same moment, crawling from the hollow trunks of old trees, where they had found refuge for the night, other children, their nakedness hardly concealed by a few greasy rags flapping against the mottled limbs of the creatures, heirs of shame and sorrow, and heritors of misery and its necessary crime. I have seen a poor family, ragged, and hungry, the children running after an ugly pud-dog, with a velvet jacket on, who was taking the air, led by an attendant footman with gold headed staff. I have seen an old woman of eighty, painted, periwigged, bejewelled, and brocaded, taking an airing in a gorgeous coach, three footman hanging on behind, her ladyship's companion a cynical faced pug, probably the only friend she had in the world; and I have seen another old woman of eighty—any of the Wapping Old Stairs *waterman will remember* Mary Mudlark—up to her mid-leg in the Thames,

raking and scraping the mud and water for rags, bits of sticks, ginger-beer bottles, scraps of iron, or whatever she could recover from the waters, by which she might earn a few pence to keep her from starving.

But it is painful to multiply these painful contrasts of condition, which every day's walk exhibits; one only conclusion can we draw from these spectacles, namely, how far removed is man by the accident of fortune from his fellow man, who utterly abandoned, even in the centre of civilization, outlawed from human aid, protection, sympathy, as soon as he ceases to have certain tokens of humanity, in silver, gold, paper, or brass about his person.

This is a wonderful age. We have discovered steam, and the atmospheric principle, and useful knowledge, and the electric telegraph, and Warner's benevolent engines, and what not; our maxims, too, are fine, cut and dried specimens of practical goodsence; "Go-ahead," "Every man for himself," "The weakest to the wall," and "Devil take the hindmost."

We have found out that money is the one thing needful; that the capital is the only thing to save the country, and that England (meaning you and I) can never have too much capital; that labor is a thing to be bought with capital at the lowest possible price; that laborers are machines for producing more and more capital, of which we (you and I) never can have enough; that some people believe laborers have souls, and all are convinced that they have bodies, but that the proper way to deal with them is, politico-economically, that is, as if they had neither bodies nor souls.

These are grand discoveries, we admit, but, with the exception of Warner, steam, usful knowledge, and the atmospheric, we do not think the dark ages, as they are called, need knock under. The dark ages never found out that nice adjustment of the process of taxation, by which the entire time and all the energies of the laboring man are insufficient to drive the wolf from the door; nor was the tyranny of feudal lords a whit more arbitrary or irresponsible than that with which, in our enlightened age, capital dictates the time and wages of labour.

MY SCRAP-BOOK.—PROTESTANT AND CATHOLIC WORSHIP.

No. 4.

In Catholicism—that is, in Catholicism idealized, contemplated on its best side, (and it is thus that a generous mind will ever love to look at the religions and moralities of other minds)—we have a tender, picturesque, imaginative, loving, believing devotion; in other words, we have one entire half of human nature finely and grandly developed. The imposing magnificence of its ceremonial; *the* devout affectionateness that speaks, or once did speak, in its masses *for the dead, its* purgatory, its consecration of saintly relics and memories,

the unworldly elevation and self-sacrifice of its asceticism; are all good and beautiful in their essential elements; are all true—true to one part of our nature. Catholicism was once the ark of the world's civilization; the guardian of the world's liberties; the fearless and efficient assertor of the prerogatives of intellect; the symbol of the rights of the mind, of the legitimate supremacy of thought over brute force; the consecrator of a seed, which, if cast carlessly forth on the void and formless deep of a political chaos, might not have been found again. And Catholicism is a cheerful, social, festal religion; a religion that, instead of scowling upon the amusements of the common people, condescends to grace and consecrate them. It is a religion that has formed closer and more enduring connections with art, has done more for art in stimulating its efforts, exalting its aims, and creating a popular appreciation of its results, than any other existing embodiment of the religious idea. It has more, in its forms and exterior arrangements, of the soul of Christian and social equality, than some of the churches that can never speak of it without crying "Antichrist." It has made more eager and systematic aggression upon the moral and physical ills of poverty, has shown more sympathy with poverty (whatever we may think of the wisdom of some of its modes of expressing that sympathy,) has given away more, and done more, for charity's sake, in each successive year of its existence, than some wealthy Protestant establishments in each such successive century of theirs. With its brotherhoods and sisterhoods of mercy, it give a basis of permanent institution and uniform religious principle to beneficient impulses, which by Protestants, are commonly left to the energy of each passing generation and the necessities of the hour, and often die out for lack of an efficient organization. And why not freely and gladly acknowledge all this! What right-minded Protestant can imagine that he has anything that can be called an interest, in not acknowledging the truth which is in the religion of more than half Christendom?—*Westminster Review—Art. on Ranke's Hist. of the Popes.*

Religious Character of England.—Catholics, Mahometans, Hindoos, and other nations, agree in thinking that the English have no religion. The first thing they see is, that we have no procession no outward ceremonies presented to the eye, and arresting it in the midst of worldly objects. We have no festivals set apart for religious purposes, no days nor hours exempted from business. No: we believe that religion would be desecrated by being brought into sight; not that it would hallow our common occupations. As for festivals, they are excuses for idleness, and are a waste of business hours, and so we are much more careful not to abstract the least thing from what is the right and property and the just due in the service of mamon, than we are in guarding the claim and property of God on the Lord's day. We may have the procession of *schools* and *clubs*, and *societies* and *political associations*, but no one such thing in the honor of God! That would be *quite out of place.* As for religious festivals, it is not mere taste and opinion,

but we should *grudge* such a tribute and sacrifice to God's honor and service: it would be throwing away good time upon him. To proceed, then, to another most important test of religion;—*want of faith is the characteristic of this generation.* Concurrent and consistent with this, is a want of charity—that charity which believeth in all things. We have no charity, or kindness, or confidence in our reception of other people's assertions and evidence: but our study is to guard ourselves against deception, to receive as little as we can, and as much as is *forced* upon us by imperative proof, and irresistible conviction. But the want of faith is more open and direct than this end the most obvious and pointed upon religious subjects. The Bible is boldly and practically denied in every particular. No class or body of men, (except Catholics,) believe and obey it. And strange as it may seem, it is by no nation or people, or character, or sects of men, less implicitly believed and followed than by *those very people and sections of the church who talk so much about it.* There are no persons less obedient to the plain sense and mandates of the written word of God than those who speak of, and uphold it as the *sole* authority and standard, and reject all assistance from the history of the church, and what is called and spoken against as *tradition* &c.—*British Critic.*

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From Soames' History of the Reformation.

PROPRIETY OF EXTERNAL FORMS IN RELIGION.—It was not until spiritual benefits the most transcendent were committed to her stewardship to be dispensed under the form and covering of material elements, that the Church on earth became fully conscious of the intimate union of these two worlds, or learned to scale the heavens by a stair, the steps of which were sensible objects and similitudes. Then it was that men began to show due reverence to those outward forms which were proved to be so closely and mysteriously connected with interior verities, that churches became holy as types of the spiritual temple, altars as consecrated by the ineffable Presence, crosses as smybols of our redemption, priests as representatives of the great High Priest, the dead bodies of the martyrs as shrines in which the grace of God had dwelt, and as testimonies of its unconquerable power. And thus grew up an ample and stately system of association between things visible and invisible, and so centuries rolled on, till at last in a dark and turbulent age some minds became conscious that *they* had *themselves* fallen into the error of severing this association, of resting in the outward form, and of ascribing to it that sanctity of which it was only the symbol. This they knew was the case with themselves, they had grounds for fearing it in others, and they concluded that it was an inveterate irremediable evil in the system itself. Now while we recognize the earnestness and sincerity of such minds, while we believe them to have been providential instruments of good, we need not shrink from perceiving in them a certain profane and presumptuous temperament. Their indignation against forms has been excited by a painful consciousness of their own abuse of them. Their

grosser minds were content to be arrested and fettered down by the symbol, while more spiritual natures pierced through it, or rather ascended by its aid to the reality. And this is the reason why such natures, refined and elevated as they are, have an affectionate attachment to forms, while they are rejected by those who really stand much more in need of them. Of this however it is hopeless to persuade men who have become possessed with the feeling above described; thy view the form and the spirit as two antagonist incompatible principles, which can only flourish upon the ruin and expulsion of each other.

Surely this view of the matter not only more satisfactorily explains the vehement hostility to ceremonies displayed by the Puritan party, but also affords a higher justification of the course pursued by Churchmen than the cold plea of the indifference and lawfulness of such ceremonies, and therefore, their obligation when enjoined. For ourselves, at least, we wish to take higher ground; and we are ready to concede to those who look with such suspicion on the "imaginative" part of religion (most wrongly so called, if thereby is meant an excitement by means of the senses of feelings which have no foundation in truth, for it is in fact an elevation of the mind by such means to the apprehension of most substantial verities,) that we might be open to their censure—to the cencure of placing a needless stumbling block in the path of weaker brethren, did we merely consider it as a matter innocent and indifferent. But we freely profess that we consider it of the greatest moment, as an integral and divinely-ordained portion of religion, which cannot be neglected without grievous detriment; and on this the justification of our solicitude for it rests.

Educated persons may perhaps believe that they can dispense with it, not so those who ought to be the object of our tenderest concern, the poor of Christ. What can be the result to them of the present system of disparaging all symbolical acts, even the slender and constantly decreasing store which remains to us, but to degrade and condemn that visible world in which the poor wholly live, instead of exalting and sanctifying, and making it the avenue to the world invisible? With this unbridged gulf between the two, what can befal them but either to remain buried and grovelling in things of sense, or, in their unaided abrupt aspirations after heavenly things, to overreach themselves, and fall back upon unhealthy self-contemplation and excitement? Would that modern religionists could in some degree realize this, and they would be candid enough at least to bear with the earnestness of others if they cannot share in it!

Let it be observed in conclusion, that no cencure is here intended or inplied upon our own Reformation in this particular, nor is any opinion expressed as to whether each and every part of the ancient ritual that was discarded had become so inextricably linked with error as to render its abolition unavoidable. Such an inquiry is painful, unseemly, and in nowise profitable. All we wish *to have acknowledged is the principle*,—the principle of the spirituality of forms. *If we could hope to persuade* people to do this, to bewail the hard necessity

which led to their curtailment, and to confess that it was because we had become too gross and sensual for them, not they too puerile and no longer needful for us; above all, if we could persuade them affectionately to cherish and observe those which our own Church still authorises, and enjoins, we should have better hopes of the progress of the Gospel amongst us, and of the success of the efforts which may be made to evangelize and reclaim the neglected masses both of our rural and our town population, than we now entertain.

RELIGIOUS INTELLIGENCE.

CATHOLIC DIRECTORY OF THE CITY OF ST. LOUIS.

For the information of our readers and the numerous Catholic emigrants who daily arrive in our city, we publish the following *Directory* at the commencement of the year.

CHURCHES AND CHAPELS.

FIRST WARD.—*St. Mary's Chapel.*—(Corner of Decatur and Marion sts.) This chapel is under the direction of the Priests of the Mission, or Lazarists, attended by the English and German congregations, who meet here on Sundays at stated hours. In its stead, a new and large church, under the invocation of St. Vincent of Paul, is nearly completed, under the direction of the same Missionaries. This magnificent building, situated on Decatur street, near Park Avenue, the corner stone of which was laid on the 17th of March, 1844, will be opened for divine service within a few months.

Chapel of the Sacred Heart of Jesus.—(Opposite the South Market.) This is a new and neat building, attached to the Convent of the Sacred Heart.

2ND. WARD. *The Church of Our Lady of Victory.*—(Corner of Third and Mulberry sts.) This beautiful new building which was solemnly dedicated to divine service on the 15th of September last, is exclusively destined for the German Catholics, and is attended by the Secular clergy,

3RD. WARD. *The Cathedral of St. Louis.*—(Walnut, between 2nd and 3rd sts.) The English and French congregations meet, on Sundays at stated hours, in this noble edifice, which was consecrated with great solemnity by the late lamented Bishop of this See, Mgr. Joseph Rosati, on the 20th of October, 1834. See a minute description of this monument of architecture in the first volume of this periodical.

4TH WARD. *Church of St. Francis Xavier.*—(Corner of Greene and 9th sts.) This splendid church, erected by the Society of Jesus, was opened for divine service on Palm Sunday, 1843. It is frequented by a large English congregation, and attended by the Fathers of that Society.

Chapel of St. Aloysius.—(Washington Avenue, between 9th and 10th sts.) This chapel, which is under the direction of the Jesuits, is used, *pro tem.*, by the German Catholics.

6TH WARD. *The Church of St. Patrick.*—(Corner of 5th and Biddle sts.) This vast edifice, which is nearly completed, will be opened for divine service within a few months, and attended by the Secular clergy.

The Church of St. Joseph.—(Corner of 11th and Biddle sts.) The corner stone of this large edifice was laid by the Rt. Rev. Bishop Kenrick on the 14th of April last. It is fairly advancing under the direction of the Fathers of the Society of Jesus, and destined for the use of the German Catholics, who now worship in the Chapel of St. Aloysius.

RELIGIOUS INSTITUTIONS.

1st. *Theological Seminary of the Secular Clergy.*—(Decatur, near Marion st.) A large lot and beautiful house have been purchased in the course of last year for this useful institution, which is superintended by the Priests of the Mission. The number of Seminarians, at present, is eleven. The preparatory Ecclesiastical Seminary of the diocese is located at the Barrens, near Perryville, Mo.; it has a good number of students, superintended likewise by the Lazarists.

2nd. *St. Louis University.*—(Greene, between 9th and 10th sts.) This institution, which has existed more than fifteen years, is under the charge of the Fathers of the Society of Jesus. It has five distinct departments, of Theology, Philosophy, Literature and Belles-Lettres, Law, and Medicine. Average number of students, two hundred.

3rd. *Convent of the Ladies of the Sacred Heart.*—(Opposite the South-Market.) This thriving institution has been in existence for many years; and the Academy for young ladies, which is connected with the Convent, has always met with deserving patronage. Number of boarders, forty-six.

4th. *Convent of the Sisters of the Visitation.*—(Sixth street, near Pine.) The young ladies' academy, connected with this institution, dates from the spring of 1844, and is already in a flourishing condition. Number of pupils, sixty.

5th. *Convent of the Sisters of the Visitation.*—(Broadway, near Biddle st.) The well known young ladies' academy of Kaskaskia, Ill., since the time of the inundation of June last, has been removed to this city. The Sisters, though still struggling with many difficulties, usually attending an infant establishment, have already met with sufficient encouragement to promise success. Number of pupils, twenty-nine.

6th. *Hospital of St. Louis.*—(Spruce—between 3rd and 4th streets.) This large and highly useful institution, which contains generally 150 or 200 patients, is under the charge of the Sisters of Charity, of Emmitsburg Community.

7th. Establishment for the Abandoned.—(Third, between Almond and Poplar

streets.) This truly charitable institution has just been opened in this city, under the charge of the Sisters of St. Joseph. It is hoped that the energetic efforts of these humble Sisters will soon overcome the many difficulties that usually attend such institutions. The number of objects of their charity amounts already to twenty-six individuals.

Catholic Orphan Asylums.

1st. *Catholic Female Orphan Asylum.*—(Opposite the South Market.) This institution is attached to the Convent of the Ladies of the Sacred Heart. It is the oldest Asylum of the city, and usually contains thirty orphans.

2nd. *Catholic Male Orphan Asylum.*—(Walnut, between 2nd and 3rd sts.) This institution is under the direction of the Sisters of Charity. It contains about seventy orphans.

3rd. *Catholic Female Orphan Asylum.*—(Biddle, between 9th and 10th streets.) This large and beautiful edifice has just been finished on a valuable lot, which is a donation of Mrs. Ann Biddle of this city. This benevolent lady has also contributed largely to the erection of the building, which contains about twenty rooms, spacious enough to harbour one hundred and fifty orphans. It is to be under the direction of the Sisters of Charity, who now, in a temporary building, have charge of about forty orphans.

Catholic Free-Schools.

1st. *Male Free-School* attached to the church of St. Francis Xavier, (corner of 9th and Greene streets,) under the charge of the members of the Society of Jesus. Average number of scholars, three hundred.

2nd. *Male Free-School* attached to the Cathedral, (2d, between Market and Walnut streets,) under the direction of "Les Clercs du St. Viateur." Average number of scholars, one hundred and seventy-five.

3rd. *Female Free School* attached to the Church of St. Francis Xavier, (corner of St. Charles and 10th sts.) This institution, commonly called St. Vincent's school, is under the charge of the Sisters of Charity. Scholars, 250.

4th. *Female Free School* attached to the Convent of the Ladies of the Sacred Heart. Average number of scholars—sixty.

Statistics of the City of St. Louis.

Bishop and Secular Clergy 8; Jesuits 9; Lazarists 5. Total number of Priests, 22.

Ladies of the Sacred Heart 27; Sisters of the Visitation 27; Sisters of Charity 31; Sisters of St. Joseph 3. Total, 88.

Number of Churches, 6.

The Catholic population is estimated at 17,000.

St. Louis.—New Establishment.—A new Religious Establishment has been opened in this city, on Third, between Poplar and Almond sts., by the "Sisters of St. Joseph," for the benefit of the most abandoned and most miserable

class of society. These Sisters, three in number, are a branch of the well known house of their order at Carondelet, in St. Louis county, where they direct an Academy for young ladies, an asylum for female orphans, and an institution for deaf and dumb females, which is chartered by the Missouri Legislature. The mother house of this association of "Sisters" is at Lyons, France, and owes its origin to the zealous Abbé Cholleton, who not long ago died Vicar-General of that Arch-diocese. Every where the members devote their humble services to the most miserable classes of society: and often share their bread with the objects of their charity. This infant institution truly deserves the sympathies of the benevolent.

Appointments.—The Rev. F. Cellini, formerly pastor of Frederickstown, Mo., has been appointed Vicar General of this diocese. The Rev. P. J. Verhagen, S. J., late pastor of St. Charles, Mo., has been appointed Provincial of the Jesuits of the Maryland Province.

Fire.—We learn with regret that in the commencement of last month the well known institution of Carondelet, in this county, under the charge of the Sisters of St. Joseph, was partly destroyed by fire: the upper stories of the central building and of the northern wing, likewise most of the trunks belonging to the young ladies, boarders at the institution, and all the clothing of thirteen destitute orphans became a prey to the flames. A collection was taken up in the Cathedral of the city, Sunday the 22d of December, for the relief of that institution.

Fair.—A fair has been held in this city, during the third week of Advent, for the benefit of the Female Orphan Asylum, under the charge of the Sisters of Charity. The nett proceeds amounted to $1,322 06.

Oregon Territory.—The first missionary efforts in this distant region were made by the Rev. F. N. Blanchette and Rev. Modest Demers, who left Red River, July 10, 1838, and arrived on the 24th of November at Fort Vancouver, four hundred miles west of the Rocky Mountains. The labors of these gentlemen have been attended with the most consoling results, principally among the settlers in that country, who before were deprived of all religious succor. Several tribes of Indians have also been visited by them and many conversions effected.

About thirty years ago the nation of the *Flat Heads*, on the other side of the Rocky Mountains, having acquired some knowledge of Christianity from a few Iroquois who had wandered among them, sent a deputation to St. Louis, requesting Catholic missionaries for the instruction of the people. The three chiefs of whom it consisted, died in sickness, and five others who were sent on a second embassy, were massacred on the way. In 1834, a third deputation arrived at St. Louis, who succeeded only in obtaining a promise that their desires would be complied with as far as possible. But, in 1839, they made another application to the bishop of St. Louis, upon which Father Desmet was appointed to visit the nation, for the purpose of ascertaining their dispositions

and the practicability of a missionary enterprise among them. Having discovered that the prospects were most flattering, he returned to St. Louis in 1840, and in the spring of 1841 set out again for the *Flat Head* country, with two other fathers and three lay brothers. The spiritual harvest which these indefatigable missionaries have reaped among the savages of this remote region, has been very abundant, and there is every reason to believe, considering their past success and the happy disposition of the Indians, that the whole country will be added to the church. The central mission, called St. Mary's, is situated on the bank of the river Bitter-Root. It is a large establishment, containing a chapel under the invocation of the Blessed Virgin Mary, an academy for boys, a residence for the fathers, and work-shops, where the Indians are taught some mechanical arts. From this mission excursions are made to the Kalispels, Pointed-hearts, &c. The number of converts is from two to three thousand.

Four fathers and a lay brother left Belgium, with F. Desmet, last January, and have proceeded by the way of Valparaiso to the mouth of the Columbia river, with the design of forming a new establishment on the Wallamette river, not far from Fort Vancouver. This will be the residence of the superior of all the missions of the society in Oregon Territory.

An establishment is also to be formed in this place by the ladies of *Notre Dame*, six of whom have gone from Belgium, with F. Desmet, to the Columbia. They will devote themselves to the instruction of the Indian girls, under their superior Sister Loyola, formerly Miss Duquesne of Louvain.

In accordance with the request of the fifth Provincial Council of Baltimore, the holy see has erected Oregon Territory into an Apostolic Vicariate, and has appointed the Rt. Rev. F. N. Blanchette to the government of this mission. The clergymen of the Society of Jesus, engaged in it, are,

Rev. Peter J. Desmet, *Superior*, Rev. Nicholas Point, Rev. Adrian Hoecken, Rev. Peter Zerbinatti, Rev. Aloysius Vervcruysse, Rev. John Nobili, Rev. Gregory Mengarini, Rev. Peter Devos, Rev. Joseph Joset, Rev. Tiberius Soderini, Rev. Michael Accolti, Rev. Anthony Ravelli.

They are assisted by eight lay brothers. The secular clergy are Rev. Modest Demers and two or three others.–*Metrop. Cath. Almanac.*

Iowa Territory.—A new academy for the education of boys has been opened at Dubuque, conducted by the Brothers of St. Joseph, from Indiana, under the direction of the very Rev. J. Cretin. The Sisters of Charity of the Blessed Virgin have lately opened an academy for young ladies in the flourishing town of Davenport, on the Mississippi.

Indiana.—The Indiana Legislature has lately chartered two Catholic Institutions. 'The University of Notre-Dame-du-Lac' (our Lady of the Lake) situated at Southbend, St. Joseph's county, for the education of boys, under the direction of the Priests of the cross; and a Manual Labor School, in which *the most useful* trades and arts are taught by the Brothers of St. Joseph, *situated in the* same county.

Ohio.—*Cleveland.*—Extracts of a late correspondence of the *Catholic Herald*; "The name of Catholic in Cleveland, is synonimous with order, decency, industry, and honesty, and over fifty Protestants, many of them of distinguished abilities, within the last two years have joined the church, others are receiving instruction, among them a whole family, the head of which is a near relative to a Protestant bishop. The congregation is become so large, that St. Mary's cannot contain them, and accordingly, the Rev. pastor gave public notice on Sunday the 24th Nov., that a preliminary meeting would be held, in a few days, for making arrangements for building a new church, to be occupied by the Germans.

North Carolina.—The Rt. Rev. Bishop of Charleston, S. C., solemnly dedicated the Church of Newbern, on the 16th of November, under the patronage and invocation of St. Paul, the Apostle. Newbern's Catholic congregation is the oldest in this State, and dates from the time of the Revolution. The first Chatholic who settled here was Mrs. Gaston, who was of the respectable Catholic family of Sharpe, in the north of England, and who lost her husband in Newbern during the Revolution,—he being killed by a shot from the British while the patriots were evacuating the town. After the recovery of the town and the success of the heroes of freedom, she was permitted to remain with her two children, the late Hon. W. Gaston of N. C. and Mrs. Taylor, consort of the eminent Chief Justice of the Supreme Court of that State, at the place of her former residence, where she was almost the only member of the Roman Catholic Church; yet she had been so well instructed in its tenets and its principles, that she never wavered for a moment; and as soon as the minds of her children were capable of receiving the divine Word, she was careful to implant it. When the Rev. Mr. Kearney of Norfolk, Va., visited Newbern in 1819, this pious mother of the Catholic Religion in this place had just been called, it is hoped, to a better world. A little Chapel erected in the house of this lamented lady was the first church in the State, in which, as early as 1784, the holy mysteries were celebrated by the Rev. P. Cleary, an Irishman by birth, and a Canon of the Church of Funchal, in Madeira. The congregation of Newbern, at present, is in a flourishing condition. The Rt. Rev. Bishop Reynolds, during his late visit, conferred the Sacrament of Confermation on several porsons, among whom were a good number of adults, all converts to the faith.

Mobile.—The works on the new Cathedral, which have been suspended for many years, have been resumed with much activity. The celebrated College of Spring Hill, near this city, is now in the hands of a society of religious Priests, called the Eudists; which Congregation of Priests likewise direct the Gabriel College of Vincennes, Ia.

Philadelphia.—The Rev. Mr. Donohoe who held the Seminary property of the Sisters of Charity in trust for the society, brought suit against the Commissioners of Philadelphia county, for the destruction of the building during *the late riots. The case* was tried before chief justice Gibson. The jury ren-

dered a verdict in favor of the plaintiff for $6,468 98, nearly the full amount of his claim.

Central America.—*Guatemala.*—We mentioned in the 1st volume of this Periodical, that the Belgian Jesuits had commenced a new mission at St. Thomas' in Guatemala, and that Father Walle, the Superior of the Mission, after having visited the ecclesiastical and civil authorities of that Republic, had returned to Europe. The object of his return is thus given in a late number of the *Nouvelliste des Flanders*: "It is not at St. Thomas, but in Guatemala, the chief city of the republic, that a college is to be founded. The city of Guatemala has 40,000 inhabitants, and no college has yet been established there. It is at the request of the government of Gautemala and the reiterated applications of the worthy archbishop of that city, that Father Walle returned to Belgium, and afterwards went to Rome, to confer with his superiors on the establishment of the college, in the republic of Guatemala. The establisment of a college is only the secondary object of Father Walle; the principal is the establishment of a new mission. Among the members of the society already selected to form part of this mission, there are two Italians, one German, and three Spaniards; all the others are Belgians. The necessary preparations will not allow the missionaries to sail in less than two or three months."

Nova Scotia.—The Rt. Rev. Dr. Walsh has been appointed by the Pope, to the exclusive administration of the western portion of New Brunswick, or Halifax District, his diocese including also the Island of Bermuda. The Rt. Rev. Dr. Frazer is to be the Bishop of the eastern part of the Province, including Cape Breton, by the same authority. Dr. Walsh has arrived in London, on his way to America.—*Boston Atlas.*

Italy.—*Rome.*—The following is from the *Diario di Roma*:—"The Abbe de Cassales, formerly professor of French literature in the University of Louvain, read a very remarkeble desertation at the sitting of the Academy of the Catholic Religion held on the 5th ult. The subject proposed was the question of Moral Philosophy:—What are the advantages of a religious education among the poor classes of Society? This author in the first place, proceeded to show that in almost the whole of Europe the industrial classes are daily becoming more wretched and more corrupt; that in order to remedy this apalling evil some political economists have recommended the extension of instruction among those classes, but that the results have not answered the hopes which they had entertained, because that instruction was not generally accompanied by a moral and religious education; and from these general considerations the learned Abbe descended to particular details, and arrived at the wise conclusion, that in order effectually to remedy the increasing depravity of so considerable a portion of the human race, it was necessary to apply oneself with zeal to the developement of a Christian and Catholic Education among them. The dissertation was received with the strongest marks of approbation by the select auditory before whom it was read."

England.—The Earl of Shrewsbury, who subscribes such large sums of money towards the erection and ornamenting new edifices for the performance of Roman Catholic worship in every part of the kingdom, and whose name appears among the list of contributors on every occasion of the kind, is building, at his own expense, a splendid church at Cheadle, Staffordshire, about five miles from his beautiful seat, Alton Towers. In addition to the materials for building this new church, which is to be composed entirely of stone, he intends to spend no less a sum than 25,000*l* in ornamenting and completing the same. The ornamental portion of the building is to be of the most magnificient description, and altogether it will be one of the finest things of the kind in the kingdom. His lordship is also erecting a new church at the village of Alton, about a mile from his seat, solely at his own expense, with a monastery for a new order of monks about to be established there. This building will cost a good deal of money, and will be of the most complete character, containing every description of department suitable to the extensive undertaking.

Ireland.—*Decay of Protestantism.*—"It remains that I make a few remarks respecting the Protestant religion in Ireland. There cannot be—indeed there is not a question, that the Church of England, as an established religion in Ireland, is rapidly "going," and will ere long be "gone." When I say this, I am not merely giving expression to my own opinions, judging from what I have seen and heard, nor to the hopes and wishes of the Catholics; I am but giving utterance to a sentiment which is universal among the Protestant clergy themselves. I had repeated conversations with clergymen of the Irish Church, in travelling through the different parts of the country, on the ecclesiastical affairs in Ireland, and they all concur in saying that they look on the Irish Church as already virtually defunct. They are also unanimous in ascribing its downfall to Sir Robert Peel, whom they one and all pronounce to be the greatest enemy which religion has had in modern times. Now these sentiments have in no instance been expressed because they happen to be in accordance with my own; for in no instance did the parties giving utterance to them know what were my views on the subject, or who or what I was.—*Grant's Ireland.*

Maynooth.—The degree of Doctor of Divinity has been conferred by his Holiness, the Pope, upon the Rev. P. A. Murray, the distinguished professor of Theology in the College of Maynooth.

The degree of D. D. was conferred by his Holiness, the Pope, on the Rev. Daniel Meara, at Rome, after an examination in which the reverend gentleman was awarded the highest praise for his very superior answering.

Conversions in Europe.—In Poland, Mr. Charles Schroeder, who was for many years the Protestant Minister of the commune of Straviezin. In Belgium at Bruges, Mr. George Pickell, a member of the University of Oxford, England. In England the Rev. Mr. Barton, and Rev. Charles Penny, M. A. a student of Christ church. A letter, says the *London* Chronicle Nov. 4, has also *been received from the Rev.* J. H. Newman, of Littlemore, addressed to the

Rev. Isaac Williams, author of the famous tract "On Reserve," &c., intimating that he can no longer continue a member of the English church. The intelligence has created a great sensation, as it is supposed Mr. Newman's secession will be followed by that of several others.

Russia.—The Russian Autocrat, on account of his disgraceful persecutions against the Catholics and Israelites of his Empire, has justly been styled by a French writer, "the Julian of the 19th century." But whilst he is trampling under foot the sacred liberties of man, both civil and religious, the many signal humiliations, which he meets at every step, must prove very painful to his proud heart. His political pride is constantly humbled by the undaunted valour of the Circassians, who, sallying forth from their mountain-glens, for a long series of years, have set at defiance every effort of the Emperor to reduce their country to a state of regular subjection. At the famous battle of Akulko and other numerous conflicts, they have sent perhaps more Russians to the grave than their nation numbers individuals. In his incroachments on religious liberty, the tyrant's pride is likewise humbled at every undertaking. Ever since, a few years ago, His Holiness, Gregory XVI, that intrepid defender of the Faith, raised his voice from the Vatican exposing to the view of the whole world the intrigues of the Russian Emperor in his attempts to separate the faithful of the Greek United-Church from the See of Rome, every subsequent effort of the Autocrat has been baffled. He succeeded in 1839 to bribe some of the Catholic hierarchy of the Lithuanian provinces and flattered his ambition to have united hundreds of Catholic parishes with the dominant Greek Church of the State. But, notwithstanding the utmost vigilance of the Police and the prohibition to correspond with Rome, the voice of the Sovereign Pontiff penetrated into their recesses, and according to a late French correspondence of St. Petersburg, both priests and people return *en masse* to the "One Fold and the One Shepherd," protesting against the artifices of schism by which they have so long been circumvented. No sooner did their adherence to the mother Church reach the ears of the Emperor, than the cup of his wrath was poured out on the heads of the conscientious. The priests are seized and shut up in Russian monasteries; and the inhabitants of the recalcitrating villages are dispersed and transported to other provinces to be mixed up with the Greco-Russian population. Another fact, the recent nomination of a Catholic Bishop of Kalisch, or Masoria, has augmented the Imperial anger. His Holiness, knowing that the nominee was a favourite of the Autocrat, and likely to betray the sacred cause of Religion, has refused to confirm the appointment. This refusal has produced the greatest joy throughout Poland, and every one awaits with anxiety the answer which is to come from the capital relative to that energetic proceeding of the Sovereign Pontiff.

The diplomatic interference of the Emperor in Asia has met with no less *signal disappointents.* No sooner had his Ambassador, at the court of Persia, *in league with* the American Protestant ministers, succeeded in the destruction

of the Catholic missions among the Nestorians, than these deluded people began to feel the weight of the religious intolerance of their *soi-disant* protectors. According to late intelligence, they have demolished every Protestant establishment in their country and set the influence of the Russian ambassador at defiance. The Mahommedan rulers are likewise humbling the ambition of the tyrant. The Convent of the Dominicans at Mossul, being attacked by a band of desperadoes through the influence of the Russian Envoy, the Sultan of Constantinople ordered the immediate arrest of the perpetrators. The Convent of the Franciscans, at Merdin, being threatened with destruction through the same influence, was taken under protection by the Turkish Pacha.

We learn by a late ukase, that the *Holy* Synod of St. Petersburg have notified the Catholic missionaries in Asiatic Georgia to quit the empire, unless they chose to become naturalized, and renounce all future intercourse with the Holy See. But neither the Capuchins friars of Georgia and the faithful of Tiflis, nor any other converted country or nation will ever turn away from the Church of Rome, "to which," say St. Irenæus, "on account of its superior headship, every other must have recourse; that is, the faithful of all countries.

Africa.—*Tunis.*—We are happy to learn, that the Prefecture-Apostolic of Tunis, hitherto administered by the Capuchins of Malta, has, upon the recommendation of the French Government, been erected into a Vicariate-Apostolic; and that Mgr. Fidele Luter, of the order of Capuchin-Minors, has lately been appointed its first Vicar-Apostolic and consecrated Bishop of Rosalia *in part.* We extract a few details of an interesting ceremony from a letter, dated Tunis, 30th August, 1844, and published in *la Presse* of Paris.

"The Feast of St. Louis was celebrated, amidst the roaring of cannon and the sounds of martial music, on the 25th ult. in the Chapel erected by Louis Philippe, the king of the French, on the ancient hill of Byrsa, to the memory of his saintly predecessor. It was truly an imposing spectacle to behold a large number of Christians, assembled on Mahommetan soil, gathered around the Altar, while the sacred mysteries were offered up by the first Prelate, whom the ruins of Carthage have seen for a long series of centuries. Fifteen years ago the African coast on the Mediterranean, was barbarous, inaccessible and the scourge of European navigators; now, without mentioning the wonders of Religion and civilization wrought on the soil of Algiers, we behold a venerable ecclesiastic, peaceably exercising his holy ministry, with a lustre as if in the sun of full Christianity, under the dome of a chapel, the materials of which were probably collected from the remains of the oratory of St. Cyprian, the illustrious Bishop of ancient Carthage; on the spot, too, where expired in 1270, a victim of religious zeal, Louis IX, the great king, the great hero, and the great saint.

Egypt.—Forty families of the schismatic Armenians have followed the example of their Bishop, formerly the schismatic Armenian Bishop of Alexandria, *and returned to the bosom* of the Catholic Church.

Madagascar.—The zealoes efforts of l'Abbé Dalmond, Prefect-Apostolic o this large and important Isle situated on the east side of Africa, are about to b seconded by the labors of a devoted band of French and Italian Jesuits, wh lately embarked at Bordeaux for this insalubrious and ungrateful soil. Fo hundreds of years it has been considered to be the tomb of the Missionaries but nothing can daunt the spirit of the soldier of the cross.

OBITUARY.

Died, on 9th of Nov., at St. Thomas' Manor, Charles county, Md., Rev. Aloysius Mudd, S. J., aged 53 years and 3 months. Mr. Mudd was a native of Charles county, Md., and after a virtuous training in youth, he entered the Society of Jesus, of which he was always a very useful member. Chiefly employed in the duties of the mission, he always proved himself a zealous and laborious priest.

—On the 5th of December, at New Bedford, Mass., the Rev. Patrick Byrne, in the 52d year of his age and the 27th of his ministry. The Rev. deceased was born in the county of Killarney, Ireland, and received his priestly ordination at the hands of the late lamented Bishop Cheverus, in Boston; he was for many years Pastor of St. Mary's, Charlestown, but officiated latterly in New Bedford. He was a talented and zealous priest.—*R. I. P.*

LITERARY NOTICE.

The Metropolitan Catholic Almanac and Laity's Directory, for 1845. Baltimore: F. Lucas, Jr. pp. 208.

We have received, by mail, a copy of this periodical, and find it greatly improved and full of useful information on the state of the Catholic Religion in our different Dioceses. It is embellished with an elaborate Diocesan Map and enriched with interesting statistical tables. It contains, moreover, useful particulars on the Arch-confraternity of the Immaculate Heart of Mary, for the conversion of sinners, and the life of the Rt. Rev. John Dubois late Bishop of New York. The Holy days of obligations and fasting days, as specified on page 8, are not correct for the Diocesses of New Orleans, Mobile, Natchez, Little Rock, St. Louis, Dubuque, and Vincennes. The *Ordo*, annually published at New Orleans for the use of the above named Dioceses might be consulted.

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

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From the Dublin Review.

CHARITABLE INSTITUTIONS OF ITALY—NAPLES.

1. *Annali Clinici del Grande Ospedale degli Incurabili di Napoli; aggiuntivi i Fatti piu notabili, descritti da Medici e da Chirurgi Nazionali ed Esteri.* 8vo. Anno I—VIII. Napoli: 1835-1842.
2. *Napoli e suoi Contorni.* Di Giuseppe M. Galanti. Nuova edizione. Interamente Riformata dall' Abate Luigi Galanti. Napoli: 1838.
3. *Guida pei Curiosi, e per i Viaggiatori che vengono alla Citta di Napoli.* Per G. Afflitto. 2 vols. 8vo. Napoli: 1834.

Almost every city of Italy has some proverbial character, embodying, in a short epigrammatical sentence, the peculiar qualities by which it is distinguished. That of Naples is brief, but thoroughly Italian: "*Vedi Napoli, e poi muori!*" "See Naples, and then die!" A stranger may smile at the extravagance of the form, but, in substance, he can hardly deem it an exaggeration. Nature has indeed lavished her choisest gifts upon Naples, and art has embellished and improved, with exquisite taste, the constituents of natural beauty thus profusely bestowed.

So attractive indeed are the natural beauties of the city and its environs, that visitors have come to regard it in no other light than that of a place of amusement and relaxation, after the most serious and solemn sight-seeing of Rome. A "run" to Napls agreeably fills up the interval between the Carnival and the Holy Week, or between Easter and Corpus Domini: and after a morning or two in the museum, a forenoon at Pompeii (taking in Herculaneum on the way,) a drive out to Pozzuoli, with the *Viaggio d'Enea* as a supplement, and the *giro* of Salerno, Pæstum, Amalfi, and Vesuvius, with, perhaps, a visit to the islands, if the weather be favourable, the tourist is supposed to have "been to Naples," and to have seen all that is worth seeing in the southern capital of Italy. The churches, he is told, are nothing after those of Rome: the other religious establishments are scarcely named as deserving of notice; and of the charitable institutions he hears absolutely not a word. His travelling oracle, Madam

Starke,* names but one out of the entire number, the Albergo de' Poveri; he finds Valery equally silent and unsatisfactory ;† and there are ten chances to one, that he leaves Naples, ignorant, not only of the nature and condition, but even of the very existence, of the rest.

Nor, indeed, are the Italian guide-books calculated to supply the sort of information best suited to a visitor whose time and opportunities of observation are limited. The information they contain is confined to a few of the institutions, and, generally speaking, extremely meagre, ill-arranged, and unsatisfactory; and, although the Hospital of the Incurables has a journal devoted exclusively to itself, it is almost entirely professional, containing nothing but reports of cases and medical and pathological dissertations.

The following paper is an attempt, by a brief and unpretending enumeration of these munificient charities, to supply the deficiency. The materials have been partly collected upon the spot, partly drawn from general statistical reports, and the official returns of the institutions themselves. We need hardly say that it can be little more than an outline of the subject; but we have great pleasure in informing our readers, that, in a short time, they may expect a detail account, from the pen of the learned and amiable Canonico De' Bianchi,‡ on the same plan as Morichini's *Istituti di Carita Pubblica in Roma.*

The charitable institutions of Naples claim an origin more ancient than those of any other city in Europe, Rome only excepted. Many of the most ancient among them must, of course, in the long lapse of ages have changed their destination, or fallen into decay; but even of those which still subsist, there are several which may be traced back to a very remote antiquity. S. Gen naro dei Poveri, still a very extensive and flourishing establishment, was founded in 788. S. Antonio Abate was in existence in the eleventh, and probably in the tenth century. S. Eligo, still the principal fever hospital of the city, was erected in 1270. The Nunziata was founded in 1330 (though its original destination was not precisely the same as the present,) and S. Angelo a Nilo, about the end of the same century, in 1389. The number of sick received into hospitals, and of poor relieved in the asylums, even in those early times, must have been very considerable. From a MS. census of the city, taken in the year 1591, it appears that the inmates of the hospitals numbered no fewer than two thousand four hundred and eigyty-one, and the daily distribution of wheat, during a time of famine and public distress, exceeded three thousand five hundred bushels.§ The system of Monti di Pieta was introduced in 1539; the Conservatorio dello Spirito Santo was opened as early as 1555; and next to that of Rome, founded by Innocent III, the first foundling hospital established in Europe was that which still subsists in the Nunziata,

* Starke's Italy, p. 301. † Valery p. 469.

‡ To the kind assistance of this learned and accomplished ecclesiastic, we owe much of the materials of the present sketch.

§ See a manuscript quoted by Galanti, p. 176. The precise amount was 2498 tomoli; this tomolo being 145 of an English bushel.

although its resources have been sadly curtailed by the arbitrary exactions of the French government.

The public charities of Naples may naturally be divided into three classes;—hospitals, charitable asylums (which are of two kinds, *conservatori* and *sopizi*,) and charitable banks, or loan-funds. There is another institute however, so intimately connected with them all, and so interwoven with the whole system, that any account omitting to explain its nature and offices, would, necessarily, be not merely incomplete, but, indeed, almost unintelligible. We allude to the pious associations, called confraternities, which, though frequently referred to in former articles, are so numerous and so active in Naples, as to merit a special notice. It would be impossible, however, to enter fully into detail respecting them, as they number no less than one hundred and seventy-four, and comprise at least fifty thousand members. Many of them are mainly devotional in their object; but there are very few which do not connect with their devotional practices, some work of charity and benevolence; as attending the hospitals, visiting the prisons, relieving the sick poor, or burying the dead. Some of them are exclusively clerical; the remainder, partly mixed, partly exclusively for the laity; but even in the latter it almost invariably happens that the director and some of the officers are clergymen. A hundred and sixty-five of the number wear a uniform, which while it tends to remove all distinction of rank, and to place all on the true footing of equality which religious brotherhood implies, serves also as a disguise for the wearer and a safeguard against spiritual pride and ostentation. For our present purpose, it will suffice to enumerate a few, commencing with those which are exclusively clerical.

Of these the most remarkable is that popularly known, from the dress of the wearers, as the Confraternita de Bianchi, and dedicated to our Blessed Lady, under the title *Suncta Maria Succurre Miseris*. It is composed of the *elite*, as well in rank, as in ecclesiastical dignity, among the city clergy. Since its foundation, about three centuries ago, it has numbered among the brethren four popes, upwards of twenty cardinals (six of whom are still living,)* and several saints, among whom are S. Giacomo della Maria, S. Francesco Caracciolo, S. Gaetano Tiene, founder of the Theatine congregation, S. Alfonzo de Liguori, B. Giovanni Marimoni, and B. Paolo, cardinal d'Arezzo. The great object of this confraternity, like that of S. Giovanni Decollato at Rome, is the care of criminals who are condemned to suffer the extreme penalty of the law, and who naturally require, in the depression and despair of their last hours, not only the most constant attention and tender care, but also instruction of a peculiar nature suited to their unhappy condition. The moment sentence of death is passed upon the prisoner, the members of the congregation take the place of the ordinary spiritual directors of the prison, and with unwearied vigilance watch to the very last hour every opportunity of instiling holy thoughts *into his troubled mind*; availing themselves of every favourable moment to inspire

* *The cardinal archbishop of* Naples and the nuncio apostolic are always members of the *Confraternita of de' Bianchi.*

confidence, or to calm despair, to excite or confirm the disposition to repentance, or to direct him, if already repentant, in the reparation of the injuries which have been the consequence of his crimes. Nor is their care confined to the unhappy victim of the law himself. In order to relieve his mind more completely from the earthly cares which burden it in his last hours—cares which often press most sensibly upon minds otherwise hardened, and form the greatest obstacle to their conversion to God—the confraternity charges itself with the care of all those for whom the criminal is bound to provide, and who stand in need of his assistance or protection. The parents of the unhappy man are secured against want, or rather are maintained in comparative plenty and independence. If he leaves a wife, she is placed in a safe and honourable asylum, whence, if she desire to marry a second time, she receives a considerable dowry. A similar provision is made for his children in some of the numerous conservatories of the city: and, in a word, every exertion is made upon the one hand to relieve the natural anxiety of the culprit for those whom he leaves behind, and, on the other, to sooth for them the pain of separation, more bitter because of the shame and humiliation by which it is accompanied.

In addition to their care of the condemned criminals, the Bianchi brethren also provide for poor and unfriended debtors, and prisoners confined for minor offences; paying the debts of the more meritorious among them, administering suitable advice and instruction for those whom it is possible to reclaim, and taking every means to recall them from the ways of crime to which they had been habituated.

It is consoling to know that their labours are eminently successful. Cases of impenitence or despair are all but unknown among the criminals attended by this pious brotherhood. No difficulty disheartens their holy zeal. No repulse, though accompanied by insult, and even violence, damps their resolution. Few indeed, even of the worst class of prisoners are so utterly hardened that it is not possible to find some wavering or relenting moment, at which a thought of hope, or of terror, tenderly and judiciously suggested, will be entirely without influence; and suggestions, like these, tell with double effect when they come from those who are known to devote themselves to their holy duties with pure and disinterested motives. The impression once made, zeal and charity will be sure to supply means of following up and improving it; and the prayers offered up without intermission by the brethren, especially at the altar, cannot fail to bring a blessing upon the labours of the community. The merits of this estimable body are well appreciated in Naples. By the people they are held in the highest veneration; and even in the prisons, the most profligate and abandoned will uncover as a brother of the Bianchi passes by.

There is another association of the Neapolitan clergy entitled *Confraternita delle Cappelle Serotine*. It is a body of learned and zealous priests, associated for the charitable purposes of providing evening instruction and devotional exercises for the artists, mechanics, and other persons actively employed during

the day, and thus debarred from the public opportunities of instruction afforded in the churches during the morning. The city is divided into fifty-seven districts, each of which has a separate branch of the confraternity, with a distinct chapel, a rector, prefect, and confessors or chaplains, varying from six to ten, according to the numbers of the members. They meet every evening at the Ave Maria; and in order that the instruction may be more practical, as well as more usefully communicated, are divided into two classes, old and young. The evening is spent in literary and religious instruction, and concludes with night prayer recited in common. On Sunday, they assemble at seven o'clock, A. M. The confessors are in attendance, and the principal duty of the morning is the all-important preparation for confession. A subject of meditation is proposed to all, on which they reflect for half-an-hour. The meditation is followed by the holy sacrifice of the mass, at which those who are so disposed communicate; and after a second mass of thanksgiving, they return to their homes. After dinner they assemble a second time in the chapel, to visit the adorable sacrament of the altar, at the conclusion of which visit the younger members of each branch-association proceed in a body, chaunting some sacred hymn as they pass along, either to a garden in the city, or to some pleasant spot in the environs, where the rest of the day is spent in innocent amusement, under the eye of the prefect. On their return, a party, appointed by rotation, is depatched to assist in the several hospitals; and the remainder of the party devotes the evening to teaching or learning the catechism, or to some similar work of piety. We cannot stop to point out the advantages of this admirable institute; with what incalculable fruit might it not be introduced into our large towns and cities!

The *Pia Opera degli Studenti* is very similar, but it is intended for the students of the university and of the schools of medicine, and the other youths who repair to the capital, to prepare themselves for any of the learned professions. These the members seek out, and, upon Sundays and festivals, bring together to the churches of the fraternity, where they are prepared for the sacraments, and receive instructions suitable to the state of life in which they are engaged. The advantages of such an institution are sufficently evident, especially for young men withdrawn from the vigilant eye of parents and guardians, and exposed, without a guide, to all the dangers and seductions of a luxurious capital. It is under the directions of the learned Mgr. Scotti—a name well known in the literay world—who, besides his other numerous contributions to literature and science, has written several most valuable works for the use of students, and especially of the members of this confraternity. His *Catechismo Medico* and *Omelie Pegli Studenti* have been reprinted in every part of Italy, and translated into French, and (we believe) also into German.

It is unnecessary to dwell upon the *Confraternita degli Spedali* and that of the *Pia Opera delle Missione*. Their object will be sufficiently understood from the title itself. We proceed, therefore, to enumerate a few of the associations

of the laity, selecting those only which have something peculiar in their object or constitution; and even of these the reader must be satisfied with the merest outline.

The lay confraternities of Naples are a hundred and sixty-eight in number, comprising all ranks and professions, and devoting themselves, each according to its own rule, to the exercise of charity in every varied form of which it is susceptible.

Thus the *Confraternita di S. Ivone* is an association of lawyers, united together by certain practices of devotion and certain pious obligations. With these, however, they combine, like almost all the other confraternities, a work of charity peculiar to their own profession. They undertake gratuitously the defence of poor and friendless clients, who are destitute of the means of prosecuting their just claims by the tedious and expensive process which the law requires. To guard, however, against the abuse of their services, they make it a point to satisfy themselves, in the first instance, of the justice of the claim which they undertake to prosecute. For this purpose a standing committee examines the statement of each applicant for assistanee, and reports thereupon to a general meeting of the body. If it meet the sanction of the majority, the cause is undertaken, and the client's claim is zealously prosecuted without expense, and with all the expedition which the necessary forms of the law permit. The institute of St. Ivo is very ancient, and has had some of the most celebrated jurists of Italy among its members.

The *Congregazione di Maria della Misericordia* is composed principally of nobles, who devote themselves, not in name only, but in reality, to the blessed works of mercy which their title implies. Their first duty is the care of sick and indigent priests, for whom they have an hospital under their own direction. They also visit the other hospitals, instruct and relieve prisoners, provide decent and religious burial for the dead, and contribute towards the honorable provision for young females of virtuous character, by bestowing dowries upon them in case of marriage, according to their prospects and condition. The nobles have another congregation entitled Della Croce. It resembles the clerical confraternity of the Bianchi; but is designed for prisoners who have not as yet been condemned to death.

Another of the coporal works of mercy is illustrated in the *Confarternita di S. Giuseppe de' Nudi*, whose main object, as the name imports, is to provide clothing for the naked. When it is found impossible to relieve the wants of all applicants, the first place is given to the claims of the distressed clergymen, the next to those of unprotected females, epsecially those who were born to better fortune; and so on in proportion to the destitution of the applicant and his incapacity to provide for himself. In this manner the society distributes *nearly a thou*sand suits of clothing annually, selecting, in honour of their patron, *the three chief* festivals of St. Joseph, as the great times of distribution. Although these, however, are the professed objects of the institute, it is prop

add that their charity is by no means limited to this species of assistance. ney also distrbute large sums of money in alms, according to the wants which cessarily come before them in the discharge of their ordinary office.

There is something still more edifying in the institute entitled *Dei Poveri ergognosi*, " of the bashful poor." Not content with relieving the prominent istress which forces itself upon observation, the object of this noble association to seek out those still more interesting objects of charity who " to dig are nable, to beg, ashamed ;" and who, in the honest pride which the recollec- on of better days inspires, conceal their poverty, and shrink even from the haritable scrutiny of the benevolent and humane. In a large city, such as Naples, the number of such individuals is necessarily very large ; but the eal of the brotherhood, and the delicacy and gentleness with which they dis- harge their office, are beyond all praise. The confraternity, though composed laymen, is under the direction of the clergy, who, from their greater inter- ourse with the people, can more easily discover and more promptly relieve, ie urgent cases of distress with which their professional duties bring them ito contact.

The *Confraternita della Trinita de' Pellegrini*, that of the *Scuole Pie* the *Agonizanti*, and many others, resemble in their general character, and in most of ieir regulations, those already described under the same titles in a former rticle. We must, however, particularize one, the *Congregazione della Scorzata*, commonly called the *Tempio di S. Paolo*. It was founded, in 1582, by a enevolent lady, named Giovanna Scorziata. In one respect it does not differ om the many other conservatories which exist in Naples, Rome, and the other ties of Italy,—being an asylum for young unprotected females. But its pecu- ar object is worthy of more especial notice. It is intended to supply a retreat r those unhappy wives, whom the absence or misconduct of their husbands, some other outward circumstance, condemns to a species of premature wid- whood, attended with all the dangers, while it wants the freedom, of the wid- wed state. For these a resting-place is provided by the Tempio di S. Paolo, which their virtue is secured from danger, and their honour placed beyond ispicion. Their children, if of an age to be separated from the mother's care, e placed in some of the orphan houses of the city.

With these we must be content, though but a scanty specimen of the Neapo- tan confraternities. We have stated that their number exceeds a hundred id seventy ; and indeed it is scarcely possible to conceive a pious or charita- e object for the furtherance of which some association has not been formed. o visit the prisoner, to assist the dying, to bury the dead, to protect the widow id be a father to the orphan, to guard the honour of the virtuous, to reclaim ie fallen from the ways of sin, to strengthen the dying Christian in his last gony by prayer, and assist the suffering soul in purgatory by pious suffrage, om the great and striking objects to which they devote themselves: but there e *a thousand minor offices* of charity, which can only be known in the actual

working of the system. Every class of society, from the highest to the lowest, has its own institute; and all vie with each other in the zeal and tenderness with which they minister to the necessities of their less happy fellow-creatures. Each labours in its own department, from the benevolent physicians who attend the sick gratuituously, the lawyers who undertake the defence of the poor, the noble ladies* who perform the most menial offices in the Spedale degli Incurrabili, or that of the Pace, down to the humble *pizzicaroli*, who, according to their little means, supply on stated days a portion of the patients' dinner, or the barbers, who contribute their professional mite of charity, by shaving or cutting the hair of the poorest and most helpless inmates of the hospital.

From this brief sketch of the confraternities of Naples, it will be seen, that the mode of attendance in the hospitals and other institutions, or rather the spirit by which it is actuated, is very different from that to which we are accustomed in these countries. The hospitals themselves are among the noblest in Europe. The great *Spedale degli Incurabili* was founded by Maria Longo, wife of one of the regents, in the beginning of the sixteenth century; and the institute was approved by a bull of Leo X, dated March 11th, 1519. This benevolent lady, having exhausted all her private property in the work, was not ashamed to beg from door to door the funds necessary for its completion. Having expended her entire fortune upon the hospital, she entered into a religious order, and devoted the rest of her life to the care of the sick. The present building, however, has grown out of numberless subsequent additions made at different times; and by bequests, donations of money, and grants of land and other property, its funds increased in proportion to the increasing dimensions of the building, and the growing number of patients received within its walls. Although, in common with those of the other pious foundations of the city, the revenues have suffered from the encroachments of the French Government, they at present amount to about 250,000 crowns; and even still the spirit of charity is as active as in former times. Many charitable individuals support, by their annual contributions, one or more patients in the hospitals. In 1821, Cotugno, the celebrated physician, bequeathed 80,000 dollars; in 1824, Signor Marchetti, a native of Messina, no less than 150,000.

It would be a mistake to imagine, that, as the name seems to import, the Spedale degli Incurabili is exclusively for incurables. It is, infact, open to every species of disease except fever, for which there are several other hospitals. The number usually received varies from a thousand to twelve hundred; but the building has frequently accommodated fifteen hundred individuals. All these are not only gratuitously attended and maintained during illness, but, with a charitable foresight which is well worthy of imitation, are, we believe, supplied, if necessary, at leaving the hospital, with a sum of money, sufficient for their maintenance till they be able, without danger of relapse, to resume their *ordinary* occupation.

* *Of these* there are two congregations which visit the great hospital twice each week, *clad in the* sacco which they use, partly as a uniform, partly as a disguise.

The patients are distributed into seven wards,—those of the first floor being signed to the men, and of the second to the women. In both, the stranger ill be surprised to find a separate ward for consumptive cases; but this is ine, not because the medical directors of the institution entertain the popular alian prejudice of the contagiousness of the disease, but, because as long as is notion subsists, they deem it unwise and cruel, as well as unsafe, to expose e other patients to the constant apprehension of catching the contagion. With ie same consideration for the feelings of the sick, and also to secure more onstant and more efficient spiritual assistance, the dying, and those whose ases are utterly beyond hope, are removed to a separate ward. This practice s contrary to ours, and has some inconveniences as regards the dying patients hemselves; but we believe, all things considered, it is the more judicious and nore humane.

The Spedale degli Incurabili is open to all nations, and to every creed, without distinction. A patient once received is never dismissed until he has been erfectly cured. There is at present in the hospital a bed-ridden patient (a aralytic,) who has spent thirty-five years within its walls; another died lately vho had been an inmate for forty years.

The government of the institution is vested in a committee of three laymen ssisted by a rector, who is always an ecclesiastic, all of whom devote themelves without remuneration to this office of charity. The medical and surgical uperintendence is entrusted to a numerous staff, divided into three classes,—rimary physicians, physicians in ordinary, and physicians of the day. Of he latter class, two, appointed in rotation, are always in attendance to vatch the condition of the patients, and to secure the strict fulfilment of the rescription of the physcians in ordinary; the rector lives in the house, and versees the details of the internal management. The neatness, order, and regularity of the arrangements, as well as the solicitude manifested to provide for ll the wants of the patients, cannot fail to strike a visitor even at the first moent of entrance. We should add, that the hospital has a convalescent house t Torre del Greco, to which dropsical patients and convalescents are sent for ie purer air which this delightful situation affords. This branch contains about ixty beds.

Gratifying, however, as is this charitable solicitude for the physical wants f the sick, the still more tender concern for spiritual necessities, and the spirit f religion which breathes through all their arrangements, constitute the great harm of a Neapolitan hospital. That of the incurables, in order to secure the ndivided attention of the clergy, is a distinct parish, under the independent urisdiction of its own superior. It is attended by eight confessors, together vith twelve chaplains, whose duty it is to watch by the sick, and assist the dyng. Besides the stated attendance of the confessors at fixed hours, when they re assisted by the members of the clerical confraternity of the hospitals already *alluded to, and by many other pious clergymen of the city*, it is an indispensa-

ble statute that there shall be constantly in attendance at least one confessor and two chaplains, whose duty it is not alone to attend to any case where their assistance is solicited, but literally to take up their abode, day and night, in the different wards, comforting the desponding, suggesting pious thoughts to the fervent, and rousing the indifferent to a sense of religion. Altars are placed at convenient points throughout the wards, so that each patient from his bed may have the consolation of assisting at the adorable sacrifice, which is daily celebrated. Nor are these charitable duties confined to the clergy. They are powerfully seconded by the members of the confraternities, both male and female, who visit the hospitals by turns. The female wards are under the care of the Sisters of Charity, two of whom, with six nurses, remain night and day in unrelaxing attendance on the sick. They are sixty in number, and reside in a convent annexed to the hospital.

Next in interest, though far inferior in extent, is the *Spedale della Pace*, an hospital for male fever patients. The beautiful building which is now used as the hospital, was originally the palace of the Caracciolo family; but in 1629, it was applied to its present destination, and placed under the direction of the brethren of San Giovanni di Dio, popularly called *Fate Ben Fratelli*. The revenues of this hospital suffered under the general suppression; and the number of patients is now limited to sixty. But it is more the spirit than the extent of the charity that will interest the Catholic visitor. The hospital consists of one long and lofty hall, admirably ventilated, and exquisitely neat and well ordered. The beds are arranged in double row, one extending along either wall; each bed is furnished with a crucifix and some sacred picture, which are constantly before the eyes of the sufferer, and the vaulted ceiling is richly painted with frescoes representing the life of the patron, St. John of God. At the end, in a recess visible throughout the ward, stands a beautiful altar. The adorable mysteries are daily celebrated, and all have the consolation of assisting. The brethren are twenty-four in number, and relieve each other by truns, so that two are constantly in attendance upon the patients. It is a curious fact, that since the foundation of the hospital, two hundred years ago, although all, almost without an exception, have been seized with fever during their attendance on the sick, not one has ever died of this dangerous, and so often fatal, disease. The patients are all received gratuitously: and it is an interesting illustration of the spirit which influences their charity, that a separate place, with superior accommodation, is provided for patients of the more respectable class, whom poverty or a change of fortune places under the necessity of soliciting assistance. This small establishment contains eight beds, each in a separate apartment. It is known by the diminutive name *Pacella*, or "little hospital of the Pace."

The *Spedale di S. Maria della Pezienza Cesarea* is also intended for fever patients. It contains about the same number of beds as that of the Pace; and though by no means so elegant, is very similar in all substantial arrangements.

It is situated on the Strada dell' Infrascata, which may almost be called the charity-quarter of the city. This street contains two other hospitals,—the *SS. Sagramento*, and *S. Francesco*, both under the direction of the government.

Both these fever hospitals are for men. There is a third, the Spedale di S. Eligio, for female fever patients. It is a very ancient establishment, having been founded in 1270. In addition to the charitable bequests and other pious foundations for its maintenance, the directors were permitted, in 1592, to open a bank, the profits of which were similarly applied, till the bank was united some time ago with that of the Two Sicilies. The funds, however, are still considerable. The care of the sick, generally about a hundred in number, belongs to a religious community of ladies similar in their institute and obligations to the Bringnoline, already described in our notice of the Genoese hospitals. The establishment also contains an asylum for young females, which should more properly be noticed under the head of conservatories. These, also, are under the care of the nuns.

The *Trinita de' Pellegrini* is a surgical hospital for wounds, fractures, and all injuries which are the result of aceident or violence.* It is under the care of the well-known confraternity of the same name. The Neapolitan branch of this association was embodied by a brief of Paul III, in 1540. The hospital contains about seventy patients, who are not only maintained, but personally served and tended by the brethren. Like the Spedale della Trinita, at Rome, it is also designed for the accommodation of pilgrims and distressed strangers. The number of these, however, is, of course, much inferior to that in Rome.

But the most extensive hospital, after the Incurables, is that of *S. Maria di Loreto*, which contains six hundred beds. Originally, it was a school of music, and some of the most eminent musical professors of Italy, and Sachini, Traetta, and Guglielmi, owe their fame to the training received therein. Some years since, the musical pupils were transferred to another establishment, and this extensive building has been converted into an hospital for the sick of the Albergo Reale, and its dependent charitable asylums. It is subject to the general superintendence of the commission of the Spedale degli Incurabili; but the immediate government of the house is in the hands of the rector (who is a priest,) assisted by several other ecclesiastics, and by the brethren of the confraternities, as in the other houses.

There are several other hospitals, as *S. Maria La Fade*, *Santissima Trinita*,† *Il SS. Sagramento*, and *S. Maria di Piedigrotta*. But those already mentioned will suffice as a specimen of the entire. Instead, therefore, of dwelling upon these institutions, which differ but little from the similar ones of other countries, we shall proceed to the second class, the charitable asylums, called either *Ospizi* or *Conservatori*, according to their use and destination.

* It *is for men only. In similar* cases females are received in the Incurabili.

† *This and the following are* military hospitals. S. Maria di Piedigrotta is an hospital of *marines.*

We shall commence with the *Albergo Reale dei Poveri*, which partakes of the nature both of the Conservatorio and Ospizio, and which, for its order, extent, and magnificence, may justly be considered one of the noblest institutions of Europe. This immense establishment was founded by Charles III, in 1751, after a design furnished by the celebrated Cavaliere Fuga. The proportions originally contemplated were truly gigantic. The front was to have been two thousand feet in length, and the vastness of the interior may still be seen. It was to have consisted of five spacious courts, the centre being occupied by a magnificient church, with five naves meeting at the great altar, on a plan very similar to that which has been carried out in the Albergo dei Poveri at Genoa. Of this majestic design however, a considerable portion is still unrealized;—the work having been interrupted by the financial difficulties which have beset the government since the end of the last century, and never fully carried out since the restoration. But, even as it stands, it is a stupendous edifice. The church is entirely unfinished, and the interior courts have not risen beyond the first story; but the front is completed, and presents a striking facade twelve hundred and fifty feet long and a hundred and forty in height. In the centre a magnificent double staircase leades to the great entrance. The right wing is set apart for the males, the left for the females; but, though the great entrance is common to both, they are entirely separate, and under distinct management.

The Albergo Reale was originally intended to have contained all the poor of the city. Hence it is at once a retreat for the old and an asylum and a place of education for the young. The male inmates are at present two thousand two hundred. Of these, about eight hundred are old and infirm, and the rest are of all ages, commencing from seven, the time fixed for admission. The old, if not decrepit and incapable of active exertion, are allowed to work in their own trade, if they have learned any; if not, they are employed in some office of the establishment, according to their respective strength and capabilities. The young, during the first years of their residence, receive an excellent elementary education, and are afterwards trained up to some trade selected by themselves;—tradesmen of all classes, tailors, shoemakers, carpenters, weavers, printers, &c., being found within the institution. Should they manifest a taste for the fine arts, they are instructed in drawing, engraving, perspective, modelling, and painting; and there is an admirable school of music, containing about two hundred pupils, from among whom almost all the military bands of the kingdom are supplied.

There is also a school for the deaf and the dumb, the pupils of which number at present thirty-six.* It would be difficult to find a population better predisposed than that of Naples to receive instructions in the deaf and dumb vocabulary. Such is the copiousness, variety, and expressiveness of the gestures†

* *There are besides five or six pupils who live in the female establishment, but are instructed by the same teacher.*

† *See, on this curious subject,* De Jorio's learned work, "La Mimica degli Antichi Illustrata nel Gestire Napolitano.

which they use naturally and without instruction, that the master's work would seem to be anticipated by nature herself. To judge from a cursory observation, the system of training is extremely judicious and successful. The pupils are taught to read and write, not only Italian, but French and German; and propose and answer questions in these languages with great quickness and precision.

But the Catholic visitor will be particularly edified and delighted by the attention which is paid to their religious education. It is the same at Rome and the deaf and dumb institutions throughout Italy. We can hardly conceive a more interesting sight than the public prayers of one of these little communities. It is of course unnecessary to say that the whole scene is pantomime, and to the uninitiated stranger little than dumb-show. But the simple fervour of their manner, and the solemn reverential air which their expressive little features wear, bespeak the untutored piety which, destitute of the ordinary organ of communication, they thus imperfectly endeavour to convey. Scenes like these are a literal assurance that God is not worshipped with the lips only; that religion is not a thing of words but of feelings, and that, although the favours of Heaven are not equally distributed to all, yet, in the eyes of charity, all are heirs of the same promise, and included in the general command, "Let every spirit praise the Lord."

We once had the happiness of assisting at the spiritual exercises of a retreat for the deaf and the dumb. It was during the three first days of the Holy Week, which, in all Italian communities, are devoted to retirement and preparation for the great mysteries of our Lord's passion and death. It may seem a contradiction to say that silence was enjoined, but at least the ordinary intercourse of the pupils was prohibited; and all the exercises, as prayer, meditation, instruction, &c., were conducted with the same order and regularity as in the other communities. The instructions, especially were extremely interesting. The preacher, of course, appealed to his youthful audience by signs only; —signs, too, which to a stranger were utterly unintelligible. But it seemed as though he possessed a magic power over his little flock;—to see the intelligence which sparkled in their eyes as they followed his rapid and expressive gesticulations; to watch the gradual warming of their young minds to the subject—the alternate joy and sorrow, contrition and hope, which chased each other across their features during the successive stages of the meditation. It was a scene from which the most practised spiritualist might have learned, and which the most indifferent spectator could hardly contemplate without emotion.

The children are admitted at the age of seven, and are maintained in the Albergo until their eighteenth year; at which time they are at liberty, either to leave it, or to remain and work at the trade which they have acquired. The *military tastes of his present* majesty have left their traces in the institution. *The uniform of the house* has always been an undress military costume; but

the army, of late years, has drawn many more recruits than formerly from the youths educated therein. Indeed many enter expressly with this view, and all who have not learned some trade during their stay, almost as a matter of course are drafted into the army when they attain the military age. The arrangements of the house are very excellent, and most creditable to the humanity of the directors. The food is solid and abundant; and the good old custom of adding some better cheer upon festivals, is uniformly observed. The inmates sleep in large and well ventilated dormitories, each of which is under the superintendance of a prefect; and, immense as is their number, the youngest children in the establishment have separate beds. Morning and night prayers and the visitation of the blessed sacrament are all made in common, and the whole community assists at mass every morning. The morals of the inmates are most carefully guarded, and there is the same care of their spiritual wants which we have observed in the other establishments of the city. There are four resident chaplains and twenty-four confessors, who come at stated hours, twice each week, to hear the confessions of the community.

The Albergo has several dependent institutions, which are under the superintendence of the commissioners appointed for its management. Of these the principal are the Ospizio of *S. Francesco di Sales* and that of *SS. Giuseppe e Lucia.* The latter is an asylum for the blind, who are taught to read, write, and perform both vocal and instrumental music. The number of pupils is of course variable, but generally exceeds two hundred. Besides these, there are several hospitals, some of which have been already mentioned; for instance, the Madonna di Loreto, the Madonna dell' Arco, the Cesarea, and S. Maria La Fede. These institutions receive not only the sick of the Albergo, but also all other applicants, each according to its own destination.*

The *Ospizi di S. Gennaro dei Poveri* ranks next in extent and importance to the Albergo, though long prior to it in origin. This noble monument of Neapolitan charity was erected in 788, and the church which was connected with it still retains its original title. About a century afterwards, the church and hospital were both placed, according to the wise and pious custom of those times, under the care of the monks of the Benedictine order; and in 1476, having gradually increased in extent and resources, it was made the great public hospital of the city. Its use as an hospital ceased, however, nearly two centuries ago; and since the great plague of 1656, during which it was constantly crowded, it has been converted into an asylum for aged poor of both sexes. It is a fine old building, consisting of two oblong rectangular courts, one rising above the other, with the ancient church at the extremity of the interior one.

* Not being able at this moment to lay our hand upon the official returns of the last years, we givn the numbers admitted into the Albergo Reale and its dependencies, during eight *months, up to* August 31, 1833. They are as follows: Albergo, 4224; S. Giuseppe e Lucia, *217; Cesarea 36*; S. Francesco di Sales, 294; S. Maria di Loreto, 449; Madonna dell' Arco, *286; S. Maria La* Fede, 624; total, 6416.

The inmates at present number about sixteen hundred, of whom eight hundred and twenty are men, the rest women.*

The *Ospizi della SS. Nunziata* claims the honour of being the second foundling hospital established in Europe,—that of Rome alone being prior to it in origin. The building itself dates from a much earlier period. It was founded by Sancia, wife of Robert of Province, who was chosen king of Naples in the early part of the fifteenth century, and by the wisdom and benevolence which characterized his administration, obtained the surname of the "Wise and Good."

From the very moment of its foundation it became the most popular charity of the city, and received numerous and extensive donations, as well from private individuals as from the public purse. Among its earliest benefactors were Queen Giovanna II, and Margaret, mother of the celebrated Ladislaus; the latter of whom bestowed upon it the principality of the town of Lesina. Leo X, in 1515, transferred to it the property of the rich Abbey of Monte Vergine. The funds, however, suffered severely from the failure of a bank which the directors scarcely opened in the seventeenth century, and its present revenues scarcely exceeded sixteen thousand ducats.

The Nunziata is at once a foundling hospital, a conservatory, and a retreat for patients; the three classes, however, being entirely separate, and each under a different superior. The manifold objects embraced by its comprehensive charity are detailed in a not inelegant inscription which stands above the entrance.

"LAC PUERIS, DOTEM INNUPTIS, VELUMQUE PUDICIS,
DATQUE MEDELAM ÆGRIS HÆC OPULENTA DOMUS.
HINC MERITO SACRA EST ILLI QUÆ NUPTA, PUDICA,
ET LACTANS, ORBIS VERA MEDELA FUIT."

The foundlings of the institution amount to about eight hundred. They are supported and educated till their seventh year; after which the boys are removed to the Albergo dei Poveri, unless claimed by their parents or other friends, for there is a charitable custom among the pious Neapolitans of adopting these little friendless outcasts and educating them as members of their own family. The children thus adopted are called by the simple and enduring title, *Figli della Vergine*, and are piously supposed to draw a blessing on the family into which they are introduced. The female foundlings remain in the institution itself, under the care of the Sisters of Charity, till they are of an age to select a state of life for themselves. If they embrace the religious profession, they are provided for in some of the convents of the city. Should they choose to marry, a small dowry, suited to their circumstances, is supplied from the funds of the institution.

* *S. Gennaro is probably best known to visitors as the entrance to the great catacombs of Naples.*

A most interesting feature of the constitution of the Nunziata, is the provision which it makes for its *eleves* during their after life. They are anxiously watched and shielded from danger. As far as is possible, a friendly intercourse is maintained with them; and if, through frailty or folly, they should be betrayed from the path of virtue they were taught to tread, they are anxiously sought out and received once more, and every advice of tenderness and charity, drawn to the happier course to which their early education had formed them. The temporalities of the Nunziata are under the management of a commission, consisting of three noblemen, of whom the Principe Torella is the present head. But the internal affairs are directed by the rector, who is always a priest. The females are under the care of the Sisters of Charity.

The charitable asylums for young females, entitled Conservatori, the nature and object of which have been described in a former paper, are almost without number at Naples. Some of them still possess considerable property derived from ancient foundations, though almost all have suffered from the political revolutions of the present century. The *Conservatorio dello Spirito Santo* was founded in 1559, under the auspices of a benevolent Dominican, assisted by an association of religious laymen, from whose name the present title of the asylum is derived. The object originally contemplated was to provide a secure asylum for those young females whom the bad example or profligacy of their parents exposed to danger of seduction. In 1564, Cardinal Caraffa established a fund to be distributed among the inmates, in dowries, of a hundred ducats each. Some years afterwards, the directors opened a bank, the profits of which were to be applied to the benefit of the institution;—a device commonly employed in those times. However, this bank is no longer in operation, and the girls derive a portion of their support from their own labour. They are about three hundred in number, and the establishment is celebrated throughout Italy for the beauty and excellence of the lace which they manufacture.

The *Convitto del Carminello* may be taken as a specimen of the humbler class of conservatories. It was founded in 1611, partly by private charity, partly by a grant from the Monte di Misericordia, an institution of which we shall have occasion to speak hereafter. Its arrangements, though of the homeliest description, are admirably calculated for the class for whom they are intended. The number admissible is about two hundred, of every age from seven to seventeen. As soon as they have completed their seventeenth year, they are entitled to a dowry of a hundred ducats: but they are at liberty to reside within the institution as long as they remain unprovided.

The first care of the directors is to bestow on the pupils a plain, but solidly religious education; in addition to which they are instructed in the usual female arts, and employed in plain work, weaving, and embroidery, or in the manufacture of ribbons and velvet, the profits being applied partly to their own *use, partly* to the maintenance of the establishment. These, and many similar

houses,* still possess considerable, though lamentably diminished, revenues. Many others are entirely dependant upon the casual, but yet unfailing charity of the people.

Of this latter class, though our limits render detail impossible, we cannot avoid mentioning two, the *Conservatorio del Ecce Homo a Porto*, and that of *S. Maria del Gran Trionfo*. The former was founded by the Abate Pelegrini, and contains about seven hundred inmates. The latter is still more interesting. It was founded some years since by the Abate Cotello, a zealous Neapolitan priest, who, like the Abate Palotti at Rome, may be regarded as the apostle of his native city. Among his numerous projects of benevolence and charity, this humble but extraordinary man undertook the erection of an asylum for penitents. Trusting in the assistance of Providence, with that true evangelical confidence which always distinguishes genuine devotion, he commenced the work, literally, without resources; and, as an example to those whose means would permit them to assist in the undertaking, he himself contributed all that his poverity and prodigal charities left at his disposal—his share of manual labour in the work. One morning the humble Abate Cotillo was seen, at the head of a small body of workmen, with a load of building-stones upon his back and a mattock in his hand, to commence the foundation. The effect was astonishing. The news spread like wild fire through the city. Contributions flowed in from all ranks and from all quarters. The rich contributed money; the architects furnished plans, the poor, whose resources permitted no further contributions, gave the labour of their hands with a willing heart; and in a short time the building was completed, and the benevolent wishes of the founder fully realized.

The penitentiary of the Abate Cotillo might serve as a model for all such establishments. The visitor will be especially struck by the parental tenderness and delicacy with which the erring daughters of shame are here received and treated. Regarding as abundantly sufficient the chastisement which their own conscience, under sound religious direction, but too sternly inflicts, for the rest, all the arrangements, though strict to the last degree, are such as to sweeten their lot, and to make them forget that they have been outcasts from that society whose first laws they have violated. Sensible, upon the one hand, of the necessity of constant occupation in order to prevent the mind from reverting to the dangerous recollections of former life, and, on the other, aware of the impolicy of wearying the yet unstable resolution of the penitent by excessive and irksome employment, the humane and considerate founder has introduced into his system some of the less laborious and distressing occupations, even such as

* We subjoin the names of a few. 1. S. Francesco di Sales, a very large community, containing three hundred; 2. S. Vincenzo Ferreri; 3. Rosario delle Pigne; 4. Rosario a Porta Medina; 5. L'Addolorata · 6. La Concezione; 7. S. Maria del Refugio; 8. Nicolo a Nilo; 9. The Conservatorio dell' Ecce Homo a Porto, and that of S. Maria del Trionfo. Both are penitentiaries, the former founded by the abate Pelegrini. and containing about seven hundred inmates; the latter is still more interesting.

partake more of the nature of relaxation, than of labour. Music, both instrumental and vocal, forms part of the duties of the day, and especially sacred music of the most solemn kind. The subjects, of course, are varied, but many of them are selected expressly for the singers, and nothing can be more touching than the execution of some of their solemn and penitential hymns of the church. The performance of the choir of S. Maria del Gran Trionfo is among the most interesting in Naples, not only for itself, but for the associations of chairity, benevolence, and religion, with which it is connected.

The penitentiary of *S. Maria del Presidio* is more ancient. It was founded in 1647, and placed under the care of the Pii Operarii of *S. Nicola alla Carita.* The inmates number about sixty, and form a very edifying community. They are supported by their own labour and by casual charitable contributions. The church of the congregation is a curiosity in its way, having been built with a legacy bequeathed from the hoarded savings of a beggar, who, in his apparent poverty, had long subsisted on the bounty of the charitable brethren.

The *Conservatoria di S. Raffaele* is a large establishment, containing a hundred and fifty inmates. It is under the care of the nuns of the Addolorata,—a religious sisterhood living in community, but without solemn vows or obligation of enclosure, and entirely devoted to this, and similar works of charity.

All the above-mentioned conservatories are open, indiscriminately, for every applicant. There are others, reserved (from motives of delicacy and consideration for their feelings) for females of the better classes. The Ritiro di Mondragone, for instance, is intended exclusively for young females of poor but respectable family, and for widows of reduced fortune. It was founded in 1658, by the Duchess of Mondragone, from whom it takes its name. Others, again, are intended for the orphans of particural classes of tradesmen or mechanics, and are supported by the confraternities of their respective trades. Thus the watchmakers have *S. Maria della Purita*; the notaries *S. Maria dei Notari*; the silk weavers, *SS. Filippo and Giacomo*; and the cloth spinners, *S. Raso dell' Arte di Lana.**

A few words upon the Monti, or charitable banks and loan funds, and we take leave of Naples.

The first of these in time is the Monte di Pieta, which was founded in 1529, though the present beautiful edifice was not erected till 1590. Its object was to relieve the poor from the oppressive exactions of the Jews and other usurers of the time, by supplying them with temporary loans at low interest, and, in cases of more than ordinary distress, gratuitously;—the profits of the bank being applied to other charitable purposes. We need not dwell on the rules of this institution, which are the same in substance as those of the Roman Monte di Pieta described on a fomer occasion.

The *Monte de' Poveri* is one of those establishments which owes its origin to a particular profession. Like the confraternity of St. Ivo, it was founded by

* Another of these institutions for particular trades is S. Gennaro dei Cavalcanti, but we cannot at this moment recall its specific destination.

a body of lawyers in 1563; but the members are no longer confined to that profession. Its object is the relief of prisoners confined for debt, particularly those whose industry and previous good character are an evidence of honesty and upright intentions. Many of the directors, though not all, being members of the law, their professional opportunities enable them at once to discover and relieve the true objects of such charity. The bank was opened in 1605, and ten years afterwards was fixed in the present magnificent establishment; but in 1807, at the suppression of the banks under the French, this also was merged in the Banca delle due Sicilie. Their means, therefore, are less ample than at former periods; but they still effect a great deal of good. They maintain an hospital for the sick of the prisons; and on five of the principal festivals of the year, liquidate the debts of a certain number of prisoners, selecting those whose circumstances appear to involve the greatest degree of hardships and distress. These, however, though the primary and principal, are not their only works of charity. They distribute considerable alms, and bestow at stated periods, dowries of two hundred ducats each on the most deserving inmates of one of the conservatories already named.

But the most interesting of all these institutions is the *Monte di Misericordia*. It was established in 1601, by seven Neapolitan noblemen, who bound themselves by mutual agreement to practise in common the seven corporal works of mercy. Their obligation at first was limited to visiting the sick in the hospital every Friday. Besides their personal attendance, they contributed considerable sums of money, partly from their own resources, partly collected from the charity of the faithful. The funds thus at their disposal were applied to the maintenance of a certain number of patients, and to other charitable objects connected with the hospital. In 1604 they opened a charitable bank, for which they obtained the sanction of the government, as well as a bull of Paul V, dated November 5, 1605. The primitive fervour of the brethren remains unabated. The administration is distributed into seven departments, corresponding with the seven coporal works of mercy; and it is a rule of this institute, that each member shall serve during a given period in each department. As a specimen of the pains which are taken by this pious brotherhood to ameliorate the condition of the poor, we may mention that among their other works of charity they supply every year to three or four hundred poor the means of visiting the baths of Casamiccia in the island of Ischia, where they are lodged and maintained for twenty days at the expense of the confraternity. This is a trifle in itself, but it tends to display the spirit by which they are actuated.

Lastly, in addition to these and numberless other institutions, each of which has its own specific destination, there is a general commission of charity, which may serve as a supplement to all. We allude to the *Commissione della Real Beneficenza*. It is a species of royal almonry, not limited by any specific obligation, and intended to relieve all urgent cases of destitution of what kind soever they may be. This commission dispenses annually at least thirty thousand ducats.

The length to which this notice has already swelled precludes us from offering any observations, of our own. Nor, indeed, is observation necessary. The charity of Naples is beyond all the praise which it is in our power to bestow, and we shall content ourselves with summing up, in one sentence of Eustace, the character of this often misrepresented city:—"There are more retreats open to repentant females, and more means employed to secure the innocence of girls exposed to the dangers of seduction, than are to be found in London, Paris, Vienna, and Petersburgh united; and it must be confessed that in the first and most useful of virtues, in the grand characteristic quality of the Christian, charity, she surpasses many, and yields to no city in the world."*

* Eustace's Classical Tour in Italy, vol. ii. p. 357.

From "Rome as it was under Paganism, and as it became under the Popes."

MANNERS AND CUSTOMS OF THE PRIMITIVE CHRISTIANS.

From its earliest promulgation, Christ's kingdom had numbered amongst its subjects, individuals of all ranks and pursuits in life. They were found in the court, in the camp, in the liberal professions; but the lowliest and most forgotten of society, slaves, artizens, the weaker sex, and those on whom devolved the weight of drugery in town and country, formed such and overwhelming majority in the church, that the few exceptions were overlooked; and the christians were stigmatized with epithets significant of mean and contemptible occupations, and reviled continually, at least for the first two centuries, as being an aggregate of the lowest dregs, ignorant, imbecile, lost to fame and patriotism, and in every respect despicable, and deserving of execration. They labored in all the machanic trades intermingled with the heathens; exposed their wares and productions with theirs in the common markets; but, although there were painters, sculptors, engravers, and workers in the precious metals, at all times among the Christians, still for the first two centuries they were rather averse than otherwise to the cultivation of the fine arts, on account of their remote or immediate connection with paganism.

To sign his forehead with the cross was the Christian's first act on awakening before the dawn; he repeated this *royal sign* (as it was called in those ages) before commencing to dress. His costume differed in nothing from that usually worn by persons of the same rank with himself, except that it was *always in keeping* with that modesty and freedom from ostentation which *characterised his* entire bearing and conduct wherever he appeared. The pallium

was generally preferred to the toga, it being the garb of philosophers, and those of a grave and ascetic turn. As to the females, they were equally free from vanity and display; at the same time that they conformed in their style of dress to the fashion of the circle and time in which they lived, and a moderate degree of ornament was not rejected either by matrons or the unmarried.

Having dressed and carefully washed both face and hands, not through superstition, but for sake of a bodily cleanliness which he was taught to regard as an emblem of that mental purity which he was ever bound to cherish, the Christian, again signing himself with the cross, commenced his morning prayer —adoring the Divine Majesty, and giving thanks for having been preserved during sleep and brought, invigorated by repose, to the beginning of a new day. If there were many of the faithful in the same house, they assembled together for this prayer, which was recited by the father of the family, unless some one of the clerical condition happened to be present. This was called the *matin prayer*, but it was afterwards called "lauds," because it consisted for the most part of psalms and hymns of *praise*. The Christian's posture was indicative of reverential feeling and fervor while he prayed. On Sundays, and during paschal time, or from Easter day to Penticost, he prayed standing erect, (to remind him of the resurrection,) with eyes elevated towadrs heaven, and arms extended, like those of his Saviour on the cross, and always looking towards the east; for as the orient splendours disperse the shades of night, and illuminate the world, so did the appearance of his Divine Master, "the orient from on high," dispel the darkness of sin, and enlightened those who sat in the shadow of death.

His matin prayer concluded with outpourings of glory to God on high; the Christian again made the sign of the cross; and, issuing from his abode, with meek countenance and recollected step, proceeded to the church, or in seasons of persecution, to some crypt, or catacomb, to assist at the Divine mysteries. He did not enter the holy place till he had first performed another lustration at a fountain of holy water in the atrium. This was done not for bodily neatness, for the Christian never came to church with soiled hands or face, but as a sign of the spotless purity he should bring into the Divine presence; and having once entered the church or oratory, he took care not to depart until the class of the congregation to which he belonged had been formally dismissed.

After the appointed prayers and hymns, portions of the Old and New Testaments were recited, and the bishop, or a priest appointed by him, delivered a homily or familiar discourse, in which he expounded what had been read, and enforced its edifying examples and lessons of virtue by fervent exhortations; then followed the prayers for the catechumens, and the classes of penitents permitted to come beyond the atrium, and into the first division of the nave. This portion of the service, called the mass of catechumens, was terminated by the "ite missa est," or a proclamation, by a deacon, to the unbaptized and penitents to withdraw.

When they had done so, under the inspection of the subdeacons and ostiarii, or those who had charge of the doors, the faithful approached the altar with their offerings of bread and wine. The oblation ended, the bishop or priest, appointed to celebrate, having washed his hands while reciting a prayer and then kissed the altar, made the offeratory, or act of presenting to the heavenly Father, with appropriate prayer that portion of the bread and wine prepared for the offerings, by the deacon, for the purposes of sacrifice. The latter was careful to pour some drops of water into the chalice, in conformity with the example of our Lord and his apostles, before he presented it to the celebrant. Some other prayers having been recited, the bishop said, elevating his hands, "Let us give thanks to the Lord our God." And the people having responded that it was just and right so to do; he commenced the preface, or, as the Greeks call it, the triumphal hymn, somewhat to the following effect:—

"Verily it is meet, just, equitable, and salutary, that always and everywhere, we give thanks to thee, O holy Lord, Father Omnipotent, Eternal God through Christ our Lord,—through whom the angels praise thy Majesty, the dominations adore, the powers celestial tremble, and the entire heavens, with their mighty spirits and the blessed seraphim, exult, and with one voice entone and celebrate their canticles of adoration. With whom we implore that our voices also may be commanded to unite in accents of supplication."

At these words the choir, joined by the whole congregation, took up the angelic hymn:

"Holy, Holy, Holy, Lord God of Sabboath, full are the heavens and the earth of thy glory, Hosanna in the highest!" that is, "We hail Thee,—Thee we supplicate, who art in the highest heavens."

Then commenced the *canon*, or as it was sometimes called, the *action* of the sacrifice, during which the celebrant frequently made the sign of the cross over the bread and wine about to be changed, by the word of our Lord, into his own most adorable body and blood. After imploring peace, union, and the aid of heaven upon the church, and recommending to the Divine favor of the various ranks of the hierarchy, of the faithful, and of all not yet aggregated to the fold; and having commemorated the holy apostles and saints, the awful words of consecration (as they are set down by St. Paul) were pronounced first over the bread, and then over the chalice, according to the Divine institution. Then, after the prayers, commeorative of the passion, death, and resurection, and ascension of our Lord, and the memento for the dead, or prayer for the souls of the faithful departed, the priest said aloud the "pater noster," or Lord's prayer. The *pax*, or kiss of peace, followed, when the male portion of the congregation, placed in the isle to the right of the entrance, embraced each other in token of mutual forgiveness, and fraternal charity; and the females did the same, in their own portion of the church, which was in the left aisle, and separated from *that of the* men by the nave,—allotted to catechumens and penitents, and by the *chancel, or* choir, immediately before the altar; while the clergy performed

this holy ceremony as they stood, according to their rank, on either side of the the bishop's throne placed in the basis, and immediately in front of the altar steps.

After the communion of the celebrant, the deacons sung: "Come taste and see how sweet the Lord is."—This being an invitation to all (for in those days no Christian came to the Divine mysteries, but with a pure conscience,) to partake of the blessed eucharist. Having adored and received the blessed sacrament, repeating "Amen," when the priest or deacon said, "*Behold the body of Christ*," the Christian devoutly abided the rest of the Liturgic prayers, and, having made his thanksgiving, returned in deep recollection to his dwelling. And so early did the Christians rise, and such was the admirable punctuality and order of the Divine offices (called *antelucanæ*, from being celebrated before the dawn,) that the Christian was ever among the first at his peculiar trade or avocation, to which he applied having as usual signed himself with the cross. But if a father, or one having guardianship of others, he took care first to instruct his children and dependants in the points of the sermon or discourse he had heard, and in the Christian doctrine generally.

A little before noon the labourer or the artizan suspended his task, and the housewife and handmaid their domestic employments, and the short interval before the midday repast was given to a prayer, a hymn, and a lecture, (called *sext*, because said at the sixth hour,) that the soul as well as the body might have its proper aliment, and that fervor, so liable to fall away, might be invigorated. All were taught to meditate during their occupations, or to relax the mind, and beguile time with pious songs, but no disedifying expression, or one that did not savor of truth and virtue, ever escaped their lips.

Before reclining at table, some one, the father of the family, unless in presence of a priest or cleric, used to make the sign of the cross over the viands, the water and wine, repeating a brief prayer. Instead of voluptuous music and indecencies, in which the pagans delighted, a chorus of young voices shed an angelic charm over the Christian's refection; and when they pledged each other, the cup was signed with the cross, and the name of Christ invoked. After the thanksgiving, they entertained one another for a while with hymns, or in listening while one read from the sacred volume. Then instead of indulging in sloth, or giving a lose rein to the passions, they either resumed their occuppations as before, or betook them, during the quiet time when the pagans lay buried in debauchery or sleep, to visit and console the captive and confessors in prison, to welcome pilgrims and wash their feet, supplying them with every entertainment, or in carrying alms to widows and orphans in their distress.

Nones, a form of prayer like those appointed for the first, third, and sixth, was recited at three o'clock, the *ninth* hour of the day. If a field labourer, or one whose craft called him from his own house, the Christian on returning at *even-tide to his family*, was surrounded by his children, to whom he dispensed

instruction mingled with the fervor of his own glowing heart; and after a frugal supper sanctified and cheered by rites and canticles, and inspired lessons similar to those of dinner-time, serene in mind, at peace with himself, with his neighbour and with Heaven, he made the royal sign over his lowly bed, and sought repose under the same auspices he had invoked in the beginning of the day.

Nor was his Saviour left without his tribute even for the long hours of darkness; the Christian rose at midnight, and gave some time to holy vigils and a prayer called the *nocturns* (ad nocturnas.) In short, regarding himself as a soldier of Christ,—called to contend against the world, the flesh, and the devil,—he deemed it his duty to be on the alert continually. It was held presumtuous for one so fragile not to recommend himself by frequent prayer to the Divine protection; not to stand upon his guard against the stratagems and hostilities that beset him on all sides. Moreover, "every day," says Clemont of Alexandria, "being, for us, a festival, and pursuaded as we are that God is everywhere, praising we adore Him, whether voyagining by sea or land; whether engaged in handicraft or professional pursuits; we dedicate the honorable use of all things to the Giver of all good, and return him thanks for his infinite bounty, convinced that we are under the eye, and present to the mind of his divinity at every instant." Hence, wherever he was found, in the senate, in the public baths, in the forum, or on the tented field, (he kept aloof from the circus and theatres as from so many temples of heathenism,) at the loom, the anvil, the quern, or in whatsoever station he had been fixed by Providence, the Christian became conspicuous for the integrity of his morals, and wrung even from his persecutors the confession, that his life corresponded with the ardious code which he professed.

Like an army halting upon the march to be reviewed, every Wednesday and Friday the soldiers of Christ made *station*, that is, there was a muster of the congregation at some appointed church or oratory, where a longer time than ordinary was spent in self-examination, prayer, penitential tears, and the confession of sins, joined with fasting and other austerities. The day following the Jewish Sabbath—dedicated by heathens to the worship of the *sun*—was a day of rest and solemnity with the Christians; because on it their Saviour had arisen from the dead—opening for his disciples the gate of immortality—and hence it was called *dominica* or the *Lord's day*. Its vigil, or eve, Saturday, was observed by the Roman Christians as a day of abstinance, or as they called it—*a half fast*.

But Easter day was the greatest festivals of the Christian year. For a long time the Christians of the East used to celebrate it on the Jewish passover, no matter on what day of the week it fell; but, ultimately, the universal church conformed to the Roman usage instituted by St. Peter; to keep the anniversary of our Lord's resurrection on the Sunday following the fifteenth of the moon of March. They prepared themselves for its celebration by a rigorous fast of forty days. The week immediately preceding it was called the great week,

because the greatest blessings had been conceded to mortals during those days in which the world's redemption was achieved. It was entirely given to penitential austerities, meditation, prayer, and rigid fasts, and, as if to indicate the effulgence the rising Saviour had shed upon the world, the night preceding the great festival was illuminated with torches, so as almost to rival the brilliancy of the noon day.

With nearly equal devotion and signs of holy jubilee, the feasts of the Nativity, of Pentecost, and Epiphany—called the day of sacred illumination by the Greeks—were celebrated; as also the anniversaries of the martyrs and saints; and whenever the festivals of two saints fell on the same day, after assisting at the divine offices of the liturgy in one church or oratory, the faithful hastened to the shrine of the other servant of God, to offer up their vows, and assist at the holy sacrifice.

In seasons of persecution those solemnities were held in the catacombs, or in crypts under ground; hence the Christians were stigmatized by their heathen persecutors as "a crew of conspirators, fond of darkness, lurking in dens, and afraid of light."

An anecdote told by that scoffer Lucian shows what a tender charity reigned among the Christians. Speaking of an infamous imposter who pretended to be a christian, he thus goes on in the dialogue of the pilgrim:—"This villain being cast into prison, it was regarded by the whole Christian community as a calamity in which each of them was concerned, and they spared no effort or sacrfice to procure his liberation, in order to bring him to their own houses. But seeming that all was to no effect, they determined to minister to him in his dungeon every rite of hospitality, with more than ordinary assiduity and diligence. Whereupon, you might have seen old crones, widows, and orphan children, resorting to the prison, from earliest morn to dewy eve; and not only these but those also among the followers of Jesus Christ, who were of a better condition, (priests to offer the holy ssacrifice,) who contrived by bribing the goalers to get in and minister consolation to the imposter, passing whole nights with him in his captivity, without ever suspecting what a precious saint he was. They prepared supper for him, and read to him from these books which they called sacred. Nay, more, brought large supplies of money to the imprisoned pilgrim, who thus drove a fine trade upon the simplicity of these fools, who believe themselves immortal, and on that account contemn not only all earthly substance, but death itself." They deem it a sacred duty of religion to visit those who were prisoners especially for the faith, and to kiss the fetters with which their limbs were burdened for Christ's sake; priests found means to penetrate into the dungeons of the captive, that, even amidst his guards, he might enjoy the ineffable delight of assisting at the holy sacrifice, and of being consoled and strengthened by the sacraments. In short, they were upbraided with the folly of receiving with open arms the stranger whom they had never *seen before, merely* because he was a disciple of Christ; and the Gentiles were

constantly forced to exclaim, "See these Christians, how they love one another!"

But it was in seasons of public calamity, as when cities were struck with pestilence, that the magnanimity and lustre of the Christian shone forth in all its brightness.

"Many and bitter were the calamities which we had to suffer," says St. Dionysius of Alexandria, "before this terrible plague fell on Egypt, which it has filled with lamentations like those that resounded through the land, when all the first-born were slain in one night. In the first place, we were hunted from the cities; but although harrassed, persecuted, and oppressed by all, nevertheless we celebrated the sacred festivals. In whatever place we happened to be, beset as we were, on all sides, with innumerable and distressing trials, whether in the fields or in the wilderness, cooped up in miserable barks upon the waters, in stables, or in prisons, still every place was to us a temple, where we solemnized the Divine mysteries with every accustomed rite. But oh, how incomparably more resplendent the festivals celebrated in heaven by our brethren, when its gates had been opened to them by martyrdom!

"These events were followed by a famine which afflicted the entire province, and by a war, of which the calamities were common to us and the Gentiles, but it pleased Christ Jesus our Saviour that the peace which succeeded should be conceded to us alone. Scarcely had we and our persecutors commenced to breathe a little from the late terrors and disasters, when a plague broke out, which proved terrible and destructive beyond all description to our enemies. To our people it caused little loss and less apprehension, serving rather as an incentive to fervor and an opportunity by which the virtue of each party was to be put to the test. Many were the Christians who found themselves inspired by their singular and ardent charity to form themselves into companies in order to visit and succour the victims of the plague: and while, heedless of their own safety, they procured every aid, and did all that was possible to solace their patients, not a few of them caught the contagion and gloriously expired, joyful to partake in miseries they could not remedy, and to teach the Gentiles how to suffer patiently by their example. Several who had saved others from death, sunk under the exhaustion brought on by toil and assiduity, and thus passed to their reward from this vale of tears and misery. Thus did many of our most holy brethren cease to live, amongst whom were a number of lay persons full of devout zeal, besides the priests and deacons; and their death, occasioned by their piety and charity, would seem deserving to be compared to martyrdom. On perceiving any one about to expire, during their attendance on the plague-struck multitude, they hastened with every manifestation of affection and sympathy to where lay the sufferer, and stooping down, consoled him in his agony, mingling fervent exhortations to induce the departing soul to *seek help* and forgiveness from the Lord of mercies. When the spirit had *winged its flight*, with touching piety they closed the eyes and mouth, and lift-

ing the dead body on their shoulders carried it to a convenient place, where they washed it; and this ceremony ended, they enveloped it in its shroud, embraced it tenderly, and finally carried it to the grave.

"Entirely different was the conduct of the Gentiles, for as soon as any were perceived to be struck with the plague, no matter how near and dear the objects by ties of kindred or affection, they cast the wretched being forth from their houses, and then left him to perish in the streets, regardless of their cries and agonies; and when they beheld their bodies laying dead, they durst not give them the rites of burial, fearful of catching the contagion, and thus expose themselves to death; which, however, with all their precautions, they were unable to escape." But to complete the picture the details omitted by St. Dionysius must be supplied from St. Cyprian. Reproaching the pagans of Carthage, for their conduct during a pestilence similar to that which Alexandria was visited. "Cowards," he says, "in discharging the duties of piety, yet audacious in securing an impious plunder: shrinking from scenes of mortality, yet panting for the spoils of the dead, it would seem that they desert the poor sufferers in their decay, that no chance may be left for their recovery and restoration. He who invades the wealth of the dying, can have no wish for his return to health. This dreadful and multiplied havoc has not been able to unteach men their wickedness, and amid the heaps swept down on every side by death, no one seems to dream that he is himself mortal. Pillage, rapine, taking possession of the property of the dead and dying, in every quarter the spoiler hides nothing, hesitates never; but as if he might, as if he ought, as if *not* to rob were doing damage and injustice to himself, each hurries to the spoil. In general, robbers have some sense of their ill deeds; they haunt inaccessible passes and desert wastes, and seek to perpetrate their misdeeds under the shades of night; but during the raging pestilence, rapacity prowls in open day, and, without check or fear of justice, exercises its license through the forums and streets of Carthage."

While, among the pagans, the most sacred ties of humanity were thus cruelly rent asunder for lucre's sake, the goods of this world formed a bond of brotherhood between the Christians, who freely participated with their needy brethren all over the world, not only what they possessed by inheritance, but all that they could earn by hard labour. "Each of us," says Turtullian, "contributes so much a month. A voluntary offering according to his means. For no one gives by compulsion, but every one of his own accord. These contributions are so many deposits made by piety, they are confided to the administration of the bishop, or chief presbyter of the congregation. Nor is it in banquicting or revelry these funds are spent, but to feed the poor, the orphan, young creatures exposed to infamy by their own parents, the aged, the shipwrecked mariner, those condemned to the mines, those who pine in prison, in exile: in a word, for all who suffer for the Christian faith, and also for the pious *interment of the dead.*"

"In our brethren taken captive and reduced to slavery," says St. Cyprian, "we all feel bound to recognize that Saviour, our Lord Jesus Christ, who resides in his servants, and to contribute by large sums of this world's dross to liberate from barbarian hands him, who squandered his own most precious blood upon the cross to liberate our souls from death and the jaws of perdition. And oh, how intense ought the common anguish to be—how lively our apprehensions for those pure and spotless daughters of the church, who have fallen into the power of rude and lawless hordes, lest it be our doom to mourn the loss not only of their freedom, but of their virginity! On this account, our brethren here, having taken into consideration and examined the contents of your letter, promptly, and with cheerfullness, contributed a much larger amount than could have been expected; for, inflamed by the sight of so pitiable a disaster, their charity added redoubled force to that disposition to every good work which springs from their firm and lively faith. Our collection amounted to one hundred thousand sestsrces, which I send you, that, with your wonted diligence, they may be disposed of for the advantage of our poor brethren, the slaves."

THE TRAPPISTS IN KENTUCKY, FROM 1805 TO 1809.

It would seem that Divine Providence had cast an eye of peculiar benevolence on the early missions of Kentucky, and watched over them with a special care. The first that was established in the west, the church of Kentucky was destined to become the mother and foundress, as well as the model, of many others. She was to be the fruitful mother of many spiritual children, who "would rise up and call her blessed." From the original diocese of Bardstown, no less than *nine* others* have already sprung into existence; many of them, under the fostering care of the present venerable Patriarch of the western church.

And, as if to prepare the church of Kentucky for this wide extension, and to increase her fecundity, God seemed lavish of His favors in her regard. He had already sent zealous missionaries to labor in her ample field—to water it with their tears, and to gather from it fruits ripe for heaven; and now He sent out to the same portion of His vineyard, a band of pious contemplatives, who were to fertilise it with their prayers, and to diffuse the sweet odour of sanctity throughout the whole western wilderness.

The Trappists were a branch of the Order of Cistercian monks, originally founded by the great Saints Stephen and Bernard, in the twelfth century.

* *Including* that of Little Rock, Arkansas, about one-half of which lay within the original *limits of the* Diocese of Bardstown.

This was one of the most austere religious orders ever established in the church. It was intended to revive, in the western portion of the Christian church, the bright examples of primitive sanctity furnished in the lives of the eastern solitaries, of the third and fourth centuries. St. Bruno,* St. Bernard, and St. Stephen were to the western, what St. Anthony, St. Pachomius, and St. Basil had been to the eastern church; and the Cistercians and Carthusians of the west, were the counterpart of the monks of Syria and of the Thebar, in the east. Both were devoted, in a life of entire seclusion from the world, to the constant practice of prayer, or mortification, and of all the evangelical counsels.

Like most of the religions orders, the Cistercians had, in course of time, relaxed somewhat of their primitive fervour. They had become less devoted to austerity and to prayer, and had imbibed no little of the spirit of the world, which they had renounced. Fervent members of the Order had, at different times, laboured with greater or less success, both by word and example, to stem the downward current, and to restore the society to its original condition. Among these zealous men, whom Divine Providence raised up from time to time, none were perhaps more conspicuous, or succeeded in effecting more good, than the famous Abbe de Rance.

A native of France, of a wealthy and ancient family, the nephew of Bouthillier de Clavigni, the French Secretary of State, the young de Rance was yet more distinguished for the vivacity of his intellect, and the brightness of his genius. So precocious, in fact, was his understanding, that he had already completed his Latin and Greek studies, and, with the aid of his preceptor, had published a new edition of the Greek poems of Anacreon, in his thirteenth year. Young, gay, wealthy, full of wit and talent, he soon became the idol of the court, and soon too, alas! was contaminated by its vices. With all the enthusiasm of his nature, he gave himself up a willing victim to the gay pleasures and gilded vanities of the world.

But Divine Providence had a higher destiny in reserve for him, and mercifully withdrew him from the delusions in which his young spirit had been temporarily involved. Disgusted with the world, which, however it smiled on him, could not satisfy his longing aspirations after happiness, young de Rance determined to bid farewell to it forever, and to seek in solitude that happiness, which his heart could not find amid the giddy dissipations of Paris. He wished also to atone for his past disorders, by a life wholly devoted to prayer and penitential austerity. He accordingly left Paris, sold his ample patrimony of Veret, gave the proceeds to the charity hospitals of the Hotel Dieu, at Paris; and, of all his immense property, he reserved for his support only the priority of Boulogne, and the Abby of La Trappe.

After having taken the advice of three learned and pious French bishops,

* *St. Bruno was the founder of* the Carthusians, an Order still more ostere than that of *the Cistercians.*

he resolved to enter the Order of Cistercians, of which his abbey of La Trappe was an establishment. He was accordingly admitted a novice of the Order, in 1663, and made his profession in the following year, at the age of thirty-eight.

The young religious shone forth a bright example to his brethren. He deplored the sad falling off of the order from its primitive fervour, and resolved to exert himself to the utmost to restore it to the condition in which it had been left by St. Bernard. He had all the qualities for a reformer—zeal, humility, piety, and unshaken firmness of purpose; and the Holy See, viewing him as the very man for the emergency, gave him ample powers to effect a thorough reformation of the Order in France.

Stimulated by his example, and moved by his burning eloquence, the monks of La Trappe soon embraced the proposed reform. La Trappe became, under de Rance, what Chairvaux had been under St. Bernard. But the reformer was not so successful with the other houses of the Order, which declined being brought under the rigid discipline which he had established at La Trappe. Those who embrace the reform were called Trappists, from the mother establishment. In course of time, several other houses of Trappists were established in France, Germany, Switzerland, and Italy.

The different establishments of the new reform continued to flourish for about a hundred years. Every where they exhibited the brightest examples of every virtue. Throughout the solitudes which they inhabited, there reigned a perpetual silence, interrupted only by anthems of praise to the Almighty. Their rule also enjoined manual labour, rigid mortifications, and perpetual abstinence from flesh, and even from fish and eggs. Those who were wearied or disgusted with the world, and wished to do penance for their sins, found a secure and charming retreat at La Trappe. Attracted by the sanctity of the monks, and stimulated by the illustrious example of de Rance, many persons of wealthy and noble families renounced the world, and sought in this rigid order to atone for the past faults, and to aspire to perfection.*

At length, the furious storm of the French revolution scattered the humble glories of La Trappe. After having blighted the most fertile and lovely provinces of France, its ravages extended to the wilderness itself, which it rendered still more desolate, by banishing from it the voice of prayer. The Trappists were compelled to fly; and a branch of the order sought shelter in the United States.

The Trappists sailed for America in 1804—the same year that the Rev. Mr. Nerinckx embarked for our shores. On the 15th of August of that year—the Feast of the Assumption of the Blessed Virgin Mary—they established themselves at the Pigeon Hills, near Conewago, in Pennsylvania. Father Urban

* *The famous* Baron de Geramb, a German nobleman of distinction, is an example of this. *Many of our* readers are familiar with his recent beautiful and edifying works.

Guillet, a native of France, was their Superior during the whole time of their sojourn in America. He was a man of great piety, indefatigable zeal and activity, and of singular meekness and suavity of manners. He won the hearts of all who become acquainted with him.

The original number of Trappists who emigrated to America was twenty-five, of whom eight were priests, and seventeen lay-brothers. These were subsequently further augmented by two other smaller colonies, consisting of three priests and several lay brothers. They were from various parts of France, Switzerland, and Italy. Besides the regular members of the Order, there were also many boys attached to the establishment. These were not, however, subject to its severe discipline. Under the eye of the monks, they were trained to piety and learning, and were taught various trades. When they attained the proper age, they were received into the Order, if their inclinations prompted them to ask admission, and if it was thought that they had a true vocation.

The Trappists remained at the Pigeon Hills for only one year. Desirous of breathing a purer atmosphere of solitude, they determined to penetrate farther into the wilderness. Father Urban had already visited Kentucky, and selected a situation for the new establishment, on Pottinger's creek, near Rohan's *knob*, about a mile from the church of Holy Cross. To this place the Trappists removed in the fall of 1805; and here they remained for about three years and a half—until the spring of 1809.

On their arrival in Kentucky they opened a gratuitous school for boys, whom they endeavoured to train up in virtue and learning. This was the first Catholic school of any note that was established in our State. It continued to flourish for nearly three years, and contributed greatly to the spiritual improvement of the rising generation. Under the care of the monks, many youths, besides being imbued with the elements of learning, were reared to the practice of virtue, and were prepared for their first communion.

The Catholics of Kentucky were greatly edified by the piety of the good monks. Their example diffused through the new settlements the sweet odour of piety. Though their institute did not permit them to engage actively in the labours of the missionary life, yet Father Urban often visited the sick, and discharged other duties of the ministry, in case of necessity. But the hands of the good solitaries were ever stretched forth in prayer on the mountain of God, while their missionary brethren were labouring in the plain. And there is no doubt that their fervent prayers and penitential austerities drew down an abundant blessing on the infant missions of Kentucky. Sinners are converted and souls are saved more by prayer than by preaching; at least the latter is wholly powerless unless united with the former.

While in Kentucky, the Trappists relaxed in nothing the rigor of their institute. They observed a perpetual silence. They slept on boards, with nothing but a blanket for their covering, and a coarse canvass bag stuffed with straw for their pillow. They gave but four hours in the twenty-four to repose

—from eight o'clock, P. M., until twelve. At midnight they arose to sing the Divine Office in common, after which they never retired to rest. They took but one meal in the day, at three o'clock, P. M., with a slight collation at night, from Easter until Ascension day. They never ate meat, butter, eggs, nor fish; their food consisted of the coarsest bread, and of vegetables plainly dressed. On Good Friday, they took nothing but bread and water. Their life was thus a continual penance and prayer.

But, in the climate of Kentucky, these rigid austerities were not compatible with health. The constitutions of many among the monks were greatly impaired; and five priests and three lay-brothers fell victims to disease, and were buried in the cemetery adjoining the Holy Cross. These afflictions, and the ardent desire which Father Urban had conceived of labouring for the conversion and civilization of the Indian tribes, together with the aspiration after still greater solitude, determined him to emigrate with his Order still further westward.

But before we follow the remarkable band of monks in their onward pilgrimage to the far west, we will briefly relate a singular natural phenomenon which they witnessed while in Kentucky, and for which we are indebted to the same eye-witness to whom we owe the other details of this chapter.

In the year 1808, the moon, being then about two-thirds full, presented a most remarkable appearance. A bright and luminous cross, clearly defined, was seen in the heavens, with its arms intersecting the centre of the moon. On each side, two smaller crosses were also distinctly visible, though portions of them most distant from the moon were more fantly marked. This strange phenomenon continued for several hours and was witnessed by the Trappists on their arising, as usual, at mid-night, to sing the Divine praises. The largest cross was about sixteen diameters of the moon in length, and four in width; the smaller ones were of about one-third this magnitude. The breadth of each arm of the largest cross was just that of the moon's diameter. Our readers may have learned through the public newspapers that a phenomenon somewhat similar, though not altogether so remarkable, was lately witnessed in various parts of the United States.

Having resolved to remove farther west, the Trappists built a flat-boat, near the house of Capt. J. Rapier, on the Beach Fork, about three miles from Bardstown; and having launched it, and placed their effects on board, they patiently awaited the coming of a freshet to bear them to the Ohio river. They were enabled to depart from Kentucky early in the spring of 1809; and they proceeded without accident to the mouth of the Ohio. Here they were delayed for three weeks, awaiting the arrival of a body of boatmen, whom Father Urban, who had travelled by land to St. Louis, had promised to send to meet them at this point, in order to aid them in the difficult ascent of the Mississippi.

During their stay at the mouth of the Ohio, the monks landed on the Illinois side of the river, near the site of the present town of Cairo. Here they felled

and sawed timber, and fitted up a temporary altar, at the foot of a large widely-branching tree, and there they daily sang the Divine praises, and offered up the Holy Sacrifice of the New Law. It was, perhaps the first time that the voice of prayer had been heard amidst those dense and unreclaimed forests; the first time that the Holy victim had been offered up! There is something truly grand and sublime in the spectacle presented by this first solemn act of worship at the confluence of the two great rivers which water the Mississippi Valley! It was a solemn dedication of the whole Valley to the service of the Living God.

At length, almost despairing of the expected aid from St. Louis, the Trappists set to work to prepare their boat for the ascent of the Mississippi. They sawed timber, covered the boat with planks, erected a large mast, and fitted to it a temporary sail. When they had completed these preparations, they were cheered by the arrival of sixteen sturdy Canadian boatmen, or *voyageurs*, sent to their assistence by Father Urban. On examining the boat, the Canadians declared that the mast and sails were useless, and a mere encumbrance; and that the only means of conveying the boat to St. Louis would be, to tow it along the banks by means of ropes. This was a laborious and tedious operation, which consumed a whole month; whereas, in one of our modern steamboats, the ascent is now accomplished with ease in thirty-six hours.

On the arrival of the boat at St. Louis, the Trappists learned that Father Urban had determined to fix the new monastic establishment at Flourssant, where there is at present a flourishing institution of the Jesuits. The boat was accordingly towed up the Mississippi and Missouri rivers, to the point on the latter nearest to Flourissant. An accident occurred at the mouth of the Missouri, which greatly endangered the safety of the boat, and may serve to show the peculiar dangers attending this species of navigation.

In attempting to draw the boat into the rapid current of the Missouri, the tow-line broke, and the boat shot rapidly down the stream. All the able-bodied men were on the shore, and only the infirm and disabled were on board. The boat continued to descend the Mississippi during almost an entire day, before the boatmen on the shore were able to check it: and several days' hard labour were required to regain their former position, and many more to reach their destination.

At Flourissant, the Trappists remained for one year, during which time they continued to practice all the religious austerities of their Order. In 1810, M. Jarot, a French Catholic of Kahokias, made them a present of a farm in Illinois, lying on the banks of the Mississippi river, about six miles above St. Louis. To this place they immediately removed, and here they continued for nearly three years. This was their fourth and last resting place in the United States.

They soon set to work and built up a little village on the bosom of the prairie, in the immediate vicinity, and around the foot of a cluster of Indian mounds, one of which, larger than the rest, is still called the monk's mound. These

mounds were, probably, the great burial places of the Indian tribes; and the cluster formed a sort of "city of the dead." In excavating for the foundation of their houses, the monks discovered bones, idols, beads, implements of war and various other Indian antiquities.

During their stay at monk's mound, the Trappists were often in great danger from marauding bands of Indians. Many persons were killed and scalped in the immediate vicinity of the place; and the youths belonging to the establishment, were often compelled to join parties of the white people who were organized for the pursuit and chastisement of the savages. Still, the monks themselves were never molested in their own establishment. The savages seemed even to be awed into reverence for their sanctity and often did they pause in the vicinity of the rude Trappist chapel, to listen to the praises of God chaunted amidst the bones of their own fathers.

Father Urban had received an earnest desire to open a school for the instruction and civilization of the Indian tribes; he intended to teach their children the various trades of civilized life, while their minds would be gradually imbued with the elements of Christianity.* But untoward events, and the speedy recall of the Order to Europe, prevented him from carrying this benevolent design into execution.

At the time that the Trappists established themselves in Illinois, the Indian war of the northwest was beginning to rage. It terminated in the full discomfiture of the savages, at the famous battle of Tippecanoe, on the 7th of November, 1811. It is a remarkable fact in the history of acoustics, that the Trappists distinctly heard the report of the cannon fired at Tippecanoe, though they were about two hundred miles distant from the scene of action. A peculiar state of the atmosphere, and the circumstance that the sound passed uninterrupted over immense level prairies, may enable us to account for this curious fact, which is stated on respectable authority.

In Illinois, the monks were scarcely more fortunate, in regard to health, than they had been in Kentucky. They there lost by death two priests and five lay-brothers of the Order, all of whom were buried in Monk's Mound. Thus, during the whole stay of nearly nine years in the United States—from 1804 to 1813—they lost seven priests and eight lay-brothers, making a total of fifteen; besides a few others who may have died in Pennsylvania and Missouri. It was apparent that the climate was not congenial to their health, while practising the rigid austerities enjoined by their Order.

This and other reasons soon caused their return to Europe. The fury of the French Revolution had subsided; and Napoleon Buonaparte had set up again the altars which it had thrown down or desecrated. When religious freedom had been thus restored, the General of the Order recalled the Trappists from

* *See the* statemen of M. Badin, on the Missions of Kentucky, published in the "Annales *de la Propagation* de la Foy"—vol. i, No. 11, 1823, p. 32-3.

America, to re-occupy the establishments from which they had been banished in Europe.

Father Urban immediately prepared to obey the call of his Superior. In the month of March, 1813, the establishment at Monk's Mound was broken up. The property was disposed of, and the monks embarked with their more valuable moveables, at St. Louis, in a keel boat bound for Pittsburgh. Their trip was long, painful and attended with many dangers. To exhibit the difficulties of travelling on our western waters at that time, we will here mention a few of the incidents attending this voyage on the Mississippi and Ohio rivers.

The boat pursued its course during the day, and usually landed at night; when the crew bivouacked in the woods. On reaching the mouth of the Ohio river, the whole country was found to be inundated, as far as the eye could reach, and it became impossible to effect a landing. A day or two afterwards, the boatmen discovered a house on the Illinois side, on the site of the present town of America, about fifteen miles above the mouth of the river. They were over joyed at the sight; and, having landed, they endeavored to enter the building. But they found the doors barricaded, and the whole house pierced with port-holes, for protection against the savages. It was a kind of solitary block-house erected in the wilderness. After waiting in suspense, for several hours, they at length observed a white man, in the garb of a hunter, slowly and cautiously approaching the house, with his musket levelled. They showed themselves, and shouted out at the top of their voice, that they were friends. The hunter ran hastily towards them, gave them a cordial welcome, and having bid his wife to unbar the doors of his castle, introduced the strangers, and made them sharers in his best cheer. He told them that he had been living alone for several years in this place, and that the precaution they had noticed, had often secured him and his family from the horrors of Indian massacre.

On reaching Fort Massac, the boat was brought to by the garrison stationed there; and an attempting to land, the steersman ran it on a rock, which accident well-nigh caused it to founder. On landing, a few miles below Shawneetown; they were near being robbed, perhaps murdered, by a band of eight suspicious looking men, who successively arrived at the landing shortly afterwards, in two large pirogues. It was believed, that these men had perhaps followed the boat from St. Louis, with a view to possess themselves of the money and valuable cargo which they knew it contained. The monks were alarmed at an early hour of the night, and immediately repaired with Father Urban, to the boat, which was pushed off from the shore, and tied to a tree in the middle of the river. The probable robbers finding that their plot was discovered, and anticipating, perhaps, a warm reception, made no attempt upon the boat; and, in the morning, they had disappeared.

The rest of the journey was performed without any farther adventure worthy of notice. The Trappists embarked for France, and bade a final farewell *to the United States.* While all the members of the Order, both priests and

lay-brothers, thus returned to Europe, many of the young men who were attached to it remained in America; generally devoting themselves to the trades which they had learned among the Trappists.*

We will close this rapid and very imperfect sketch of the Trappists in America, by an expression of deep regret, that a man of Mr. Dickins' good sense and general good feelings, should have so far forgotten himself, as to have penned that libellous passage in his "American Notes" in which he speaks of the Trappists as gloomy, and self destroying fanatics, and seems even to rejoice over the death of many of their number in America. In an ignorant and bigoted Protestant, we might have this atrocious sentiment; but we are wholly at a loss to account for it in the accomplished and refined Boz—a name which has done so much to elicit sympathy for the oppressed and the suffering

Carnal-minded Protestantism never could understand nor relish a life of retirement, of self-denial, of penance, and of mortification. To it, the spirit and utility of these practices are wholly unintelligible. The example of Christ himself, and that of St. John the Baptist, and of all His Saints, fail to correct the erroneous feelings on this subject. "The sensual man perceiveth not the things which are of the Spirit of God." And the man who would speak, as Mr. Dickens has spoken of the retirement and austerities of the Trappists, would, if not restrained by human respect from carrying out his principle, also sneer at similar observances in the life of Christ himself!

We grant that austerity and bodily infliction may be carried too far. But numerous deaths which occurred among the Trappists in America, were, perhaps owing to their not being accustomed to the climate, at least as much as to any indiscretion they may have been guilty of in practising the hard penances enjoined by their rule. We do not find that a similar mortality attends the Order in France and in other countries of Europe, where it has been long established On the contrary, the European Trappists, like the ancient solitaries of the Thebais, are famous for their longevity. The experience of mankind has clearly established the fact, that, where one man dies prematurely from voluntary abstinence, ten thousand die by eating too much. And the longevity of ancient and modern cenobites has proved the entire truth of the old adage: "if you would eat *long*, you must eat *little*."—*Dr. Spalding's Early Cath. Mis. of Ky.*

* Three of them settled in Bardstown, where one of them is still living.

INFLUENCE OF AUTHORITY IN MATTERS OF RELIGION.

Extract from a work of Rev. A. O'Callahan, a Divine of the English Protestant Church.

"The influence of authority, even on the *learned of every religious profession*, greater than is generally acknowledged, and the influence is oftener salutary ıan otherwise.

"In illustration of this, let us suppose a case, *which not unfrequently* occurs, ıpecially among those who intend to take orders in our Church. A young ɜntleman, whose mind is well stored with general information, is determined ı direct his studies to one particular object—the Bible, because it professes to ɜ the Word of God, and he is resolved not "to take his religion on trust." his resolution the Bible Society applauds, and I certainly do not condemn, ut here, a difficulty occurs in limine. He is about to study the Word of God; ıt how does he know that there is a God, or that the Bible is his Word? It ı true, his parents and teachers told him so, the whole Christian world told im so; but he is not to "take *his* religion on trust," but particularly the ex-ɜtence of God, the first article and foundation of all religion. To the proofs f this great article he accordingly proceeds. He opens and reads the book of ature, he reads and weighs the arguments *a priori* and *posterori*, and is con-inced that the world was not mistaken in affirming that there is a God. But : occurs to him that a just judge will hear the advocates on both sides, and ıerefore he thinks it but fair to ascertain what the Atheists have to say for ıemselves. This, also, I do not deny that he has a right to do, tho' I think it ather a work of supererogation. While he is persuing Spinoza, and the other ʌtheists, the tempter is present, gives a fales gloss to their arguments, and xcites in the mind of our student, some doubts, if not of the existence, at least f the providence of God. He passess, again, in review, the arguments on oth sides, and feels his doubts, though somewhat diminished, are not entirely ispelled, till, at last, he reflects that the arguments against Atheism were con-lusive in the view of the best and most enlightened men of all ages, and na-ions; and thus the weight of authority, added to abstract argument, fixes him irmly in the belief of a superintending providence.

"But matters are not yet ripe for the commencement of his spiritual studies. Ie cannot yet open his Bible, at the first chapter of Genesis, without violating he rights of *private judgment*, which extend as unquestionably to an examination f the authenticity of the Scriptures, as to their interpretation. He must "judge or himself, and not take his religion on trust." Besides, it will naturally oc-ur to him that the Roman Catholics affirm that the Bible is from God, which orms a strong presumption against it, for what "good Protestant" in our days, would believe the word, or even the oath of a Papist? Immediately Paley, Priestly, Lardner, Letters of certain Jews to Voltaire, &c. &c., are thrown pen, read, considered. Their arguments are found irresistible. Conviction s *complete. But the Deists*—not to hear them would be to refuse full scope to *rivate judgment, and call* upon it to decide upon ex parte evidence. Forth-

with Bolingbroke, Hume, Voltaire, Rousseau, *cum multis aliis*, are brought, begged, or borrowed. The Essay on Miracles staggers our student, but Campbell restores his equilibrium. St. John makes some impression, which further consideration nearly effaces. But Voltaire—how lovely, how airy, how elegant! how vigorous! Many of his misstatements, and fallacies, however, are soon detected; but can so fine a genius be always wrong? And Rousseau too—that child of nature, of sentiment, of generous feeling! is he never right? Thus some doubts are engendered, till at last he perceives he is resting not on the arguments of Voltaire and Rousseau, but on their reputation, their literary splendour, their fascinating style—*id est*—on the mere authority of two polished infidels. Then he says, my private judgment deliberately opposes, to the authority of these two foppish philosophers, the authority of all the great masters of reason, who have triumphantly pleaded the cause of revealed religion, from the day of the crucifixion to the present. The cloud is instantly dissipated; and the arguments of Paley, Lardner, and Priestly, act on his mind with full force.

"At last he takes down his Polyglot Bible, with his Greek and Hebrew Lexicons, consults all the commentators on the controverted points, weighs their respective arguments, till his judgment, thus furnished with ample materials to work on, and duly informed, pronounces its decision. But having devoted much and severe application to the study of the Scripture, a new field opens for the exercise of his private judgment. The Books called Apocryphal the Roman Catholics insist are canonical: this, though with some hesitation, the Protestants deny. Thus a new arduous investigation awaits our student; for if the books in question be the Word of God, they ought to be read with the same reverential care as other Scriptures, but neither their reception or rejection ought to be "taken on trust." Accordingly libraries are ransacked, Councils, Fathers, and fragments are consulted, and all his intellectual powers are brought to bear on the subject, till his mind is made up at last,* and yielding to the invitation of a friend, he posts of to the country for the benefit of his health. How often are men thus rescued from infidelity by the aid of authority brought up in support of their reason!

"Now every man, of a highly cultivated mind, has surely a right to enter upon such a course of reading as I have described. But is it accompanied with no danger? A man may have a right to undertake a voyage to Calcutta, yet, though a skilful navigator, and dexterous swimmer, he may be cast away and perish in the passage. Surely, then, when the mind launches into the boundless ocean of controversy, it requires more than an ordinary degree of judgment

* Doubtless our Protestant Inquirer after truth would, by the time he had gone thus far, have occasion "to post of to the country for the benefit of his health," but his difficulties are not yet half over. Because, as a Protestant, he must "take nothing upon trust:" he must examine every article of faith contained in his "Profession of Faith," and weigh the arguments urged pro and con. What an endless task! The Catholic on the contrary, when convinced that his Church cannot teach him error need enquire no further. He receives without doubting every other article of faith, upon such authority.

to steer the frail bark into the harbour of truth through all the rocks of blasphemy, which tower above, or lurk beneath the surface; while the passions, those fascinating syrens, are perpetually inviting the unsuspecting mariner to his destruction. And are the perils of such a voyage to be encountered by the Irish labourer, or English operative, who connect them into syllables, and run them into words—a process tending, perhaps, as little to improve the judgment as any other mechanical operation? I answer, without hesitation, that such a man ought not to encounter such perils. Yet if he ought not only to read, but to interpret the Bible for himself, lest he should "take his religion on trust," he ought also, and for the same reason, examine all the arguments for and against the existence and attributes of God, all the arguments for and against Revelation, all the arguments for and against the canonicity of the books called Apocryphal. Was there ever an absurdity more startling than this? The truth is, that the great mass of mankind have a much better guide, in matters of religious belief, than their own judgment in expounding Scripture, and estimating the force of conflicting arguments. The whole Christian world assures them that there is a God, who has created and governs the world; that he has given a revelation of his will; that the Scriptures are that revelation, and that he has commissioned an order of men "to teach all nations" by declaring and expounding those Scriptures."

AMY PERRIN.

Amy Perrin was an ardent zealot for the Reformation, and was much thought of in Geneva, where he held the post of Captain General. Desiring one day to give an extraordinary proof of his zeal commanded the tabular altar stone of the Cathedral to be carried to the place of execution, that his victims may have to stand on it in the agony of death. This brutal act added greatly to his popularity with the fanatics, but it earned for him at the same time, the jealousy of Calvin who not only feared to be supplanted by a rival, but also suspected Amy Perrin of no friendly feeling for the French refugees who composed the party of the reformed. He therefore soon determined to get rid of him. Calvin accused him of mechinations against the French, to have them all despatched at once by treason. True, or false, whatever Calvin said had to be believed and Amy Perrin was condemned to die.

Arrived at the place of execution, the wretched man was seized with the horrors when he beheld the sacrilegious plat-form which he had, himself, ordered to be erected. He begged hard that he might be put to death without being forced to stand on that fatal stone. It was sarcastically replied that such a *death would make a God of him*; that the new scaffold had never been used,

that it would be consecrated by being used for the first time by such a noble personage as the inventor, and that he could thus be able to tell how one died on it.

He was then dragged to the spot, in spite of the most awful struggles. The people had never seen a criminal so much afraid to die. One would have thought that the stone he was standing on burned him like fire. And when he was crying for mercy and protesting his innocence, the executioner who had once been a Catholic, whispered in his ear while he drew the cap over his face, "you are in error, my dear sir, on the stone on which you stand you cannot be innocent."—*Louis Vecuillot Pelerinage en Suisse.*

MARY STEWART'S LAST PRAYER.

A lonely mourner kneels in prayer, before the Virgin's fane,
With white hands crossed for Jesus' sake, so her prayer may not be vain.
Wan is her cheek, and very pale; her voice is low and faint!
O, little could you deem, from her sad and lowly mein,
That she was once the Bride of France, and still is Scotland's Queen!

O, Mary, Mother! Mary, Mother! be my help and stay!
Be with me still, as thou has been, and strengthen me to-day,
For many a time, with heavy heart, all weary of its grief,
I solace sought, in thy blest thought, and ever found relief:
For thou, too, wert a Queen on earth, and men were harsh to thee,
And cruel things and rude they said, as they have said to me.

O gentlemen of Scotland! O cavaliers of France!
How each and all had grasped his sword, and seized his angry lance,
If lady love, or sister dear, or nearer, dearer bride,
Had been like me, your friendless Liege, insulted and belied!
But these are sinful thoughts, and sad—I should not mind me now,
Of faith forsworn, or broken pledge, or sad or fruitless vow!

But rather pray—sweet Mary—my sins may be forgiven!
And less severe than on the earth, my judges prove in heaven.
For stern and solemn men have said,—God's vengeance will be shown,
And fearful will the penance be on the sins which I have done!
And yet, albeit my sins be great,—Oh, Mary, Mother dear,
Nor to Knox, nor to false Murray, the JUDGE will then give ear.

Yes! it was wrong and thoughtless, when first I came from France,
To lead cournate, or minuet, or lighter, gayer dance.
Yes! it was wrong and thoughtless, to while whole hours away
In dark and gloomy Hoylrood with some Italian lay.
Dark men would scrowl their hate at me, and I have heard them tell,
How the just Lord God of Israel had stricken Jezabel!

But thou—dear Mary—Mary mine! hast ever looked the same,
With pleasant mien and smile serene on her who bore thy name.
Oh, grant that, when anon I go to death, I may not see
Nor axe, nor block, nor headsmen—but Thee, and only Thee!
How 'twill be told in coming times, how Mary gave her grace
To die, as Stuart—Guise should die—of Charlemagne's fearless race!

TAIT'S MAGAZINE.

[Selected.]

SOCIAL BENEFITS OF MONASTICISM—AGRICULTURE AND THE FINE ARTS.

Had no other benefits been conferred by the religious orders, than to have ontributed so largely to the stock of sacred and polite learning, and to have aved from destruction the literary treasures which we now enjoy, they would e entitled to the everlasting gratitude of mankind. But this is not the only onor which they wear. By the peculiar constitution of monachism, its votaies become vastly instrumental in diffusing the advantages of the useful arts, nd in placing before the world an example of the most liberal and enlightened gislation. Led by the objects of their institute to seek the advantages of reirement, the monks usually selected for the site of their establishments, ie recesses of the forest or the impassable marsh that offered no attraction to eir fellow men. Here they drained the swampy waste, or cleared immense acts of land from their wild and cumbersome vegetation, and by the activity f their agricultural pursuits, soon converted the dreary and uninhabitable reion into the beautiful and verdant fields, teeming with all the blessings of industry. Monte Cassino in Italy was once but a profound solitude: but no ooner had St. Benedict established a convent in the lonely spot, than it assumed vastly different aspect; and the community which he founded acquired such esources by the indefatigable toil of the monks, that in the eleventh century, ey maintained a successful defence against the aggressions of the Normans. t an abbey near Mantua, upwards of three thousand yoke of oxen were emloyed on the farm. In Spain the Benedictines exhibited the same application husbandry. Having supplied themselves with untilled land on the banks of e Tagus, they established the convent of Venghalia, and the whole country ound was soon studded with vineyards and orangeries. In England "every stacle of nature and of soil," says Dr. Lingard, "was subdued by the unweaed industry of the monks. The forests were cleared, the waters drained, ads opened, bridges erected, and the waste land reclaimed. Plentiful harsts waved on the coast of Northumbria, and luxuriant meadows started from e fens of the Gervii." The latter region, which had been chequered ith marshes, extended to the distance of sixty-eight miles. The history of ermany displays similar herculean attempts in the art of agriculture. Boniace, the intrepid apostle of that nation, with the aid of the religious who had companied him, cultivated a tract of land between Franconia and Thuringia, at measured fifty miles in circumference. In France we witness the same ccessful undertakings. Molesme, Colan, and Citeaux, so smiling at this day ith the bountiful products of nature, were formerly overspread with thorns id briars, which disappeared only under the vivifying influence of monastic il. Fontevrault was a real colony; commenced by the labor of the Benedicnes, innumerable families soon settled in the neighborhood, and every individual was incited by the example of the monks to become a cultivator of the

soil; but in a short time the settlement became so populous, that a portion of the inhabitants removed to their solitudes, all of which were converted from a wild and barren condition into rich and beautiful possessions. Such were the admirable lessons which the inmates of the monastic houses delivered to our forefathers. When the face of Europe was covered with a barbarous people, who despised the peaceful arts of civilized life, the monks introduced to their notice and esteem the blessed fruits of agricultural toil, and by their winning example wooed, as it were, the fierce baron to accept, in the grateful outpourings of the earth, what he so often staked upon the bloody uncertainty of arms. It is a fact worthy of notice that the Benedictine monks were the first to exhibit in Europe an example of labor by the hands of freemen, and the first of course to suggest the principle which forms the basis of modern society.

This was, doubtless, a gigantic stride in the march of civilization; but we are not to imagine that the monastic husbandry resulted merely in the exhibition of beautiful and smilling plantations. An immense number of the European cities and villages owed their existence to the abbeys, which formed nucleuses, around which the people originally established themselves, and gradually swelled into populous communities. In general, wherever there was a monastery, there sprang into view the delightful imagery of an industrious and happy people. "In the fifth and sixth centuries," as Staudenmaier observes, "the monks who were not employed in preaching, tilled the ground and converted deserts into fruitful fields. Where there had been only wastes, and barbarous pagans, men saw gardens, meadows, and corn lands, as if a new created world, and also great towns." In the tenth century, the towns of Janula, St. Angelo, Terruculus, Cerverius, Vandra, and others were built by Aligernus, abbot of Monte Cassino, who also constructed several castles for the defence of the country.

Paris, in the beginning of the third dynasty, being confined to the island in the Seine, and there being two obbeys in each side at equal distances from it, all of which were surrounded with dwellings, the junction of the four villages formed the future enclosure of the capital. The suburbs of most cities arose from the devotion of the people, who preferred to fix their habitations near the convents and hospitals, which stood originally within the gates. The great abbey of St. Claude in Frenche Comte gave rise to a considerable town that was built around it. In the fifth century, St. Bridget having chiefly resided in her monastery at Kildare, the place became so celebrated and so much frequented, that the many buildings erected about the convent during her life, formed a town which in process of time grew into sufficient importance to become an episcopal see.

To the philosophic inquirer the question will naturally present itself, why the institutions of those solitary and humble men, who were so far from courting the notice and applause of the world, were so attractive in the eyes of the people, and exerted so powerful an influence over the opinions and customs

of their age? How did a barbarous multitude lay aside their predatory habits for the laborious pursuits of the secluded monks! By what irresistible charm were the people, before so accustomed to violence and rapine, drawn together in immense masses, around the noiseless dwellings of the religious? The mystery is easily explained. The soul of the barbarian had not lost every feature of man's distinctive excellence. There still glowed within his bosom a spark of rational sentiment, which was roused into admiration at the superior wisdom and moral culture of the monks, and made them an easy conquest to the views of those enlightened men. They beheld among them a system, a regularity, an untiring perseverance, that rendered their homes the abodes of contentment and peace; they could not resist the charm of participating in the advantages which the disinterested benevolence of the monks was so willing to impart: and it was thus, as Maillet informs us in his history of the Swiss, "they softened by their instructions the ferocious manners of the people, and opposed their credit to the tyranny of the nobility, who knew no other occupation than war, and grievously oppressed their neighbors. The people sought them for their judges: it was a usual saying, that it was better to be governed by a bishop's crosier than a monarch's sceptre. How was it possible for such men not to be venerated both during their lives and after their deaths! This influence of the monastic orders over the mind and habits of the people, and in securing them against the oppression of the military chieftains, was as much the result of their internal polity as of the success which crowned their agricultural labors. The religious found in their own conventual regulations, the great principles which inclined them so generally to espouse the interests of the people. In the whole history of monachism, we behold it marching hand in hand with the rights and priviliges of the majority: and whence this devotion to popular freedom and popular happiness, but in the fundamental principles of the monastic system? Not, indeed, as so often represented in the romantic descriptions drawn of such institutions by the unscrupulous pen of the novelist, the gloomy habitation of imprisoned and unhappy mortals. If we examine the real character of the monastic government, we shall discover in it all the essential features of the wisest and most liberal legislation. The very soul of a conventual life is obedience; but it is a willing obedience, founded upon the great principles of law and order, and universal in its extent, because the rule of a community embraces all its members. The spirit of the monastic institute is the most essential element of social peace, and necessarily excludes despotism. The motto of the congregation of the Oratory is in reality that of the religious houses: "*Ice l'on obeit sans dèpendre, et l'on gouverne sans commander.*" Here there is obedience without dependence, and a government without command. A community of this kind is not abandoned to the caprices of arbitrary power; it has a written constitution by which all are to be governed; and that the various duties of the administration may be faithfully and ably discharged, they are confided to such of the *members as are the best qualified* to perform them, by an election of officers,

who are all, not excepting the superior himself, admitted to their respective functions only for an appointed term, at the expiration of which others are substituted in their place. This board of officers forms, in the strictest sense of the word, a popular and representative government, by whose deliberate action the welfare of the community is regularly consulted; though the general order of the establishment necessarily requires a variety of officers, all the members are on an equality, all are amenable to the superior or to the board of direction, all enjoy the same privileges, all have the same rights of property; and all are eligible to any rank in the administration. Such are the prominent features of the monastic government, which, if we do not mistake the meaning of the term, bears a very strong resemblance to the republican system, which is the boast and happiness of the American people. Under the guidence of such principles, the religious orders could not be indifferent to the popular weal; and their intervention in behalf of the people by prudent counsel or judicial investigation, could not fail to be attended with the most salutary effects. The philosophy which prompted them to cultivate the physical and moral energies of human nature within their own circle, inspired them with the noblest sympathies for the common race to which they belonged, while their example displayed the most effectual means of attaining to a higher level in the scale of happiness. At this distant day we can scarcely form an idea of the difficulties they had to encounter in advancing the cause of civilization. They, with the clergy, stood alone in the midst of a barbarous world: they had no co-operation from the strong hand of power; no incentives to animate them in their career, except a deep-rooted love of what they deemed conducive to the intellectual and physical improvement of their race. If they conciliated the universal respect of those around them, it was by the force of their own intrinsic worth, as men and as members of society. "The world," says a writer in the Quarterly Review, "has never been more indebted to any other body of men, than the illustrious order of Benedictines. The commonest readers are familiar with the history of the great miracle worker St. Dunston, while the most learned of our countrymen scarcely remember the names of those admirable men who went forth from England and become the apostles of the north. Tinian and Juan Ferandez are not more beautiful spots on the ocean than Malmesbury and Lindisfarne and Jarrow in the ages of our heptarchy. A community of pious men devoted to literature and the useful arts, as well as to religion, seems in those ages, like a green oasis amid the deserts; like stars in a moonless night, they shine upon us with a tranquil ray." Mr. Sharon Turner has also acknowledged the social benefits of the conventual houses, when he says that "in no one particular did personal interest and public welfare more cordially unite than in the encouragement of monasteries."

We have glanced at their salutary influence in the diffusion of agriculture; *but, besides* the general cultivation of the earth, the monks contributed much *towards the* facilitation of intercourse between different parts of the country,

and to the effecting of what may be called national improvements. It was for a long time the custom for the abbots of Croyland to undertake and preserve the embankments in the fens, for the purpose of preventing inundations. The name of Egelricus, a monk of Durham, in the time of Edward the Confessor was venerated by the English, on account of the excellent road which he had constructed through the forest and marsh of Depying; a work which is called prodigious by the writer who relates the fact. It was also a poor monk of Einsiedlin, in the twelfth century, who threw a bridge over the river Sylle which has been called the *Devil's Bridge*, from the immense difficulty that attended its construction. The monks of the abbey of Cork were the first to erect a salmon weir in that country. Even the advantages of navigation were illustrated in the enterprise of the conventual houses. Mr. Churton tells us that "St. Mildred and her successors, abbesses of Minister, in the isle of Thanet, had a vessel which regularly traded with the London markets, in the eighth century." In addition to this, scarcely an art can be named which the monks did not exercise and improve. While in their convents the nuns were employed in the more elegant works of embroidery, and in weaving most of the cloth that was used in Europe, the men were engaged in the mechanical arts. Originally the Benedictines were all acquainted with stone masonry, and erected their own edifices. The joiner, and the gold-smith attained to considerable eminence among them. In the middle ages the binding of books was generally executed by the religious, and we learn that in the eighth century Charlemagne conferred upon the monks of Sithin, an unlimited right of hunting, that they might always have an abundant supply of skins for the exercise of their art. The binding and transcription of books were frequently carried by the monks to an unusual degree of magnificence. We read of a Bible the cover of which was ornamented with beryl stones; and the four Gospels that were written in letters of the purest gold on a purple ground. "In the tenth century," says Gerbert, "books were so beautifully painted and embelished with emblems and miniatures, that the whole seemed to be the produce, not of human, but of angelic hands." The fine arts were also cultivated in those days with distinguished success. The writer whom we have just quoted, observes with truth that the art of writing "never attained to such perfection as in the ninth and tenth centuries; and all antiquarians will admit that the form, more or less elegant, of characters in the manuscripts of different ages, places before our eyes the state of the science at that time." England owes to the monastic institution the first impulse that was given to her architecture. Soon after the re-establishment of society under the northern tribes, the new and beautiful style, called the Gothic, was introduced and many of the structures then erected, at the expense and labor, and under the direction of the monks, were equal, if not superior to the most magnificent buildings of the present day. Greece may have transmitted an architecture captivating to the sense; but it is the glory of *the mediæval age, in the erection of its religious temples, to have given em-*

bodiment to the Christian idea, and by their pointed arches and lofty pinnacles, aspiring as it were to the regions above elevate the eye and the mind of man to his celestial home.

> Thus, while the mute creation downward bend
> Their sight, and to their earthly mother tend,
> Man looks aloft, and with erected eyes
> Beholds his own hereditary skies.

In the tenth century the monk of Gozze was a celebrated architect: and the church of S. Maria Novella at Florence, which is so beautiful that Michael Angelo used to call it his spouse, was built in the thirteenth century by two Dominican friars. Among the members of the monastic institute, there were also painters, sculptors, poets, musicians, naturalists, many of whom acquired eminence, and to them we are indebted, not only for the discovery and cultivation of an immense variety of plants that occupy an important place in the *materia medica* of the present day, but likewise for many of the most useful inventions that now minister to our necessities and enjoyments. Guido, a Benedictine monk, was the author of the musical stave, and the inventor of the gamut. The discovery of gunpowder is variously attributed to Roger Bacon, and another monk of Germany: the former was most probably the telescope: it was father Alexander Spina who first introduced the use of a pair of spectacles. The Arabian arithmetical numbers were first introduced into Europe by Gerbert, who was afterwards pope under the name of Sylvester II. The invention of the clock is also attributed to him but some others ascribe it to an Italian monk or an abbot of Germany.

VIRTUES—ANCIENT AND MODERN.

No. I.

I do not know that there is any thing which so evidently evinces the poverty of the sects which owe their origin to the so called Reformation, as the depreciation in value, the change in signification of those virtues which constituted the boast of early Christianity. Not to mention the other virtues which adorned the Christian, from the earliest times down to the period of those fatal innovations, so much boasted of by the enemies of the Catholic faith, we shall find so marked a difference in the sense given to the three virtues which we term Theological, that is to say, the virtues of Faith, Hope, and Charity, as to fully bear me out in the position which I have assumed.

Faith is that virtue, that gift of God, by which we firmly believe all that he has been pleased to reveal to man; and on the authority of that Church which *he has* been pleased to establish as his organ. It is that torch which sheds a *light upon the* obscure paths of this our pilgrimage: it is a deep conviction

esting for security upon the Supreme veracity of God. Strengthened by this ith, the Martyr, in the early ages of Christianity, rejected the offers, despised ie promises, braved the threats of the persecutor, and mounted with joy the caffold, which served him as a passage to the glory and happiness for which e sighed. The Confessor, supported by his faith, loudly proclaimed the doc-rines of Christ, spite of all the blandishments of the world and the ties of na-ure. Armed by faith, with supernatural courage, the tender Virgin beheld rith a smile of joy the flames kindled, the sword suspended, the rack prepared, nd yielded to the blow which united her to her heavenly spouse. That faith, pite of the efforts of paganism and heresy, was handed down unchanged rough a succession of ages, and was defended and propagated by those who ere distinguished for learning and virtue. An act of faith was accompanied rith as deep, or even deeper conviction than any thing that comes within the ange of human knowledge; because the revealed truth of God, through his hurch, was its security. The true Christian did not dream that it came under is province to discuss and interpret the Word of God for himself. He knew iat a Church had been established, of which its divine Author had said: *He that hears you, hears me*; and in founding that Church he had promised o send the Holy Spirit, as its instructor: that he had promised to be with it ll days, and had emphatically declared that the gates of hell should never pre-ail against it. Hence the deep conviction with which the Catholic could pro-ounce an act of faith, could declare that he believed all that was taught y the Church, because revealed by God, who can neither deceive nor be eceived.

The very first steps taken by our modern innovators, the self-styled refor-ners, tended to undermine this happy security, and exposed their unhappy ollowers to be *tossed to and fro by every wind of doctrine.* Placing the Holy Scriptures in the hands of each individual, after having changed and mu-ilated it to suit their own purposes, they left to each one the liberty of reading nd pronouncing upon it for himself. This was leaving to every individual the rivilege of forming a religion of his own. When this was the case, there ould be no such thing as faith. No man could make an act of faith based ipon his own infallibility. The consequence was that uncertainty, mutability, nd inconsistency which we witness amongst sectarians of the present day.

To what does the faith of our modern religionists amount? To mere matter of pinion. For, their faith must be based, either upon the Holy Sscriptures, ipon the teaching of their pastors, or upon each ones individual infallibility. But how can they found their faith upon the Holy Scriptures, since it requires ome certain authority to declare what are and what are not such? Since they annot even lay any claim to those sacred writings but upon the authority of hat very Church against which they have revolted? They have pronounced hat Church *corrupt, and in* spite of themselvs are obliged to receive the Word f *God upon her authority!* They cannot then consistently make an act of

faith upon the authenticity of the Holy Scriptures, much less upon the truths therein contained, amongst which, on the testimony of St. Peter, there are *many things hard to be understood.*

Will they make an act of faith based upon the teaching of their Pastors? But those teachers reject the very idea of infallibility, whether individual, or as belonging to the whole Church. Their teaching is nothing more than their own *opinion*; and to be consistant, they must admit that their *opinion* is worth no more than that of any other man who carefully peruses the Scriptures. Now what kind of an act of faith can be founded upon a mere opinion, which moreover, is found to be in direct opposition to the opinion of a hundred other teachers? What kind of an act of faith is that in which an individual should declare that he believed such and such doctrine, because such a *preacher thought* that it was the meaning attached to such a passage of Scripture? Would any reasonable man risk his salvation upon such an absurdity?

But, will an act of faith founded upon the interpretation of each individual reader of the Scriptures beget any greater security? Setting aside the absurdity, not to say profanity, of placing the oracles of God at the mercy of every man, what can arise, what has arisen, but the greatest discrepancy, the greatest contradiction amongst the Bible readers of the present day? Were it not for the necessity of some exterior connexion with some particular religious sect, we should behold almost as many religions, so called, as there are individuals. Amongst those who pretend to range themselves under the banner of the same creed, it is by no means a rare thing to meet with persons who differ, *toto cœlo*, with regard to the same text of Scripture. The man, therefore, who undertakes to form his creed, upon his own interpretation of the Scriptures, would find himself at variance with a host of others, (each differing from each) of perhaps greater capacity, greater erudition, and greater piety than himself. Now, as the individual thus circumstanced, cannot presume upon, nor even claim infallibility, he cannot make an act of faith, but must remain in doubt, uncertainty, and anxiety.

Such is the melancholy pass to which the reformation has reduced that great virtue of Faith, that first of virtues, without which *it is impossible to please God.* What a contrast between the security of the Catholic, who, in all ages, has been ready to lay dow his life for the Faith, and the fluctuations of the modern sectarian, who, believing, or rather thinking, one thing to day, another to-morrow, ends by not knowing what to think. Happy he, who, adhering to the ancient Faith, hears the storms of error howling round him, and uprooting the establishments of yesterday, clings to the rock, upon which Christ founded his Church, and against which the winds and the waves employ their fury in vain.

The virtues of Hope and Charity will form the matter of a future communication.

BERNARD.

LIBERTY OF THE PRESS.

Brownson in the January number of his able *Quarterly Review*, thus refutes e charge of hostility to the liberty of the press, lodged against the Catholic ıurch by the *Methodist Quarterly Review*, for July 1844.

"The *Review* charges the Church of Rome with having ever waged a deadly arfare upon the liberty of the press, and promises to exhibit the proofs which ıstain it; but these proofs it seems to have forgotten. The editor has appa-ıntly presumed his readers prepared in advance to believe any thing which can ; said against the Roman Church, and therefore ready to take the assertion, self for proof. He does not adduce a single fact to prove the assertion, and, ore than all that, he cannot. We deny his assertion, and defy him to lay s finger on a single act of the Roman Catholic Church, which indicates e least hostility on her part to a free press. He tells us, and he enters into long and labored argument to prove, that the Church is now what she always as, and always was what she is now. For this we thank him. We not only ɔncede, but we contend, that she is now what she always was, and always was hat she now is, and always will be to the end of time. We hold the Church ı be immutable, like Him whom she represents. Will it be pretended, that, rior to the sixteenth century, the Church, ever waged war upon the liberty ' the press? Prior to the invention of printing, there was no press, in the odern sense of the term; how could the Church, then, be said to be hostile ı its freedom? Is the Methodist reviewer acquainted with the writings of ıe fathers and monks of the Middle Ages? Does he find in them any want ' freedom of thought or of expression? Prior to the invention of printing, the fice of the modern press was mainly supplied by the pulpit. Did ever press ɔeak freer than the old Catholic pulpit, when the humble priest dared address ıe monarch on his throne as a man and a sinner, and the cowled monk feared ɔt to reprove even the Pope himself? But the Church has not changed, and ıerefore, if it was not hostile to the freedom of the press then, it is not now.

"Printing itself was invented before the Reformation, in good old Catholic mes, and by a Catholic. Its glory belongs to Catholics, not to Protestants. nd who were the first to welcome it, and to sustain the first printers? The gnitaries of the Catholic Church. The first printers in Italy, companions of aust, were received and protected by the Pope. The earliest patrons of Cax-n, the first printer in England, were Thomas Milling, Bishop of Hereford, ɔd the Abbot of Westminster Abbey, and it was in Westminster Abbey that ə established his first printing-office. It was by the aid of the Bishop of Ho-ın, that Mathieson was enabled to introduce printing into Iceland, and who-ver knows any thing of the subject knows, that the Church of Rome has always ıcouraged literature and the free multiplication of books.

"But the *Review* adduces the instance of expurgatory indexes, &c., as proof of ɔstility on the part of the Church of Rome to the liberty of the press. The *istence of such indexes* we of course admit; but so far as they concern mere-

ly the Pope's own temporal dominions, they come not within the scope of our present argument. The temporal court of Rome is no more responsible for its acts than it is for the acts of the court of France, of Spain, or even of England. The expurgatory indexes concern us, as members of the Roman Catholic Church, only so far as they are designed for the instruction of the faithful throughout the world. But what, after all, are these expurgatory indexes, about which we hear so much, and which are such frightful monsters to our Protestant brethren? They are simply matters of discipline, prepared by the highest pastoral authority in the Church,—not to encroach on the liberty of the press, for no book is likely to find a place in the index, if not published,—but to guard the faithful against the destructive effects of the licentiousness of the press. This is all.

"Nobody, we presume, no matter of what religious persuasion, can recommend to all persons the indiscriminate reading of all manner of books, and tractates which may be published. There are books, and books even not without some value when read by persons prepared to profit by them, which no prudent parent would put into the hands of his children. It is not every book that is suitable for every person's reading. A full-grown man, well grounded in his principles, and strengthened and confirmed by divine grace, may perhaps read without injury almost any publication; but what Christian father would not tremble to find his son, some eighteen or twenty years of age, reading Paine's *Age of Reason*, Volney's *Ruins*, or Baron d'Holbach's *Système de la Nature*? or what Christian mother would willingly see her daughter reading Wolstonecraft's *Rights of Woman*, or the novels of Paul de Kock, Sir Lytton Bulwar, George Sand, or Eugene Sue, before experience, and maturity of thought and sentiment, had secured her against the subtle poison they contain? Books are companions, and bad books are as dangerous as any other species of companions. Evil communications corrupt good manners, and we may be corrupted by reading bad books as well as by frequenting bad company. Every body knows this, and every father of a family, if he deserves at all the name, has virtually an *index expurgatorius*, which he does his best to enforce on all intrusted to his care. All admit its importance, so far as concerns children or young persons. Would the Methodist bishops and elders tolerate Universalist, Unitarian, *Papistical*, or infidel books in their Sunday-school libraries, or recommend them to the members of the flock for family reading? Do not the American Sunday-School Union alter, expurgate, or amend the books they publish, to make them conform to their standard of orthodoxy and propriety? Do not the laws of Massachusetts, New York, nay, of every State in the Union that has a public school system, institute an expurgatory index, by prohibiting all sectarian books from being used in the schools, or introduced into the common school libraries? And so far as relates to common schools of this Commonwealth, what is our Board of Education, with its learned Secretary, but a '*Congregation of the Index*?'

"In all communities there are large numbers who are childran as long as they live. Every clergyman, no matter of what denomination, can point to not a few in his congregation, who are by no means qualified for reading with profit, or without detriment, all manner of books or publications which may be issued; and we know no clergyman that does not use his utmost influence to prevent the members of his flock from reading such works as in his judgment may prove injurious to them. Indeed, we see not how he could answer it to his conscience and to his God, if he should not. Is he not, by virtue of his office, set as an overseer, to watch over, guard, and promote their spiritual welfare? Our early acquaintance with the Methodists, with whom in a good measure we were brought up, has led us to believe that their ministers are by no means remiss in this duty. Indeed, all the sects, unless we must except the Unitarians and Universalists, do their best to prevent their respective members from reading publications hostile to their peculiar tenets. The Methodists, Baptists, Presbyterians, and Congregationalists, are as strict in this respect as Catholics themselves. Each denomination has an expurgatory index, as much as the Church of Rome,—only it does not publish it,—and an index equally exclusive, to say the least. What, then, but rank hypocrisy, is this outcry against the Catholic Church? Wherein is her peculiar offence? Is it in the fact that she *publishes* her index for the guidance of the faithful throughout the world, and does not profess one thing and do another?

"But, as we have said, the index is merely an affair of discipline, and simply points out the books not approved by the Church, which are not sound in the faith, or which cannot be read without danger to piety or morals. Yet the reading of the books placed in the index is not absolutely prohibited; it is simply remitted to the discretion of the bishops or pastors, and may be allowed to any one, when any good reason can be assigned why it should be.

"But we are told, or may be told, that the Church of Rome establishes a rigid censorship of the press. Not the *Church* of Rome, but the *court* of Rome; and not for the Church Universal, but for the Pope's temporal dominions. How rigid this censorship may be we know not, nor does it concern us, who are not temporal subjects of the Pope, to inquire. The Pope, as a temporal prince is an independent sovereign, and is at liberty to govern his subjects in his own way, as much so as any other temporal prince. But it must be remembered that this question of the censorship of the press has two sides, or at least has something to be said in its favor; for there is no country on earth that tolerates the unlimited freedom of the press. There are some Protestant countries in Europe,—Prussia, for instance,—which subject the press to the most rigid censorship; so rigid, that the censors have been known to erase the word liberty, as "treasonable." England, indeed, boasts that her press is free; she establishes no censorship; and yet she restrains its liberty by treating as blasphemous libels the publications which contain certain doctrines. *George Houston,—at present*, we believe, one of the editors of the New York

Herald,—was imprisoned two years and a half in London, for publishing an infidel work, entitled "*Ecce Homo.*" Robert Taylor, also, was long imprisoned in Oakham jail for writing certain infidel works. We, in this country, claim to have a free press; and yet Abner Kneeland, a few years since, was imprisoned in Boston for writing a certain newspaper paragraph; and one Dr. Knowlton was also, a short time before, imprisoned for publishing a certain infamous book. There are publications which no civilized people can tolerate, and which no Christian people can suffer to circulate freely. All have their *index expurgatorius*. Some place more works in it, others fewer. The question between them is not one of principle, but one of more or less. The only difference in principle, too, between those nations which profess to have a free press, and those which have a censorship, is, that the latter endeavour to *prevent* the mischief from being done, while the former only seeks to punish the authors of it, after they have done it. Which is the wiser course we shall not undertake to decide. But one thing we will say, the licentiousness of the press should alarm every one who regards the moral and spiritual health of the people. The floods of obscene and corrupting novels and other cheap publications, which have of late inundated the country, are not to pass off without leaving terrible waste and destruction behind; and unless the moral portion of the community, especially the clergy, in the bosoms of their several flocks, use their utmost endeavours, and exert all their pastoral authority, to prevent these works from being read by the young, the unsuspecting, and the impressible, the most frightful corruption of morals and manners will soon spread over the whole land. The *Methodist Quarterly Review*, instead of bringing false charges against the Church of Rome, would do a much greater service to God and the country, if it would use its influence to guard our young community, from the blasting effects of the recent licentiousness of the Boston and New York presses. Here is an object worthy of all its holy zeal."

MOUNT-SERRAT.

The ceremony of the translation of the image of our Lady of Mount-Serrat to its ancient and celebrated Sanctuary, whence it had been removed to Barcelona during the unhappy days of Espartero, took place lately with great pomp, and to the great joy of the faithful. The Sanctuary, which is one of the most venerated and frequented in Spain, had been closed up to the present day. We translate the following description of this celebrated Sanctuary from a valuable work of the abbé Orsini.*

"Of all the Sanctuaries of Mary, that of Mount-Serrat, as to its site, is the

* *La Vierge*; Histoire de la Mere de Dieu, completee par les traditions d' orient, les ecrits des Saints Peres et les moeurs des Hebreux; par l' abbe Orsini. Deuxieme edition. Paris. *tom.* II. p. 197.

most picturesque and singular. Imagine to yourself an assemblage of cones or immense cylindrical pyramids, standing upon an enormous base of isolated rocks in the midst of a plain, and rising more than three hundred feet above its level. It is this remarkable configuration that has obtained for this immense pyramid the name of Mount-Serrat (cloven mountain.) This mountain, penetrated by superb grottoes, covered with trees and plants forming tufts of magnificent verdure upon its sides, and plunging its cloud-capped head into the sky, looks like a primitive temple erected to the Deity by the hands of nature herself. Here the Catholics, upon a massive pile of rocks, about midway up the mountain, have constructed the celebrated convent of Our Lady of Mount-Serrat. The historians of Catalonia have assigned to this pilgrimage an origin full of mystery and marvel. An inscription of the year 1239, preserved in the convent, over a grand tableau of the same epoch, thus relates the foundation of this sanctuary of Mary. 'In the year 880, under the government of Geoffroy-le-velu, Count of Barcelona, three young shepherds having one night seen a bright light fall from heaven, and heard the strains of melodious music in the air, acquainted their parents with the circumstance. The Bailiff and the Bishop of Manresa having repaired to the spot with a host of other persons, also beheld the celestial light; and after some examination, they discovered the image of the Virgin, which they wished to carry to Manresa, but when they came to the place where the monastery now stands, they could proceed no further. This wonderful event determined the Bailiff and the Bishop to build a Chapel on the spot now occupied by the great altar of the Church. It was Borell, the Count of Barcelona, who gave the mountain to the Benedictines, who built thereon the Monastery.'

"The Convent of Mount-Serrat is a building of vast extent, situated on a narrow plateau, and backed by the mountain. It is surrounded by many out buildings dependent upon it, which form a mass of edifices as great as the nature of the locality admits of. It looks, says Mr. Humboldt, as if the mountain had opened its bosom for the reception of men.

"The inhabitants of the mountain—divided into monks, hermits, choristers and lay-brothers—succeed each other in uninterrupted prayer. Such is the construction of the place that, from many of the hermitages, they hear the chants of the Monastery; and the bells of the different hermits, re-echoed from rock to rock, roll their deep tones through all the devious wanderings of the mountain.

"Among the choristers (twenty-four in number) are to be seen the sons of the first families of Spain, whose parents consecrate them from their youth to the service of the Virgin. The traveller visiting this holy mount, passes alternately from the singing of birds to the music of heaven,—from the fragrance of aromatic herbs to the odour of incense,—from the wonders of the Creator to the sublimity of his worship.

"*Princes and Kings of* Spain often climbed on foot up the steep ascent that

leads to the altar of Mary; captives without number came there to hang up the chains they had borne among the Moors; and St. Ignatius of Loyola, after having consecrated there his Spanish sword, passed two years in one of the hermitages composing his Spiritual Exercises."

ST. FRANCIS XAVIER.

I.

Rejoice, bright angels of the ethereal sphere;
Jehovah's praise in golden accents sing;
Harp of the just, renew thy anthem sweet,
Thou starry vault, thy glorious orbs attune.

II.

Daughter of Christ, thy veil of sadness cast;
Thy mother's brow with joyous crowns enshrine;
On sorrow's cup no more thy lips impress;
Exult, rejoice, thy chosen son is blessed.

III.

God saw his spirit proud as Babel high;
His fiat done, that Babel is no more.
Lo! On the ground, the humbled Xavier falls;
By faith inspired, the thorny path he treads.

IV.

His soul by love from dross of earth's refined,
He just from just the glorious tidings catch.
With eye of faith, with hope to Heaven raised,
He hopes, believes, then loves for ever more.

V.

He spreads for India's clime his eager wings;
In radiance bright he cleaves the liquid way;
As lighthing's flash athwart the lucid sky,
And strikes th' infernal host with deep dismay.

VI.

His head with virtue's ray was crowned;
His thoughts unruffled at the breeze of morn,
His hands the saving cross of Calv'ry bore,
And Sinai's laws by Christ in love renewed.

VII.

The meteor bright the wandering pagan saw;
Its course he stayed, and godlike he descends.
The sword of wrath was sheathed, the idols fell,
Christ on the pagan's soil his altar saw.

St. Louis Jan. 16, 1845. D.

MY SCRAP-BOOK.—PROTESTANT AND CATHOLIC WORSHIP.

No. 5.

Catholicism has certainly a much stronger hold over the human mind than Protestantism. The fact is visible and undeniable, and perhaps not unaccountable. The fervour of devotion among these Catholics, the absence of all worldly feelings in their religious acts strike every traveller who enters a Roman Catholic church abroad. They seem to have no reserve, no false shame, false pride, or what ever the feeling may be, which, among us Protestants, makes the individual exercise of devotion, private, hidden—an affair of the closet. Here, and everywhere in Catholic countries, you see well dressed people, persons of the higher as well as of the lower orders on their knees upon the pavement of the church, totally regardless of, and unregarded by the crowd of passengers in the aisle moving to and fro. I have christian charity enough to believe, and I do not envy that man's mind who does not believe that this is quite sincere devotion, and not hypocrisy, affectation, or attempt at display. It is so common, that none of these motives could derive the slightest gratification from the act—not more than a man's vanity could be gratified by his appearing in shoes, or hat, where all wear the same. In no Protestant place of worship do we witness the same intense abstraction in prayer, the unaffected devotion of mind. The beggar-woman comes in here and kneels down by the side of the princess, and evidently no feeling of intrusion suggests itself in the mind of either. To the praise of the papists be it said, no wordly distinctions, or human rights of property, much less money-payment for places in a place of worship, appear to enter into their imaginations. Their churches are God's houses open alike to all his rational creatures, without distinction of high or low, rich or poor. All who have a soul to be saved come freely to worship. They have no family pews, no seats for genteel souls, and seats for vulgar souls. Their houses of worship are not let out, like theatres, or opera-houses, or Edinburgh kirks, for money rents for the sittings. The public mind is evidently more religionised than in Protestant countries. Why should such strong devotional feeling be more widely diffused and more conspicuous among people holding erroneous doctrines, than among us Protestants, holding right doctrines? This question can only be solved by comparing the machinery of each church.—*Laing.*

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"Protestantism, in its excessive rationalism, in its rejection of sentiment of inspiration, has deprived the temple service of nearly all its power. In its churches there are a few dry forms and much barren logic; very little that speaks to the soul and kindles love. Puritanism knows nothing of the power of love. It has not learned that the road to men's conviction lies through their hearts and that we are raised to God effectually, only by the purification and exaltation of our sentiments. It places the affection under ban, and regards all *emotion as the fruit of the flesh, and is even enthusiastic against enthusiasm, inspired against inspiration.*"—*Boston Quarterly Review.*

The celebrated sceptic Diderot gives the following striking testimony in favor of religious ceremonies. In his work entitled *D'Essais sur la peinture*, is this remarkable passage.—

"Absurd rigorists have never known the impressive effect of exterior ceremonies upon the people: they have never beheld the adoration of the Cross on Good Friday, or witnessed the enthusiasm of thousands at the procession of the Fete de Dieu, an enthusiasm which has frequently even deeply impressed me. That vast multitude with foreheads bowed in the dust, that long line of priests clothed in their sacerdotal vestments, those young acolytes robed in spotless white and scattering flowers before the holy sacrament, that breathless crowd which proceeds and follows in religious silence, fills the mind with an indiscribable awe. "No, I have never" he exclaims, "heard those solemn and pathetic hymns, entoned by the priest and re-echoed by their infinity of voices of all sexes and ages, without feeling in my soul an irresistible emotion, which melted me to tears—Suppress"—writes the philosopher—"suppress the ceremonials, abolish the sensible symbols of religion, and the rest becomes metaphysical folly, which embodies itself in a thousand ridiculous forms."

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"There is something extremely touching in the material, accessible, and poetical character of Catholicism; and the soul finds a constant asylum in her quiet chapels, before the Christmas candles, in the soft purifying atmosphere of incense, in the outstretched arms of the heavenly mother, while it sinks down before her in humility, filial meekness, and contemplation of the Saviour's love. The Catholic churches, with their ever-opened portals, their ever-burning lamps, the ever-resounding voices of their thanksgiving, with their masses, their ever-recurring festivals and days of commemoration, declare with touching truth, that here the arms of a mother are ever open, ready to refresh every one who is troubled and heavy laden; that here the sweet repast of love is prepared for all, and a refuge is found by day and by night. When we consider this constant occupation of priests, this carrying in and out of the Holy of Holies, the fulness of emblems, the ornaments, varying every day, like the changing leaves of the flower; the Catholic Church will appear like a deep, copious well in the midst of a city, which collects around it all the inhabitants, and whose waters, perpetually cool, refresh, bless, and pervade all around."—*Count Isidore von Loben, Lotosblatter*, 1817. Part 1.

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"If the pilgrim, after the completion of his pilgrimage, weary, but full of pious joy and devotion, kneels down on the steps of the church, and returns thanks to Him who has smoothed his way, and guided and protected his steps; if the mother, in the still, vacant temple, lies sunk at the foot of the altar, and commends her infant to the care of the saint invoked; if the evening sun glimmers through the dim, yet gorgeous colouring of the Gothic window, and sheds its last rays on those individuals who select for their devotion the quiet hours after

the completion of the day's work; if the altar-lights, at vespers, allume the dark vaults, and the organ murmers forth its tones in holy chorus; if the hours of midnight and of sun-rise are announced by the convent-bell, which calls the monks from their cells to praise the Lord by day and by night, and to pray for all sufferers near and remote;—so it is clear and evident, (and the Catholic Church has the merit of rendering this truth still more evident,) that life should be a continued worship of the Deity; that Art and Nature possess an eternal and universal language for the expression and awakening of the highest feelings of the human breast; and we must *esteem that Church as happy*, which is enabled to appropriate this language in its whole extent.—*Clausen* c. 1, p. 790.

RELIGIOUS INTELLIGENCE.

STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

Arch-Diocese.—Baltimore,	1
Dioceses.—New Orleans, Louisville, Boston, Philadelphia, New York, Charleston, Richmond, Cincinnati, St. Louis, Mobile, Detroit, Vincennes, Dubuque, Nashville, Natchez, Pittsburgh, Little Rock, Chicago, Hartford, Milwaukie,	20
Vicariate-Apostolic.—Oregon Territory,	1
Bishops—including the Coadjutor Bishops and the Bp. elect of Oregon,	26
Priests.—*Augustinians*, in the Dioceses of Philadelphia and N. York,	8
Dominicans, in the Dioceses of Louisville, Cincinnati, Milwaukie, and Nashville,	12
Jesuits, in the Dioceses of Baltimore, Philadelphia, Boston, St. Louis, New Orleans, Cincinnati, Louisville, and in the Vicariate Apostolic of Oregon,	108
Lazarists, in the Dioceses of St. Louis, New Orleans, Cincinnati, Philadelphia, New Nork, Louisville, about	30
Redemptorists, in the Dioceses of Baltimore, Philadelphia, Pittsburgh, New York, Detroit,	25
Eudists, in the Dioceses of Vincennes and Mobile,	4
Priests of the Order of Pretiosissimi Sanguinis, in the Diocese of Cincinnati,	8
Priests of the Cross, in the Dioceses of Vincennes,	3
Secular Clergy,	508
Total,	709
Religious Brothers.—*Brothers of St. Joseph*, in the Dioceses of Vincennes, Detroit, and Dubuque,	32
Brothers du St. Viateur, in the Diocese of St. Louis,	4
Total,	36

RELIGIOUS FEMALES.—*Nuns of St. Dominic*, in the Dioceses of Cincinnati and Louisville, - - - - - - - 35
Carmelites, in the Dioceses of Baltimore and New Orleans, - - 36
Ursulines, in the Dioceses of Charleston and New Orleans, - 44
Ladies of the Sacred Heart, in the Dioceses of St. Louis, New Orleans, Philadelphia, New York, - - - - - - 141
Sisters of Charity, of Emmitsburg Community, in the Dioceses of Baltimore, Boston, New York, Philadelphia, Richmond, Pittsburgh, Detroit, Cincinnati, St. Louis, New Orleans, Mobile, - - - - 368
Sisters of Charity, of Nazareth Community, in the Dioceses of Louisville and Nashville, - - - - - - 65
Sisters of Charity of the Blessed Virgin, in the Diocese of Dubuque, 19
Sisters of the Visitation of the Blessed Virgin, in the Dioceses of Baltimore, Mobile, and St. Louis, - - - - - - 162
Sisters of Mercy, in the Dioceses of Charleston and Pittsburgh, - 29
Sisters of Loretto, in the Dioceses of Louisville, St. Louis, and Little Rock, - - - - - - - - 156
Sisters of the Good Shepherd, in the Diocese of Louisville, - - 8
Sisters of Notre Dame, in the Diocese of Cincinnati and the Vicariate Apostolic of Oregon, - - - - - - 14
Sisters of Providence, in the Dioceses of Baltimore and Vincennes, 46
Sisters of St. Joseph, in the Diocese of St. Louis, - - 13
Sisters of the Order of Pretiosissimi Sanguinis, in the Diocese of Cincinnati, 4

Total, - - 1140

Churches, - - - - 675
Ecclesiastical Seminaries, - - - 22
Colleges, - - - - - 15

ST. LOUIS.—On the 22d Jan., the Sisters of Charity entered the new and beautiful female Orphan Asylum lately erected near the corner of 10th and Biddle streets, on a lot measuring 125 by 240 feet. The main building, which is neatly finished and surmounted by a cross, is three stories high, 70 feet front by 45 deep, and contains twenty rooms. It is sufficiently spacious to accommodate one hundred and fifty orphans. At present there are forty of these destitute children in the institution, being the number transferred from the temporary dwelling heretofore occupied by the Sisters on Broadway. Much praise is due the citizens of St. Louis, who have contributed liberally to the erection of the building, especially Mrs. Ann Biddle, who not only made a donation of the lot, valued at $6,000, but has contributed $3,000 in cash towards the completion of the building. It is the intention of the Sisters not only to increase the number of orphans, but to open within a few weeks, a free-school for girls attached to the German Church of St. Joseph, which is being erected in the immediate vicinity of the Asylum.

ILLINOIS.—*Chicago.*—On the 30th of November, (feast of St. Andrew) the *Right Rev. Wm. Quarter*, conferred the Minor Orders, and Sub-deaconship on *Mr. John Faughnan*, in the Cathedral of St. Mary. On the 1st instant, (First

Sunday of Advent,) the same gentleman received the Holy Order of Deaconship, and on Tuesday, 3rd instant, (Feast of Francis Xaverius) he was raised to the dignity of the Priesthood.—*Truth Teller.*

Wisconsin Territory.—The Catholic congregations already organized in Wisconsin Territory, number twenty-five thousand and ninety souls, including 14,538 Irish, English, Scotch and Americans; 5,628 natives of Wisconsin of French descent; 2,776 Germans, and 2,148 Indians. The Catholics have already built two stone, one brick, nineteen frame and four log churches in this territory and they are now erecting seven more places of worship. Their new church of St. Mark, at Southport, is considered one of the best and most tastefully constructed buildings in Wisconsin. It is built of brick in the pure Gothic style of architecture, measuring 80 feet by 50 feet, and is designed to be ornamented with a Gothic steeple and spire of 180 feet in height. It is understood that the Bishop of Milwaukie intends to commence the erection of a splendid Cathedral next summer, the estimated cost of which is nearly forty thousand dollars. The Catholics of Madison intend building a church next spring.

The first Catholic church in the territory was built by the French Jesuits, at *rapides des Pere*, near Green Bay, more than 160 years ago, and subsequent to that period the Catholics of Wisconsin and Mackinac were at one time 27 years without seeing a priest of their religion."—*Notes from MacCabe's Gazetteer.*

Arkansas.—On the 28th of October, feast of SS., Simon and Jude, the holy order of Subdeacon was conferred on Mr. *Thomas MacKeone.* On the feast of All Saints, Nov. 1st, Rev. Mr. *MacKeone* received the order of Deacon. And on the Sunday within the Octave of All Saints the same Rev. gentleman was promoted to Priesthood. This is the first ordination held by the Right Rev. Dr. Byrne Bishop of Little Rock. It took place in the Church of St. Ambrose, at the post of Arkansas.

Louisiana.—The Sisters of Charity, of St. Joseph's, Emmitsburg, Md., five in number, have commenced a new Noviciate at Donaldsonville in this state, where a large tract of land has been granted for this purpose. In this establishment new members will be more easily found for the Missions of the South and the West, and being already acclimated, they will be likely to exercise their benevolent offices for a longer period than if they had come from another part of the country: great expenses in travelling will also be prevented.

Ohio.—*Cincinnati.*—Messrs, Michael Bryne, James Cahill, James Kearney, Timothy Farrell, Students of the Diocesan Seminary were ordained Deacons on the 1st of December 1844, in St. Peter's Cathehral; and the three last named, were on the following Sunday raised to the holy order of the Priesthood.—*Catholic Telegraph.*

Number of Baptisms, Marriages and Deaths, in the Catholic Congregations of the city of Cincinnati during the year, 1844

St. Peter's Cathedral.—Baptisms, 400; Marriages, 70; Deaths, 147.

Church of Holy Trinity, (German.)—Baptisms, 270; Marriages, 78; Deaths, 118.

St. Mary's, (*German.*)—Baptisms, 524; Marriages, 176; Deaths, 252. Total Baptisms, 1,194; Marriages, 324; Deaths, 517.

The whole number confirmed in the diocese, last year, was 3170.—*Ib.*

Portsmouth, Scioto co.—On the 1st of January took place the benediction of the beautiful church of the Nativity, erected in this town.

The Church of Nativity is certainly an ornament to the improving city of Portsmouth, and may be regarded as a just commentary on the devoted zeal of its Pastor the Rev. Joseph O'Mealy, by whose untiring exertions it has been erected and *paid for* within the past year. It is, if I mistake not, 67 feet in length and 39 in breadth; and is surmounted by an elegantly finished spire of 97 feet in height, from the top of which a handsome, guilt cross commands a view of the city and river. The altar is exceedingly neat; and over it is placed in a recess in the wall a stained glass painting of the Saviour—a beautiful relic of the olden time—whose bright and melow colours, which doubtless have seen centuries, seem as fresh as if they had been stained but yesterday. The church is finished in its most minute details; it has a large and sweet-toned bell, and possesses what I much admire, a handsome cut stone holy water vase, resting upon a neatly rounded pedestal of the same material.

On the lot with the church is a commodious parsonage-house, containing six large rooms, and finished in a style, corresponding to the church. Both buildings, church and dwelling, are enclosed by a snow-white paling, which gives an air of neatness and simplicity to the whole.—*Correspondent of Cath. Tel.*

Baltimore.—On Dec. 14th, the most Rev. Archbishop conferred the order of subdeaconship on Mr. Ceelos, in the Metropolitan church, on the 21st, the same gentleman and Mr. William D. Parsons were ordained deacons of St. Mary's chapel, on which occasion also Rev. Charles M. Brenon and Rev. Oliver L. Jenkins, deacons, were raised to the holy order of priesthood. On the 22d, Rev. Mr. Ceelos was ordained priest in the Metropolitan church.—*U. S. Cath. Mag.*

Philadelphia.—*Ordination.*—The sacred order of Sub-deaconship was conferred on the 21st of December, in the Cathedral, on Hugh McLaughlin.

On the same occasion, the sacred order of Deaconship was conferred on John Flanagan and William Jennings, all students of the Theological Seminary of St. Charles Borromeo.—*Cath. Her.*

New Church.—On the 29th of December a new church was opened in this city on the corner of Franklin and 5th streets, for the use of the German Catholics. This church is dedicated to the Almighty under the invocation of St. Peter, the Prince of the Apostles: it is 170 feet long and 70 wide: the largest church in the diocese of Philadelphia, and when completed, will be one of the finest in the United States. It is under the direction of the Priests of the *order of the* Holy Redeemer.—*Ib.*

New-York.—Upwards of fifteen thousand dollars have already been sub-

scribed by the Catholics of the diocese of New-York, for the erection of the new Ecclesiastical Seminary. The collections made on Christmas day, in the fourteen Chatholic churches of the city of New-York, in behalf of the Catholic Orphan Asylum on Prince street, amounted to $1948 67. There are 237 orphans in this institution, under the direction of 12 Sisters of Charity.

South America.—*New Grenada.*—The city of Santa Fede-Bogota has had lately a festival day to celebrate the arrival of Eighteen Jesuits from France. The Arch-Bishop, the civil authorities and the whole population went a considerable distance to meet the missionaries, and returned in procession to the city. A Spanish Jesuit is organizing a mission in Europe, for the conversion of some of the Indian nations scattered through the Republic of Chili.

Italy.—*Rome.*—A magnificent vestment covered with the richest pearls, and the work of Polish hands, has been received by his Holiness from the Poles *in Poland*; it is a mark of the sense they entertain of the important service done them by his Allocution; and it bears the inscription of 'La Pologne reconnaissante.'

"The English Government have applied, through some nobleman at Rome, to Cardinal Acton, in the hope of obtaining his interest with the Pope, in favor of a renewal of diplomatic intercourse between the Vatican and St. Jame's. His Eminence replied that before such a measure can be entertained by his Holiness all the Penal Laws against Popery must be repealed in Parliament, and when that is done, it will be a *sine qua non* in any convention that may be offered by the Pope that there shall be a nuncio at St. James'.—*Portfolio.*

England.—An exact list of the members of the University of Oxford known to have turned Roman Catholics during the last three years:

Rev. R. W. Sibthorp, Fellow of Magdalen College; Rev. Bernard Smith, late Fellow of Magdalen College; John Grant, Esq., St. John's College; Rev. G. Talbot, A. M. St. Mary's Hall; Rev. Daniel Parsons, A. M. Oriel College; Rev. C. Seager, A. M. Worcester College; T. Leigh, Esq. late of Brasenose College; Peter Renouf, Esq. Pembroke College; W. Lockhart, Esq. Exeter College; T. H. King, Esq. Exeter College; G. Tickell, Esq. late Fellow of University College; Edward Douglas, Esq. B. A. Christ Church; Scott Murray, Esq. B. A. Christ Church, M. P. for Bucks; Rev. W. G. Penny, Student of Christ Church.—*London Standard.*

Scotland.—The *annual* converts to the Catholic church amount to nearly six hundred souls in Scotland alone.—*London Tablet.*

Switzerland.—The venerable church of the Augustinians in the city of Zurich, of which the legitimate owners had been so long deprived by the sectarians, has been restored to the True Faith and was consecrated by the Bishop in the month of October. This city was the capital and centre of the heresy of Zuinglius, and no doubt, if his spirit witnessed the scene, it must have frowned at the victory obtained at length over his errors, by the church of the *Redeemer.*

TURKEY.—Whilst the *Christian* Emperor of Russia is crushing both the civil and religious liberty of his subjects, the *Mahometan* Ruler of the Ottoman Empire lays down the benign principle of equal toleration. In his late visit to Bithynia, the Sultan thus addressed an immense multitude of his subjects, who had come to welcome him: "I am come among you, as in the midst of my children; and I consider you as such, whatever be your origin or your religious belief. Consider youselves, brethren, as you are in reality, for I am the father of you all. Ye, Mussulmen, Christians, and Jews, are all dear to my heart. Are there any among you oppressed, let them manifest their grievances, and justice shall be done: for it is my sovereign will, that the laws which protect life, honour, and the goods of my people, be faithfully respected. Ye, Mussulman, Christian, and Jew, ye poor and rich have full confidence in my affection and justice: you are all equal in my regard, and you are such in the eye of the law. May the Almighty, on the day of his justice, reward the men who do good and are his faithful servants." Under such praiseworthy toleration, Catholicity is in a very flourishing condition in the Ottoman Empire; for wherever it acts freely it throws conviction on the minds of the inquirers, and under God's guidance adds daily to the Church such as should be saved.

Turkey, at the present, contains no less than sixteen Bishops, and three-hundred thousand Catholics. The greatest number of Catholics is in the important cities of Constantinople and Smyrna, where the Festivals of the Church are celebrated with a pomp and magnificence not surpassed in many Catholic countries. Annually, on Corpus Christi-day, a procession, composed of thousands of devout adorers, parades, with the most Holy Sacrament, through the streets of both these cities, filling the Christians, Turks, Armenians and Greeks with awe and veneration.

The Sisters of Charity, devoted to the care of the sick and to elementary education, are assiduously occupied in alleviating the sufferings of their fellow creatures, and in training to virtue the youthful heart. Their pupils, in Constantinople alone, are four hundred and fifty in number. The Lazarists, who labour so indefatigably on the Ottoman soil, have ceded their house at Constantinople to the Brothers of the Christian Schools; and no sooner had these pious and competent teachers entered upon the field of their usefulness, than three hundred youths flocked around them for instruction. The Lazarists have a flourishing college at Bebeck, on the Bosphorus, which contains a great number of Turks and Mullahs. The French Government lately endowed their institution with most of the privileges enjoyed by the royal colleges of France, and appropriated, moreover, from the *Bureau des Affaires étrangères* 12,000 francs a year for the gratuitous instruction of a certain number of Rayahs. The French college at Sidon, for whose support Louis Philippe pays from his own private funds nearly £800 a year, and the Jesuit college at Beyrout are likewise in a flourishing condition, and contribute much to dispel the mists of ignorance and error from the minds of the Armenians and Turks. On the other

hand, Protestantism, unaided by the arm of the secular power, melts away like snow before the sun. The Smyrna missionaries, hailing from Boston, U. S., eight in number, five males and three females, have deserted their establishment for want of support and success. Their press, having uselessly flooded the country with Greek and Armenian pamphlets and books, has been stopped, and their intrigues snd unmanly manœuvers have been exposed to the view of the whole world, by a late Greek work published in Smyrna, under the title "On Protestantism in the East, or, the Conduct of Protestant Missionaries in this country and other parts of the world." The newly erected Protestant Bishopric of Jerusalem has already crumbled to dust; and the Protestant mission of Constantinople is fast approaching its dissolution. According to a late correspondence of Constantinople, publised in *l' Univers* of Paris, the Armenians of the Turkish Capital have combind their efforts to refute the Protestant teaching. One of their enlightened and talented writers has in press a learned work, being a critical refutation of Protestantism, which concludes by proving the necessity of a re-union of the Armenian Church with the Church of Rome, the Catholic and true mother Church. A Catholic Armenian press has been established at Bebeck.

AFRICA.—We translate from the French the following in communication from *Tunis*, with a cheering hope, that the land of St. Cyprian, St. Eugenius, St. Perpetua, and St. Felicitas, will soon bloom again in the garden of the Church.

"The Baroness De Vialard, in 1830, founded at Gaillac, in the Diocese of Albi, the order of the Sisters of St. Joseph, destined to nurse the sick and to educate young girls. Algiers had just been conquered by the French, and the civil authorities invited Madame Vialard to establish amongst them a branch of her Association. She made an establishment at Bouffarick, where the Arabs and Jews of the mountainous districts found relief from the terrible ravages of the Cholora. Hospitals, free-schools, and asylums were successively erected at Algiers, Bona and Constantine, to which places those religious had followed our soldiers, redeeming the ruinous effects of war by the kind succors which they mingled with the consolations of Religion.

"The Sisters of St. Joseph left Algeria in 1840, and established themselves at Tunis, where they were kindly received by the authorities both Christian and Mussulmen—they are regarded with most profound respect. The houses of the Moors are open to them and the Moorish women receive from them not only medical aid in sickness, but derive from their conversations notions of morality, for which they are very grateful.

"Madame Vialard at first established at Tunis a house for the education of young females, and a hospital where the sick of all nations and all creeds are carefully attended by a French physician, Mr. Merel. The city of Souxa, ninety miles south of Tunis, is favoured with similar establishments. A boarding school for young ladies is established at Marsa, twelve miles from Tunis, at

the Villa of Chevalier De Ruffo. Tunis, which previous to 1840, had no public school, can boast at present of a boarding school in which one hundred and twenty young ladies are educated. A few of them are French but the greater part are Malteese, Italians or natives of Tunis. At first they spoke only Arab or some impure Italian Dialect, but the French language is now universally spoken—the pupils are taught every thing appertaining to female education. The Abbé Bourgal the chaplain of the chapel of St. Louis accompanied our troops to Africa in 1830. He has succeeded in founding a College where education is conducted on the plan of the Royal Colleges of France. Latin, Greek, French, Arabic and Italian, Mathematics, Geography, &c. &c., are taught. The number of students has generally been about sixty, but at present it exceeds one hundred. Mr. Bourgade has also founded a hospital (hospital of St. Louis) for the reception of the poor and sick Christians; for this purpose he made an appeal to the generosity of the counsuls, the European residents and to the ministers of the Bey; to which they nobly responded."

OBITUARY.

Died, on the 22d December, at Alexandria, D. C., Rev. Benjamin Aloysius Young, S. J. Father Young was born in Maryland on the 15th of February, 1798, and entered the Society of Jesus on the 29th of July, 1815. He was always a very laborious and useful member of the Order.

— On the 2nd ult., at the Convent of the Sisters of the Visitation of the B. V., on Broadway in this city, Sister Francis Xavier, in the 34th year of her age. Sister F. Xavier, whose name in the world was *Mary McIntyre*, was a native of Ireland, and since 1843, an edifying member of the Sisterhood.

— On the 18th of December, at the female Orphan Asylum, in New Orleans, Sister Mary Ann Kenny, in the 22d year of her age. The deceased was a native of Ireland, and in the prime of life joined the Sisters of Charity, of the Emmitsburg Community. She was a model of patience and Christian piety.

— On the 19th of December, at Baltimore, Sister Seraphina, of the Order of Mount Carmel, in the 23rd year of her age. The deceased, whose name in the world was *Mary Jane Farmer*, was born in the State of New York of Protestant parents. At the age of seventeen she became a convert to the Catholic faith, and two years afterwards was received into the Community of the Carmelite Order, in Baltimore. We may truly say of her in the words of the Sacred Scriptures, "*Being made perfect in a short space she fulfilled a long time.*"—*R. I. P.*

THE

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGOUS INTELLIGENCE.

VOL. 2. ST. LOUIS: MARCH, 1845. No. 11.

From the Dublin Review.

BORROW'S BIBLE IN SPAIN.—EDINBURGH REVIEW.

We have no wish to speak lightly of the literary merits of the *Edinburgh Review*, although we think they have been not a little overrated. It is, indeed, to us, anything but grateful to denounce a periodical so long the steady friend of Catholic Emancipation; whose pages have been so often illuminated by the wit and eloquence of some of the wittiest and most eloquent men of the age; to denounce it too for qualities which sink it far lower, as an advocate of truth, or justice, or truly liberal opinions, than the occasional contributions we have referred to, raise it in other respects. This is indeed a labour we would rather avoid, and which we were beginning to flatter ourselvers it would not be necessary for us to undertake: for we thought we had perceived of late years, among not a few of the bitterest fruits of by-gone prejudice and ignorance, the growth of better feelings and juster notions in the *Edinburgh Review*. But an article in the February number, on "Borrow's Bible in Spain," has dashed our too fond hopes, and has exhibited once more the demon of slander, of mocking and malignant Calvinistic slander, grinning out from the pages of this periodical.

Some of our Catholic readers, who know the *Edinburgh Review* only through its more moderate articles, may be startled at these strong words of ours, and others—*e. g.* the Catholic lawyers, who eat meat on Fridays—may be offended at them. Let such readers, if any such there shall happen to be, suspend their judgment, for the present; and, when they shall have read the extracts we are about to give, say whether the spirit of a work, of which these are but specimens, would not justify language even stronger than we have used.

The reviewer, in the first paragraph of his dissertation, tells us of Mr. Borrow, that he is "if at times serious even unto sadness, never churlish or ascetic —never morose or misanthropic; the milk of human kindness flows in his veins; *his disposition is cheerful*, such as becomes the bearer of tidings of peace—*solemn as becomes their* vital import. His every feeling is an inlet of

joy; his pages, true exponents of the man, are studded with heartfelt admiration of the beauties of nature, &c."—(p. 105.)

Truly these are magnificent eulogiums, and scattered with no sparing hand; such as might befit some shadowy being of the poet's dream, some being who wanted but "the adornment of bright wings," to look like an inhabitant of a higher sphere—an angel of peace, whose feet are beautiful on the mountains, whose glance is sunshine, whose voice is music. Well, we read the extracts from Mr. Borrow's book in the *Edinburgh Review*, and then we sent for the book itself, and read it attentively. Alas! what a change came over the lovely vision of human perfection which the reviewer had conjured up before our too easy imagination. This serious, and sweet, and cheerful creature, with the "inlets of joy," and the "studded pages," this new evangelist, this wingless cherub stood revealed before us, in his own reality—a gloomy bigot, and furious fanatic; petulant, frivolous, cynical, vulgar, pedantic; tasteless, arrogant, abusive. We speak of him only as he has pictured himself in his own book, as he exists there: who George Barrow is, or rather what he is, we know not, except as far as his book and his reviewer tell us. His book is a clumsy, ill-written, disgusting libel upon Catholicity; and, but for the virulent anti-Catholic phrenzy that pervades it, we can hardly conceive it possible that it would have found a dozen readers, or a single panegyrist. Frantic antipathy to the Pope, and to every thing Catholic, not only forms the burden of these three (for there are three) volumes, but it is the whole, their alpha and omega, their body and spirit: take this away, and you do not leave even a gibbering skeleton behind. In reading them through we felt as one in a night-mare, with all the goblins dancing on him; as one in a pitchy darkness with a troop of devils yelling in his ears.

We are not going to write a review or a confutation of Mr. Borrow's work. It is an *avowedly* anti-Catholic publication, and therefore beside our present purpose; besides that, our direct business is with another adversary. But we shall cull some extracts from its pages, that our readers may, first of all, see what sort of idol the Edinburgh Reviewer has taken for the object of his last worship.

"The work now offered to the public," writes Mr. Borrow, in his preface, "consists of a narrative of what occurred to me during a residence in that country [Spain] to which I was sent by the Bible Society, as its agent, for the purpose of printing and circulating the Scriptures."(—*Pref.* ix.)

In a dialogue, which he entitles a "Serious Discourse," between himself and a gipsy, named Antonio, the speakers thus express themselves:—

Borrow. "Did you not hear me speak in this foros about God and Tebleque? It was to declare his glory to the Cales and the Gentiles, that I came to the land of Spain."

Antonio. "And who *sent* you on this errand?"

(*A very pertinent and extremely embarrassing query this, by the way: we wonder where a gipsy could have picked up such a theological poser.*)

Borrow. "You would scarcely understand me were I to inform you. Know, however, that there are many in foreign lands who lament the darkness that envelopes Spain, and the scenes of cruelty, robbery and murder which deform it."—(*Borrow* i. 205.)

Mr. Borrow, then, is a missionary—a missionary sent out by the members of the Bible Society; whose head-quarters are, we believe, fixed in London, and who live and carry on their operations at the expense of some thousands of persons, who are dupes, or knaves enough to spend their money in supporting a swarm of vagabonds, trampers, incendiaries, and hypocrites, in every quarter of the globe. Mr. Borrow is a tramper—nay, to borrow the phrase of the Edinburg Review, (p. 105) a 'jocky tramper, philologist, and missionary:' and this tramping missionary has published three goodly volumes, purporting to detail the history of a Bible campaign, the eventful story of the period of his life, devoted to the single all-absorbing object of distributing the Bible in Spain. Let us give our readers some general notion of the beauties of these "studded pages." The volumes are filled with matter of all sorts; with words and phrases from Greek, Latin, Spanish, French, Italian, Portuguese, Turkish, Arabic, and we cannot say how many other tongues. They give us adventures without end;—how a sailor dreamed that he fell into the sea, and how he did fall into it (i. 2;) how Mr. Borrow scared a big, fierce mastiff, by looking him full in the eyes; how he behaved with genuine Protestant impertinence and indecorum to a convent of nuns, and how he afterwards devoured some "sweet and delicious cheesecakes," the handiwork of the aforsaid nuns; how he went to Spain for the purpose, among other things, of tanning his face; how he met a wild-looking lad who gabbled in a most incoherent manner, who screamed like a hyena, and barked like a terrier, and who was, after all, "light, merry, and anything but malevolent" (i. 25;) how fond he is of the flesh of roasted rabbits and gallant swine, and how he luxuriated upon them; how he was pitched into the mud, and flew into a rage; how he rode a lame, wall-eyed beast, covered with sores, which "cantered along like the wind" (i. 146;) how he likes to sleep in a manger, listening to the horses and mules grinding their provender (i. 190;) how he was compared, by the Spanish prime-minister, to a certain hunchbacked fanatic; how he was spoken of as a "plaugy pestilent fellow" (i. 284;) how he was likely to become a second S. Stephen (ii. 8;) how he preferred a mule to a horse, and how a mule once laughed at him; how he swallowed nearly a pint of brandy on one occasion, and half-a-gallon of milk on another; how he lived among the gipsies, and how fond he was of them (i. chap. 9, *et passim*;) how he saw the carcases of a horse half devoured, with an enormous vulture standing on him, which, at his (Borrow's) approach, soared aloft as if in anger at having been disturbed from his feast of carrion (i. 316; how he rode a fiery stallion through Spain, "unbroke, savage, and furious," and into what scrapes the same stallion was constantly getting *him—to say nothing of his* more indecorous pranks; how he travelled about

equipped in a leather helmet, a leather jacket, and leather trousers, and driving before him a borrico, with a sack of testaments, lying across its back; and how a woman meeting him, asked was it soap which his borrico carried; and how he replied that it was soap—to wash souls clean withal (iii. 150;) how he viewed, through a telescope, two friars swimming in the Guadalquivir, whereupon he utters a most unseemly gibe; how the snoring of a man in a red nightcap prevented him from sleeping, and how the same snoring reminded him that he had not said his prayers (iii. 242;) how he met a rock lizard (one born of English parents) at Gibraltar, who grinned several times (iii. 269;) how he prayed to God that, if England were ever doomed to fall, she might "*Sink amidst blood and flame, with a mighty noise, causing more than one nation to participate in her downfall*" (iii. 273)—a truly charitable prayer, and most becoming in the mouth of one calling himself a christian missionary!

These and thousand such like things Mr. Borrow tells us—for we could give but the faintest and poorest idea of the stuff which forms his work. Such may be, for aught we know, the sort of fare most suited to the taste of those who read the ordinary books of travels: but of the Bible in Spain we read very little; and of that little we believe very little. The history of his direct labours in the circulation of the Scriptures, might be comprised in about one-twentieth the bulk of the entire narrative: and the account of his success might be expressed in a single word—nothing. No, we need not look for a Gipsey or a Turkish phrase, to tell what he has effected, in his efforts to illuminate the gentiles of Spain: a common English term expresses all—nothing, absolutely nothing. He indeed admits thus much in substance, for he candidly declares, this tramping missionary declares, "that he accomplished but very little, and lays claim to no brilliant successes and triumphs."—*Pref.* xx.) And yet he is, this jockey tramper (so the *Edinburgh Review* calls him) is, according to himself, six feet two, even without shose (i. 240;) and he has an eye that can frighten fierce dogs, as Van Amburgh does tigers, nay, that can subdue the bloody, cruel, plundering pagan Spaniards, while he abuses their pope, and tells them they are not Christians (i. 50;) though he rode a furious stallion through the country; though he has a herculean frame, and can sleep under the falling rain and grizzling frost; though he commanded the friendship of Gypsies, the services of cutthroats and scoundrels of every kind (*passim*;) though he was the favourite of the peasantry (*Pref.* xx. &c.;) though no danger appals him (*Passim*;) though he had abundance of English gold, and bales of beautiful Bibles; though he had the support, the warm and zealous support of the English ambassador; though he had an imposiug appearance, an engaging manner, a voluble tongue, the knowledge of many languages, much experience, the ready coin of solemn and sanctimonious cant (*passim*;) though pursuing his labours at a time when Spain is rent asunder by internal strife, so as to be, if ever, the easy prey of *the designing* and the powerful; yet with all these applicances, from within *and from without*, notwithstanding his bulk, his height, his eye, his fortitude,

his courage, his excellent stomach, his equestrian prowess, his gold, his Bibles, his popularity, his powerful patronage, his cunning, his cant, his ready talk, his learning, his attractive manners, his great labours; notwithstanding all these, this famous agent of the great Bible Society, this stallion-striding missionary, has effected nothing, and shows in his narrative, that he has effected nothing.

O, Protestantism!—Protestantism! the curse of barrenness is on thee. Thou dwellest in the fortress of the most powerful nation in the world; the swords of invincible armies flame around thee in thy defence; the gold of many conquered tribes, and of many plundered shrines is flung into thy lap; the ways of the earth is made clear before thee, wherever the "white-winged commerce" of England shines; and courage and wisdom and eloquence and learning wait upon thee. For three centuries have thine heralds trumpeted thee forth in the ears of men; and thou hast smitten with thy sceptre of power those who stood against thee, and broken their earthly might into pieces; and those thou couldst not strike, thou hast tried to bribe with thy gold; and those thou couldst not bribe, thou hast tried to debauch with the 'wine of thy fornications.' And there thou art, like her,* who chiefly made thee what thou art, withered and withering, wooing, but never winning, with none, out of thy narrow dwelling-place, who truly love thee, none who yield thee the homage of the heart.†

Thus far we have been engaged rather in exhibiting a general idea of the drift and character of Mr. Borrow's work: we shall now transcribe a few extracts, shewing more clearly its furious and scurrilous anti-Catholic spirit.

"For nearly two centuries, she was *the she-Butcher of malignant Rome*; the chosen instrument for carrying into effect the *atrocious projects of that power.*" (*Pref* i. xiv.)

"*Rome has no respect for a nation, save so far as it can minister to her cruelty or avarice.*"—(*Pref.* i. xvi.)

The following is the strain in which he addresses the pope:—"Undeceive yourself, Batuscha (*Daddy*) ..... Amongst the peasantry of Spain I found my sturdiest supporters; and yet, the holy father supposes, that the Spanish labourers are friends and lovers of his. Undeceive yourself, Batuscha."—(*Ib.* xvii. xx.)

"The pope is an arch deceiver, and the head minister of Satan here on earth," &c.—(i. 51.)

The *Edinburgh Review* tells us that "Mr. Borrow never spares the pope; he treats him with defiance and sarcasm."

With regard to the support Mr. Borrow speaks of his having found from

* Elizabeth.

† "We think it a most remarkable fact that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have *adopted them. Catholic communities* have, since that time, become infidel and become *Catholic again; but none has become Protestant.*"—Edinburgh Review, No. cxlv. p. 298.

the Spanish peasantry—the assertion is false; and his own account of his 'campaign' proves it to be false—utterly false. If by support he means patronage of his cause, purchase of his Bibles, abuse of the pope and the clergy, and the Catholic faith, such support he did receive, but from whom? From the British minister, from straggling bandits, thieves, cutthroats; cunning guides, and avaricious booksellers, and poor hotel keepers, who, caring very little for any form of religion, and knowing their man, flattered his ruling passion, for the sake of the money which he scattered among them with no sparing hand, and, seeing that the bait took, regaled his appetite with slanderous and incredible stories about monks and priests. By glosing words he seduced a few simple-minded people, ignorant of his real design, to purchase his book. But of support, such as a Christian missionary would not be ashamed to speak of in a Christian country, he received none whatever, from the peasantry, or from any other class.

He calls the Virgin Mother of our Lord, whom the archangel pronounced "blessed among women," and who was to be called blessed among all generations—he call her jibingly—how can we write the words?—"the Goddess of Rome, Maria Santissima."—(*Ibid.* xix.)

"I, therefore, when they" [some two hundred children at Evora, in Portugal, who, *as Borrow says*, had not seen the Bible] "told me they were Christians, *denied the possibility of their being so, as they were ignorant of Christ and his commandments* [not having seen the Bible!] and placed their hope of salvation on outward forms and observances, which were the *invention of Satan*, who wished to keep them in darkness, that at last they might tumble into the pit which he had dug for them. I said repeatedly that the pope, whom they revered, was an *arch deceiver, and the head minister of Satan here on earth*, and that the monks and friars, whose absence they so deplored, and to whom they had been accustomed to confess themselves, were *subordinate agents*. When called upon for proofs, I invariably cited the ignorance of my auditors respecting the Scriptures, &c. . . . . Since this occurred, I have been frequently surprised, that I experienced no insult and illtreatment from the people, whose superstitions I was thus attacking; but I really experienced none," &c.—(i. 50.)

Need we tell our readers to mark the forbearance and meekness of these poor Portuguese Catholics, hearing the brutal and atrocious language in which the head of the Church, and their beloved and proscribed fathers are assailed. It brings the tears to our eyes to think of these little children—two hundred Portuguese Catholic children—deploring the loss of spiritual fathers to whom they had been accustomed to confess themselves, and, in the simplicity of their hearts, obliged to listen to the howlings of this ravenous wolf.*

Mr. Borrow [i. 58] gives a translation of a ridiculous charm which he dis-

* *An epithet* which B. applies to one of the civil functionaries at Madrid, who endeavoured *to stop his* incendiary operations. (ii. 10.)

covered on some person: whereupon he adds, "*All these charms were the fabrications of the monks, who had sold them to their infatuated confessants.*" He, of course, gives no proof of this abominable charge against the poor monks: he does not even hint that he had any proof: he does not state that he heard the fact from any one—not even from one of his usual authorities, a thief, a liberal, or a gipsy. Now, what if we said that the charm itself, and the whole story about it, were inventions of Mr. Borrow's own? We have just as good a right to assert this, as he has to assert that the monks were the authors of the imposture:—nay, a much better right; for we have every reason to conclude from the tenour of this work, that he is not incapable of such a forgery, and we have no reason to think that the monks in question, are anything worse than ordinary good Christians. However this may be, we do not believe one word of the story from beginning to end.

Akin to this gratuitous assertion is another which he makes, in describing the execution of a criminal at which he was present, in Madrid. He tells us that "Two priests led the animal [on which the culprit sat] by the bridle: two others walked on either side chaunting litanies, amongst which I distinguished the words of heavenly peace and tranquility, for the culprit had received absolution, and had been promised admission, into heaven [of course, on condition of his sincere repentence] . . . . One of the priests then in a loud voice commenced saying the belief [creed,] and the culprit repeated the words after him. . . . . As the screw went round, the priest began to shout "*pax et misericordia et tranquillitas,*" and still as he shouted, his voice become louder and louder, until the lofty walls of Madrid rang with it: then stooping down, he placed his mouth close to the culprit's ear, still shouting just as if he would pursue the spirit through its course to eternity, cheering it on its way. The effect was tremendous. I myself was so excited, that I involuntarily shouted *misericordia*, and so did many others." Now, leaving out the light and sneering tone of the narrative, in what regards the priest, we would naturally suppose that such a scene. even as witnessed with Mr. B's. eyes, would have suggested peaceful and becalming reflections; and that, if he added anything, it would be to say that, after all, there was something to be admired and loved in Catholicity, which thus strengthens and cheers the departing spirit, and lifts the soul even of the dying malefactor, on the wings of faith and hope and charity. But no—even the virtues which a pagan would admire, are, in this fellow's eyes, vices when they exist in a Catholic priest. Hear his blasphemous revelings! —"God was not *thought* of; Christ was not *thought* of [how under heaven could he know this?] *only* the priest was thought of, for he seemed at that moment to be the first being in existence, &c. . . . . A striking instance of the successful working of the popish system, *whose grand aim has ever been to keep people's minds as far as possible from God.*"—[i. 249.]

In like manner, in describing [iii. 2] a threat of assassination he received *from some ruffian, in a dark street, after night, he quite cooly, and as a matter*

of course, and without producing or hinting that he had the smallest particle of proof, attributes it to the machinations of the clergy. The *Edinburgh Reviewer* [p. 130] making the slander his own, exclaims, "Such was the hellish rancour and hostillity to the word of God, exhibited by the Romanists clergy." If the threat were really made [and it should be recollected that *we have no other authority for the statement than Borrow himself,*] it was evidently made by some prowling nightwalker, such as might be found gratis in every street in London every night in the year.

There is a comical passage at page 253; we shall transcribe it, merely to relieve the sameness of our other extracts:—

"Who can rival the English aristocrat in lofty stature, in dignified bearing, in strength of hand, and valour of heart? who rides a nobler horse? [we could name one;] who has a firmer seat? and who more lovely than his wife, or sister, or daughter? [what will O'Connell say to this?] But with regard to the Spanish aristocracy,—the ladies and gentlemen,—the cavaliers and senoras, I believe the less that is said of them on the points to which I have just alluded the better. *I confess, however, that I know little about them*"! ! ! [i. 253.]

The following gem is worth preserving:—

"• . . . . Popery, a delusion which, more than any other, has tended to *debase and brutalize the human mind.*"—[ii. 89.]

The value of Mr. Borrow's authority as to the character of the Spanish people and priests, will be admirably illustrated from the account he gives [vol. ii. chap. 5] of his brief "campaing" at Astorga, the capital of a tract of land called the country of the Maragatos. He tells us that he received some uncivil treatment at a posada in the suburbs of this town; which we have no doubt he richly deserved, and, indeed, we might gather so much from his own account of the affair; for he says, "on our complaining of this treatment, we were told that we were two vagabonds [himself and servant,] whom nobody knew; who had come without an arriero, and had already set the whole house in confusion." [ii. 93.] Mr. B. pours out the most unmeasured invectives against the poor Maragatos; but the true motives of this special outbreak of his wrath will be very easily gathered from the following extract:—"I once or twice contrived to make my way into the town, but found no bookseller, nor any person willing to undertake the charge of disposing of my testaments. The people were brutal, stupid, and uncivil, and I returned to my tester bed fatigued and dispirited." The good citizens would not purchase testaments from a "vagabond whom nobody knew," *ergo*, they were brutal, stupid, and uncivil.

But the Maragatos not only did not allow their pockets to be picked by the tramper, but, "like true men of the north, they delight in swelling liquors, and *fattening upon gross* and lucious meats [we suspect they were not over liberal *in sharing* these meats with B.,] which help to swell out their tall and goodly

figures. Many of them have died possessed of considerable riches, part of which they have not unfrequently bequeathed to the erection or establishment of religious houses. . . . . I spoke to several of these men respecting the all important subject of religion. . . . . There was one in particular, to whom I showed the New Testament, and whom I addressed for a considerable time. After I had concluded, he said. . . . . As for what you told me, I understand little of it, and believe not a word of it [O, the stupid unbeliever!] So much for the Maragatos. (p. 98, &c.) Most brutal, stupid, and uncivil Maragatos, who refused to swallow Borrow's preachings, although they fattened on luscious meats; who were not ashamed to present their tall and goodly figures, as if in rivalry, before a vagabond whom nobody knew, and who was six feet two in his stocking soles! but, oh more brutal still, to bequeath at their dying moments part of their riches for religious purposes! We hope Mr. Borrow will try, with the help of Lord Clarendon, to pursuade the infidel party in Spain to adopt some measures to stunt the growth of these Maragatos down to the ordinary stature of fallen humanity, and to extinguish their passion for making pious bequests. For attaining the first object, we would humbly suggest, as a good means, a law compelling them to adopt the Irish luxury of "potatoes and point" once every day: and, for the second, the distribution of the bible without note or comment, with a full license to each to form his religious creed out of it, as best he can,—not forgetting, of course, a hint that the Pope is the head minister of Satan, and that the two fundamental doctrines of Christianity are, that it is a theological virtue to hate the Pope, and a cardinal virtue to abuse him.

Of the countenance which he received from the Spanish clergy, he says:—"Throughout my residence in Spain, the clergy were the party from whom I experienced the strongest opposition. [Honour to them, the clergy of Spain.] . . . . Rome is *fully aware* that she is not a Christian Church, and *having no desire to become so*, she acts prudently in keeping from the eyes of her followers the page that would reveal to them the truths of Christianity. . . . There was, however, one section of the clergy, a small one it is true [thank God,] rather favourably disposed towards the circulation of the Gospel [*i. e.* the jockey-tramper's *per*version of it.] . . . It is, however, worthy [indeed, most worthy] of remark that, of all these, *not* ONE *but owed his office, not to the pope, who disowns them one and all, but to the Queen Regent, the professed head of liberalism throughout Spain.*" [iii. 79, &c.] Of one of these Queen Regent's ecclesiastics, he conjectures [p. 86] that he was made choice of to fill the office which he occupies, "as they sometimes do primates in his own country [England,] for his own incapacity." We were not aware before of the fact stated here in regard to the selection of English primates.

We suppose that our readers are by this time perfectly satisfied as to the real nature of Mr. Borrow's work, and that further extracts would be quite needless. *We might quote on* in the same strain: but that Mr. B. is a fanatic,

a cordial hater and reviler of the Pope and of the Catholic Church, an official enemy of both, is, we may take for granted, manifest even from the brief extracts we have given. Yet such is the man whom the Edinburgh Reviewer holds forth, as the object of his special predilection,—on whose head he pours out such torrents of flattery and praise. We doubt not that the Reviewer is sincere in his professions of love and admiration: we doubt not that his judgment on this occasion is in accordanee with his fixed principles. His sincerity and his consistency are nothing to us. But that Mr. Borrow is one of the special favourites of the *Edinburgh Review*, and that he is such a favourite principally on account of his anti-catholic sentiments, and his proselytizing adventures, is a fact which it behoves Catholics to know, and which it is not our fault if they do not know.

But the Reviewer is not only an admirer and panegyrist of Mr. Borrow: he is even more than his own idol, himself, in his proper person, a reckless slanderer of Catholicity. No preacher at St. Paul's cross, no writer for the Orange press of Ireland, no rabid declaimer at Exeter hall, not even John Knox himself, ever spoke in language more shocking to Catholic ears than this reviewer. We shall give some specimens; and let the reader mark, they are not taken from Borrow's book; they are the words and sentiments of the reviewer's own, or which he makes his own, and for which he alone is responsible:

"In sad truth, Christianity—a belief in the Redeemer founded on the gospels—scarcely glimmers through the *practical Marianism* [devoted to the blessed Virgin Mary] *and revived paganism—the female and image worship, the forms and superstitions which have there long prevailed.* There, Rome, in full possession of unquestioned power, guarded by the sword of the state, and the fire of the inquisition, has expanded into fullest growth; *every thing beneath its influence has withered, save superstition, or its twin sister infidelity.* Whatever may be the esoteric doctrines of the priesthood,—whatever, like Leo X, they in secret may disbelieve, they have virtually reared for the people's temple a fabric of *legends and abominations, at which the scholar smiles and the Christian* [the Edinburgh Review Christian] *weeps.*"—(*Edinburgh Review*, 106.)

"*Teresa, a lovesick, crack-brained nun of Avila, whom Gregory XV, bribed by the gold of Philip IV, had placed in the calender of she-saints instead of in Bellam.*". (*Ibid.*)

"The existence of the bible is utterly unknown to three fourths of the Peninsula; and even when alluded to in sermons, the apocryphal portions, says Mr. Borrow (irrefragable testimony,) are selected. The religious books for the people are idle legends of monks, and lying lives of saints." (p. 107.)

"When printing, by giving wings to the bible, broke the chains forged at St. Peter's, for the liberties of the world, the old man of the seven hills, wise in his generation, pruned away the grosser fallacies which he had palmed on an age of ignorance." (*Ibid*)

"*He [Borrow]* was no sectarian, no bigot of and exclusive creed. . . . He

could admire the sublime portions of the creed Islam,—the giving all glory to God, the abhorrence of idol worship,—and JUSTLY *thought that there was more practical religion in the creed of Mahomet, than in the superstitions of the mystery of iniquity,* [*the Catholic Church*] *! ! !* (*Edinburgh Review*, 111.)

The following are some of the passages in which Mr. Borrow expresses the sentiments here attributed to him:—

"As we passed the mosque, I stopped for a moment before the door, and looked in upon the interior . . . . . I looked around for the abominable thing, and found it not; *no scarlet strumpet with a crown of false gold sat nursing an ugly changeling in a niche.* (He evidently alludes to the statue of the Virgin Mother and the child Jesus: merciful God, such blasphemy!) 'Come here,' said I, 'papist, and take a lesson; here is a house of God, in externals at least such as a house of God should be: four walls, a fountain, and the eternal firmament above, which mirrors His glory. Dost thou build such houses to the God who has said, "Thou shalt make thyself no graven image?" *Fool, thy walls are stuck with idols; thou callest a stone thy father, and a piece of rotting wood the Queen of heaven.* [This is a horrid and blasphemous slander, and Borrow cannot but know it to be a slander.] Fool, thou knowest not even the Ancient of Days, and the very Moor can instruct thee; he at least can instruct thee: he at least knows the Ancient of Days.' . . . . We now turned to the left . . . I heard a prodigious hubbub of infantine voices: I listened for a moment, and distinguished verses of the koran; it was a school. Another lesson for thee, papist. Thou callest thyself Christian, yet the book of Christ thou persecutest . . . . . *Idolmonger*, learn consistency from the Moor, &." (iii. 343-4.)

"What do you mean, said I, [to an old man with whom he was conversing] by asserting that the Moors know not God? There is no people in the world who entertain sublimer notions of uncreated eternal God than the Moors, and *no people has ever shewn themselves more zealous for His honor and glory*; their very zeal for the glory of God has been and is the chief obstacle to their becoming Christians, &c. . . . . And with respect to Christ, their ideas even of him are *much more just than those of the papists.*"—We cannot bring ourselves to transcribe more: nor are we sure that we have not done wrong in polluting our pages with what we have already written out.

Let us hear no more of the monopoly of anti-catholic slander on the part of the *professedly* anti-catholic press,—the Times, the Evening Mail, the Packet, and the rest. The title of "surpliced ruffians," applied to the Irish clergy, is a mere personal insult, compared with the horrid blasphemies—the intense and tiger-like hatred of every thing Catholic—manifested in these passages. The impurities and other abominations of Mahomet are sanctified in the eyes of this—what shall we call him?—when compared with the practical religion of the Catholic Church.

When *Mr. Borrow*, in a fit of liberality, which sometimes seizes even the *most bigoted, asserts that* "Spain is not a fanatic country," the Reviewer, dis-

pleased that even one random word of kindness should have been breathed of Catholic Spain, proceeds to explain away his author's meaning, and concludes a very false paragraph by interpreting the words "Spain is not a fanatic country" to signify, "Spain is, and ever was, ultra-fanatic—(*E. R.* 109.)

Mr. Borrow paid a visit to one of the Catholic Seminaries. The Reviewer would not call it Catholic or Roman Catholic; this would be too courteous towards the "Mystery of iniquity;" it is in his phraseology, a "Papist College."

"He [Mr. B.] believes the subserviency of Spain to Rome to be founded on pride, not on religion. The crafty pope flattered this besetting sin; he gave to Spain the post of honour, and entitled her king 'the Catholic.' *Thus he made her the executioner of his intolerance.* When the iron of Spain was deprived of power, *the pope stole her purse*; and, by flattering her second pride of wealth, cajoled her out of the New World's gold, and *converted his hangman into his banker. Spain in her present decrepitude and poverty, is no longer an object of solicitude.*"—(*E. R.* 109.)

Spain no longer an object of the pope's solicitude! Can barefaced effrontery in denying the notorious truth go farther than this? How could a father's love be more strongly manifested for the child which he sees snatched by murderers from his own bosom, than are the affectionate anxiety, the untiring labours of the present pope exhibited towards his spiritual children in Spain? Who has not heard of his entreaties, his remonstrances, his multiplied efforts to rescue them from the grasp of the infidel spoiler? Who, even of "those that are without," has not heard the voice of Christ's vicar, but one short year ago, calling upon the faithful in every quarter of the globe to join with him in one universal and fervent supplication to the throne of grace on behalf of Spain? Spain no longer an object of the pope's solicitude! Nay, she is an object of his special solicitude and love. But what can this cold-hearted Calvinist understand of the solicitude of a true Christian pastor for his flock? The gross ribaldry of the rest of the paragraph is only equalled by its gross historical inaccuracies: we need make no commentary on either: we leave them to the judgment and the feelings of our readers—candid and well-informed Protestants as well as Cathoics.

The reviewer thus moralises upon Mr. Borrow's interview with the children at Evora.—(See ante p. 456.)

"He [B.] spoke to at least two hundred persons, none of whom had ever seen a bible. They were 'bigoted Papists.' That was enough to rouse our preacher, who well knew that in the pope was centered the whole question at issue—whether man was to think for himself, or as another thought for him. Mr. Borrow never spares the pope; he treats him with defiance and sarcasm; his strain is that of Bunyan's Christian, who derides the 'infirm giant, alive, *yet by reason of age*, and also of the many shrewd knocks that he had met with *in his younger days*, grown so crazy and stiff, that he can now do little more

than sit in his cave's mouth, grinning at pilgrims as they go by him, and biting his nails because he cannot come at them.' "—(*Edinburgh Review*, p. 116.)

We can assure our contemporary that, notwithstanding Bunyan's strain and Borrow's derision, it is an historical fact, which even the *Edinburg Review* elsewhere admits, that the Papacy is neither infirm, nor crazy, nor stiff; that it remains, "not in decay, not a mere antique, but full of life and youthful vigour.*"

As to the question whether man is to think for himself, or another to think for him, the reviewer presents us with a rather remarkable specimen of the manner in which the right of free and independent judgment is exercised under Mr. Borrow's tutelage.

"No wonder these peasants at Evora did not molest him, although he attacked their pope, and told them that they were not Christians. . . . . This, Mr. Borrow, with some *navieté* attributes to his eye, which he fixed upon them, as Van Amburg does on tigers. His 'calm reproving glance' scares dogs as well as Portuguese. . . . . Fear, base as is the motive, operates with bipeds and quadrupeds in the Peninsula; convince them that you can and will be master, and they submit. Mr. Borrow, in his sermons, knew the effect of a dash of brimstone in the perspective; conscience makes cowards of congregations, who respect a pastor who positively declines to insure them. The fear of the birch, *pedentis habenæ*, is the fundamental element of authority.—(*Edinburgh Review*, pp. 118,-119.)

We need not extract farther from this precious article. It may be said; some 'molified Pagan,' or perhaps some indifferent or cautious Catholic may say, that the passages we have selected are carefully culled, and garbled, and dovetailed together, so as not to present the writer's mind fairly. We wish this were the case; but it is not. We have given the very words of the reviewer: they speak plainly and unequivocally; and we can assure our readers that the spirit of the entire paper, from which they are taken, is such as might be expected from the parts we have quoted.

As we have introduced Mr. Borrow's work rather prominently into this article—although we should not think it necessary, for Catholic readers, after what we have already said, to enter into a formal review of its countless blunders, blasphemies, and calumnies—it may be worth while to add a few general remarks upon the work itself and the unhallowed "campaign" which it records.

I. In reading over Mr. Borrow's volumes, we were very forcibly struck, and we will add consoled, by one reflection, which, no doubt, has occurred to some of our readers even in perusing the few extracts we have given. The reflection that forced itself upon us was this—how little of the apostolic, how

* Edinburgh Review xclv. p. 228. See also Wiseman's Lectures on the Doctrine and Discipline, &c. vol. 1. p. 286, &c.

much of a gross, carnal, earthly spirit is betrayed, both in the language of the work, and in the views it presents to us of the writes's heart. We have read not a little of the lives and correspondence of the great and good—admitted to have been so even by their enemies—who have laboured in the olden time, as well as in our own days, in extending the kingdom of Christ among infidels and heretics. In passing from their lives and writings to the volumes before us, how painful the contrast! It is, as if one left the upper air, the region of life, and descended into the burial vault; it is, as if one passed from silent contemplation, or from the harmony of united prayer in some old cathedral, into the babel of a fishmarket or cockpit. In the lives of the Catholic missionaries, we see the cross first, self last; no hungering after applause; no vain swaggering; no tricked-up, boasting stories; no gloating satisfaction at the prospect of a good dinner; no outbreaks of violent temper; no outpourings of low scurrility; no dogged pride;—none of these things, but, instead, meekness, self-denial, and whatever else might be expected from true imitators and successors of apostolic men. The man who wrote the *Bible in Spain* has grievously mistaken his vocation, if he thinks himself called to announce the gospel to those who are ignorant of it:—we do not, of course, imply that he is not the best possible instrument the Bible Society could have selected for *its* purposes.

II. Mr. Borrow, although he sometimes praises the Spanish people, or rather such of them as he was able unmolested to distribute his bible among, nevertheless *represents* them as most degraded, and wicked, and ignorant. Now of course we cannot here enter into an exposure, in detail, of his many misstatements and absurd inferences: we have already given a specimen, on a small scale, of the grounds on which he forms his judgment of a people. But we may remark briefly, in the *first* place, that it were no wonder (even if it were true,) that a general depravity of manners should exist among a people whose country has been so long the scene of civil wars; amongst whom the wolves of infidelity have been prowling for the last forty years, seeking out their victims in the lonely hamlet, as well as in the crowded city; whose faithful pastors have been robbed, imprisoned, banished, butchered in cold blood, and their places filld by an infidel government, with false prophets; whose seats of learning and piety—schools and monastaries—have been plundered and profaned, and their inmates slaughtered at the foot of the altar, or sent adrift, helpless and pennyless, upon the wide world, whose ears have been so long accustomed to words of blasphemy, whose eyes have so long ceased to behold the visions of purity and piety that kept them fixed on heavenly objects before, whose souls have so long fainted away for want of the heavenly food which God provided for them in the Sacraments. In the *second* place, it is evident from Borrow's own narrative, that his attempts to corrupt the people met with little or no success. Now this we take to be a good argument in favour *of their* virtuous and Christian dispositions. Had his "campaign" been *crowned with* anything deserving the name of triumph, what could we have to

say for a people, who had abandoned their religious principles, to enlist under the banner of a fanatical stranger "whom nobody knew?" But, as all his efforts, and they were, as we have already shewn, great and persevering, left every individnal in Spain in much the same condition as which he found them, we are justified in concluding, that the old Catholic chivalry, and purity, and lofty mind, still burn in the hearts of the people,—if not as brightly as of old, at least with a fervour as yet but little diminished. In the *third* place, Mr. Borrow talks of robberies and murders committed on the highway, and of the danger of travalling in Spain. Spain has been convulsed by a protracted civil war: would it not be a miracle, of which no history has given an example, since the beginning of the world, if robberies and murders did not occur frequently, especially as the country swarms with foreign incendiaries, the dregs of other countries, "vagabonds whom nobody knows?" Taking Borrow's account as it stands, we see nothing in it which should have startled *him*: for his mind must have been familiarized with the account of similar insecurity of life and property, from time to time, in England, and especially in Ireland. We will venture to assert that the number of atrocities committed, during one winter, in the single province of Ulster, during the reign of Orangeism, would be found equal to those committed, in the same space of time, out of battle, in any equal extent of territory in Spain. We recollect the time ourselves,—we were living on the spot,—when even the most unoffending Catholics, in populous towns in Ulster, dare not appear out of doors after night, without the imminent risk of being assassinated or severely beaten. Now that this same Borrow traversed Spain from one end to the other, insulting the most cherished feelings, and passions of the people, and that he brought his life safe out of the country; nay, that he, "a vagabond whom nobody knew," was allowed to carry on his "campaign" for six weeks, without being shot through the body, we take to be an unanswerable argument in favour of the character of the people. In the *fourth* place, the extraordinary fervour which the great mass of the people exhibited during the jubilee last summer, is the best refutation of Borrow's calumny, that there is a disposition among them to throw off the yoke of religion.* That there are infidels and blasphemers in Spain, and a considerable number of bacon-on Friday Catholics, no one doubts:—for it is to such that her present miserable condition is to be mainly attributed—but they consist altogether of the "vagabonds whom nobody knows," or of persons corrupted by the same vagabonds.

III. Mr. Borrow thinks that the great remedy for the evils of Spain is to distrbute the Bible, without note or comment: that Spaniards are not Christians, and the distribution of the Bible is the only means of making them such. He sometimes refers to England ("holy England," as Gregg, with infinite hu-

* While the proof sheets are passing through our hands, we learn that, during a sacred festival lately *held in Madrid*, more than 22,000 persons approached the holy table during *the solemnities.*

mour, used to call it, during his discussion with Father Maguire) as a proof of the happy effects of indiscriminate Bible-reading.

"I now told him [an indifferent Catholic with whom he was conversing] that I did not come to Portugal with a view of propagating the dogmas of any particular sect, but with the hope of introducing the Bible, which is the well-head of all that is useful and conducive to the happiness of society,—that I cared not what people called themselves, provided they followed the Bible as a guide; for that where the Scriptures were read, neither priestcraft nor tyranny could long exist, and instanced the case of my own country, the cause of whose freedom and prosperity was the Bible, and that only, &c." (i. 55.)

Now we shall keep as clear as possible of the theological question, as to whether it can be shewn from the Bible itself, or from any other source, that it was intended to be a rule of faith for the people; whether the reading of it (without the voice of the living and infallible interpreter, the Church) is or *can be* the means, or even *a* means, in and ordinary case, of learning the doctrines of Christianity. Into this question we shall not enter, because, although the only true and inevitable solution of it, shews at once the absurdity of Borrow's theory and the folly of his labours, the question has been ably and satisfactorily settled by books that are in every one's hands, and even in the writings of some of the Oxford doctors. Besides, we conclude from Mr. Borrow's book, that he is incapable (as indeed all or nearly all fanatics like him are) of understanding a theological argument. So we shall merely submit to his consideration a few plain questions and facts, which, we rather think, he will not find so easy of digestion as the fried rabbits which he ate at Pegeons.

Mr. Borrow boasts of the extensive reading and knowledge of the Bible, and the fruits thereof in England; nor is he the first who has so boasted. Indeed so often and so confidently has this assertion been made, and so commonly admitted, that one is disposed to think it must be true, *because* it is so common. But what is the fact? that Bibles without number are printed, that the Bible is very much talked about, that countless copies of it are distributed, and that it is read from different motives, and for various objects, by the very many—all this we willingly admit. But that the people of England are in the smallest degree more remarkable for their *knowledge* of the Bible than any other nation in Europe, this we utterly deny. For, in the *first* place, it is a fact admitted by those who are most interested in denying it, that England is *far* behind the continental nations in the knowledge of Biblical literature; and that even the small knowledge existing in England is taken second-hand, and badly taken, from the works of the scholars of Italy, Germany, &c. We have not space to go into much detail, but let us take a few instances. *Horne's Introduction* is admitted to be, or at least to have been until very recently, the most learned work of its kind in English. Truly the recommendations of it given by most respectable authorities, would, if printed together, line half the trunks of Fishamble street. Now, Horne's work is about one of the most stupid, inaccurate, ill-

written, ill-digested books we have ever read upon any subject. The writer shews throughout an ignorance of history, languages, theology, Scripture; his style is as good as that of Lord Castlereagh's speeches, his reasonings as just as Tom Paine's, his opinions as sound as Lord Brougham's, his facts as true as Borrow's, his decorum of language equal to that of an Orange newspaper. Even Davidson, who evidently loves the *man*, admits this much of the *work*: "He [Horne] cannot be said to have written a well-digested, well-reasoned, ably written book—In fact the more I read of this work, the greater dissatisfaction I felt, and the more inaccuracies, as they appear to me, did I meet with. However much, therefore, this Introduction has been held up to the public as 'a complete,' 'invaluable,' 'unrivalled,' &c. &c., it will be unsatisfactory to the patient inquirer."* Credner (quoted *ibid.*) says "that *Horne's Introduction* is the most approved work of this kind in England; but to German theologians it is of no consequence." The inferiority of Marsh, Bloomfield, and the rest of the English Biblical scholars, to those of the continent, is equally undeniable. Even such compendiums as those of Glaire (*Paris*, 1839-41,) or Moralia (*Rome*, 1828-9,) or Jahn (*Vienna*, v. y.,) though the last named is rash and heterodox on several points, shew more real scholarship, and yield more solid information, than a whole ship-load of such English Protestant writers as we have been speaking of. As to the commentators, expounders of the sacred text itself, how dwarfish and feeble even the mightest of English writers appear beside such men as Cornelius à Lapide, Estius, Calmet, N. Alexander, Maldonatus, and a host of others. Bloomfield's annotations, when compared even with the very condensed comments of Menochius, or Pequigny, remind us of nothing so much as the croakings of old * * * *, or the eternal pal-lal of the "idiot boy" in *Blackwood's Magazine*.

In the *second* place, with regard to the general knowledge of the Scriptures in England, and still more the fruits of Bible-reading in that country, we cannot conceive folly more reckless than in appealing to such a test. We have seen in our own days—not to go further back—fruits indeed of Bible reading, but not such as Mr. Borrow would be likely to boast of. We have seen swarm after swarm of the most hideous monsters of superstition and infidelity, springing up from the very bosom of Protestant England, and spreading far and wide, and drawing away thousands and tens of thousands of willing worshippers. Hardly a year passes away, without giving birth to some new sect, each surpassing its predecessor in blasphemy: until at last atheism, open and avowed atheism, is professed, preached, published, circulated by Socialists and other such denominations, whose very names make our ears tingle to hear. Who has not heard of Johanna Southcott, with her long train of followers and favourers—among whom were numbered at least one of the English Protestant Bish-

* Davidson, "Lectures on Biblical Criticism," p. 382. See also Wright's translation of "Selier's *Biblical Hermeneutics*," where the gross ignorance manifested in some of Horne's *remarks on the Latin Vulgate* is exposed, note, p. 404.

ops, several ministers, and many wealthy and highly respectable persons (one of whom left her an estate of £250 per annum,) and for the revival and extension of whose sect, all that was required, according to the *Edinburgh Review* itself, was that some active and eloquent preacher, like Whitfield or Wesley, should arise to trumpet it forth. Yet Johanna was a diligent reader of the Scriptures, from her earliest years, so were her followers; so were the followers of others like her, before and after her time,—Thom and the rest,—the mere catalogue of whose names would fill several pages of our journal.

But facts have, within the last year, come to light upon the clearest testimony, which shows how foolish it is in Mr. Borrow to hold forth England as an example of the influence of Protestantism and Bible reading, in forming the religious principles, and strengthening the virtuous dispositions of the people. We need but refer to the evidence on the condition of the working classes. The very fundamental articles of the Christian faith,—the Trinity, the Incarnation, the Atonement, nay, the very existence of the Redeemer, utterly unknown among large masses of the lower orders in England! the most degrading vices raging among them, as a pestilence; covering them as with the deep sea of iniquity! How our souls burned within us, as we read the heart-rending details of the havoc which impiety has made among so many thousands of those who boast to be the most enlightened,—who boast to be, and who are, the most powerful people in the world! If, in the bitterness of our hearts, we invoked some scourge upon the children of that nation, which inflicted so many ages of wrong upon our native land, what greater calamity could we desire than this? But God forbid—O! God forbid, that, in feeling as Irishmen, we should cease to feel as Christians—as Catholics. God forbid that the first and ruling sentiments of our hearts should be any other than those of pity and compassion for the appalling condition of these wretched people, upon whose heads the pride, and the lust, and the rapacity of the powerful and wicked men, who severed England from the centre of Catholic unity, has brought down this most terrible of maledictions,—to be delivered up to darkness of mind, and hardness of heart. God forbid that we should not mourn over the misery of the poor children, sixteen and eighteen years old, who said, in their examination, that they had never heard of Jesus Christ,—that they never prayed,—that they knew no prayer,—that they were never taught to pray. But what shall we say to those who, born in this wilderness of living death, dwelling in the seat of these abominations, go out thence into foreign climes to sow there the seeds of the same pestilence, which has desolated their native land; who point, for a proof of the knowledge and fruits of indiscriminate Bible reading, to the very country where by such multitudes God is unworshipped, and the name of Jesus hardly known, and where the very existence of the Deity is practically danied by thousands. Out upon this audacious hypocrisy! Stay at home, ye slanderers, and try to convert your own brethren to a simple knowledge of the existence of God, *before* you venture, abroad to teach Christ crucified to nations that know him

with a knowledge, and love him with a love, infinitely beyond what you possess, or can understand. Stay at home, and ere you venture to pull down the altars of God's own temple, first demolish the hideous idol that is worshipped among yourselves; first teach the daughters of your land,—who become mothers by the thousand, ere they have well ceased to be little children,—teach them that the fornicator and the adulterer shall not see the glory of God. O, there *was* a time—before the period of Henry's murders and Cranmer's perjuries—when such a lesson would not so need to be taught. Take the beam out of your own eyes, ere you examine the mote in your neighbours': shew that the indiscriminate reading of the Bible has improved yourselves, before you force it as a boon upon others: break your own chains, ere you go forth as apostles of freedom to break the chains of those who are already free.

SACERDOTAL ABSOLUTION.

A Sermon preached before the Convention of the Diocese of North Carolina, 1843. By the Rev. M. A. Curtis, Rector of St. Mathew's Church, of Hillsborough, N. C.

A pamphlet with the above somewhat startling title has lain on our Editorial table for some time past. A few days ago we opened it and found the contents equally startling, considering the character of the writer. Rev. Mr. Curtis is an Episcopal Clergyman; there are however many passages of his Sermon that would sound well in a Catholic Pulpit. Take for example the opening passage.

"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."—JOHN xx. 23.

I. "The Holy Catholic Church hath in all ages referred to this passage as a commission to the most important spiritual functions. It was ever understood to mean what its language literary imports, and in the services of all branches of the church provision was made for the exercise of such an office as the words imply. It was not until some time after the Reformation, that a different and forced interpretation began to prevail. Every important denomination of Christians at the Reformation, as the Lutherans, the Protestants of France, the Presbyterians of Scotland, and the Church of England, inserted a form of Absolution in their respective Liturgies. The voice of the Catholic Church in all times, and the voice of the Reformation, are therefore explicit in favor of the doctrine of Sacerdotal Absolution; a fact which affords the highest presumption of its correctness and truth. While the rejection of the doctrine is rendered peculiarly suspicious from its being an offspring of that latitudinarian *Christianity, which would* make the ministry of human origin, and take from it

all but a nominal power;—which would deprive it of all spiritual prerogative;—denies all efficacy in the holy sacraments and ordinances of the church;—and has made the 'liberty of prophesying' to become synonymous with the liberty of heresy and schism. It is rendered further suspicious from the fact, that of those who discard the Catholic interpretation of the text, scarcely two can be found to agree upon its meaning, though all be resolved that it is not to be received literally, unless restricted to the Apostles alone.

"But to those who maintain the perpetuity of the Apostolic office, such restriction presents no weight of objection. It is the explicit sense of our church, that the power of remission and retention is as permanent as the ministry, and is an essential prerogative of the sacerdotal office. For when any one is ordained to 'the office and work of a priest in the church of God,' it is declared unto him, 'Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.'"

We will give one or two more.

"The second objection,—that the ministerial power of absolution detracts from the honor of God, by assuming his prerogative,—would indeed be valid, if an independent and absolute power were claimed: but as it is only the power of a minister or agent, authorized by the Supreme Power, the objection is but a beginning of the question. It was never heard that the minister of a king, who acted by the terms of his commission, encroached upon the royal prerogative. It is part of a sovereign's prerogative to delegate such power to others as he does not choose to exercise by himself; by which delegation he is so far from surrendering his prerogative, that he effectually uses it. And in reference to the Divine economy, the question should be, not whether the ministry is assuming God's prerogative, but whether God has exercised his prerogative of delegating certain specific powers to his servants, and what those specific powers are.

"They who reject the doctrine of Sacerdotal Absolution, far from being scrupulous to vindicate the honor of God, may be more anxious to establish their own. Like the moralist who spurns at the idea of a Mediator between God and his own soul, they prefer direct communion with God, rather than through his mediating agents. They prefer the footsteps of the throne to the ante-chamber of his ministers. They can stoop to naught beneath Majesty itself, and would risk the loss of their blessing rather than receive it through the hands of inferior agents."

The Sermon is divided into four parts. The first is directed to show that the text establishes a real and true power of remitting and retaing sins.

"Wherever (in the New Testament) remission of sins is spoken of, we attach but one idea to the expression. We all know what is meant by it. The hearers of our Lord found fault with him for asserting his power to forgive sins, *whereby* we perceive the sense attached to the words by those who heard him. *St. John* had before preached the remission of sins; and the Apostles after-

wards set forth the forgiveness of sins as the great end of the Gospel, and the final purpose for which our Lord assumed the human nature and died upon the cross. Is it probable, then, that our blessed Lord would use an expression so well understood, and so uniformily appropriated to a specific sense, to denote another and foreign idea? Is it possible, that in commissioning his ministers with a high trust, and investing them with authority and power for the establishment and increase of his kingdom, he would deliver himself in terms that were liable to be misunderstood; in language that expressed one thing and meant another."

The second portion shows that this power of Absolution in the Christian Priesthood is no derogation from the honour and power of God.

"Although the original source of pardon and its final ratification are with the sovereign, yet if his agent or minister has kept by the articles furnished him, he has, *so far*, acted in place of his sovereing, who will ratify and confirm the acts of his minister as much as if they were done by himself. Whosesoever offences he retains, they *are* retained; and whosesoever offences he remits, they *are* remitted. The Apostles had no independent power to perform the works of their office more than the ministry at the present day: but whatever was necessary to be exhibited in accomplishing the purpose of their mission, God vouchsafed to show in them. They had 'this treasure in earthern vessels, but the excellency of the power was of God.' And whatever is needed or promised for fulfilling the work of the 'ministry of reconciliation' in any period of the church's being, a merciful God will freely bestow. It is his own work, and the ministry his own agents; and he will honor them, acting according to his will, as he honors himself."

The second extract given above from another portion of the discourse sets forth Mr. Curtis' very Catholic views on this subject.

So far our Preacher has gone on in the path of true Catholic Doctrine but *parturiunt montes*;—in the third section of his sermon, Mr. Curtis sets out to show what precisely is the power given in the text and how it is to be exercised. An effort in which he has either signally failed, or completely shown that the power given in the text amounts to—just nothing at all! Following *Bingham*, he says:

"The acts of the ministry, whereby the benefit of absolution is ordinarily dispensed unto men, are these four:"—

1st. "The power of administering the two Sacraments of Baptism and the Lord's Supper to all such as are qualified to receive them: which is therefore called *sacramental absolution*.

2. "The power of declaring or publishing the terms or conditions upon which the gospel promises pardon and remission of sins: which is called the *declaratory absolution* of the word and doctrine.

3d. "The power of interceding with God for pardon of sins through the *merits of Christ*: which is the absolution of prayer, or precatory absolution.

4th. "The power of executing Church discipline and censures upon delinquents; which consists in excluding flagitious and scandalous sinners from the communion of the Church, and receiving penitents again into her communion, when they have given just evidence of a sincere repentance. This is called *judicial absolution.*

"In these four acts, regularly exercised, consists the ministerial power of retaining or remitting sins."

In which of these acts, we ask does the Minister, actually and in the literal force of the term, so strenuously contended for in the first portion of his sermon, remit or retain sin?

We will pass over the first for a few moments, to dispose at once of the other three.

To declare or publish the terms or conditions, upon which the Gospel promises pardon and remission of sins is evidently not the ministerial act of the Priest remitting or retaining the sins of an individual. Does it not daily happen that such a declaration is made to a man, who nevertheless remains obdurate and impenitent. Are his sins forgiven? Or even should he on that announcement repent, and be really forgiven, does the minister do any thing more, does he participate more actively in the effect, and by consequence can he lay claim to greater power, that a *book* in which the sinner might read the same soul-stiring truths. Might not such a book, according as it were perused or without fruit, be said to remit or retain sins, with as much reason, as a minister who simply announces the same doctrines *vive voce*?

Mr. C. is equally unfortunate in instancing as one of the modes of Sacerdotal Absolution, the "intercession with God for pardon of sins through the merits of Christ." Whose sins you remit they *are* remitted says the Saviour. Will Mr. C. contend that whenever a minister intercedes for the pardon of sinners, that pardon is granted?

Again, if that intercession constitutes the *remission* of sins, what will constitute the *retension* of sins? The power to remit and the power to retain, are both granted to, and exercised by the ministry of the church. Is it the refusal to intercede? We apprehend the Saviour never outhorises any one, much less one of his ministers, to refuse to pray for the pardon of a sinner, especially when the sinner asks that intercession.

Besides, this would no longer be a faculty or power peculiar to the priesthood. Cannot every member of the church, clergy and laity, men and women, intercede with God for pardon of sins, through the merits of Christ? Assuredly they can and ought. Have women then, for instence, power in the church to grant Sacerdotal Absolution, to remit or retain the sins of others, to bind and loose men's souls, to open and shut the Gates of Heaven? If Mr. C. adopts this conclusion, he certainly will come in collision with St. Paul. Nay more. *According to* this explanation, might not a man forgive his own sins—grant *himself* Sacerdotal Absolution? He certainly can pray to God for the pardon *of his sins*, through the merits of Christ.

The fourth method is explained at length, in another part of the sermon.

"The *judicial absolution* of the minister, or the power of executing Church discipline, must also seriously affect the subject in his relation to, and favor with God. For as union with Christ is ordinarily effected through means instituted in the church, and as without union with him none can hope for salvation; they who are excluded for their offences from a participation in those mystical pledges of the divine life, are severed from the body of Christ, and cut off from those channels of quickening grace, through which salvation is ordinarily conveyed to mankind. And as God has constituted his ministry, the agents or instruments of this mystical union by the church, He will certainly ratify and confirm their just judgment upon those who are admitted or excluded. If they who are in the pale of the kingdom are in a state of salvation, and they who are out of it are in a state of condemnation, the action of those who have authority to open and shut its doors cannot be looked upon as of no effect in their final destiny, or their present spiritual relation and condition.

"If it be objected that the judicial action of the ministry, whereby a member is cut off from the visible church, cannot aggravate the final condemnation of the offender, because God will judge him solely upon his conduct: this may be too large an assumption. Yet let us consider it only in this aspect. If God ratifies in heaven the just judgment of his church on earth, in what light are we to consider him that is excommunicate, but as one given over to Satan, and his condemnation sealed? And it is of no moment that God *confirms* the sentence of his ministers, unless the offender be set into a deeper hell than he would have been without excommunication? Nay, what more powerful inducement to repent of his evil deeds does the sinner need, than that God will certainly ratify the sentence of excision by the Church? What stronger motive to reformation and restoration to the church can be held out to the excommunicate, than that God will *confirm* the just decision of his church in *receiving* him again into union with the body of Christ?"

This is certainly speaking in Catholic terms of the church, and of the obligation of all to heed her decrees under pain of God's displeasure, and the injury of their own souls. But nevertheless this excommunication and reconciliation cannot be the retention and remission of sins spoken of in the text. To say they are the same, would be most possitively to contradict the testimony of Catholics and most of the early Protestants. The church of England has a form of possitive absolution or remission through Ministerial authority, of the sins of sick persons who have never been excommunicated; and we may subsequently give some other Protestant testimonies on this head. Mr. Curtis himself (page 8) says: "They who REJECT the doctrine of sacerdotal Absolution, suppose that the power of the keys, or the power of binding and loosing includes no more than the power of ecclesiastical discipline and would confine the authority to remit and retain sins within the same limits." He *opposes their narrow restriction*, and with reason. The authority given by

Christ to the ministry to remit or retain sins, must be exercised directly on the sins, and is intended for the benefit of all sinners in the church. The exercise of ecclesiastical jurisdiction affects *directly* the exterior relations of an individual with the church, not the interior guilt or innocence of the soul. This may indeed be influenced, but according to Mr. Curtis, only in an indirect manner. Likewise, only flagrant sinners are excommunicated, while many more have need of a remission of sins.

We may conclude, then, that although to excommunicate and to reconcile to the Church, may be correctly viewed as one of the modes of *binding* and *loosing*, yet it is not by any means that precise act which our Saviour had in view when he said, "Whosesoever sins you remit they are remitted," &c.

Let us now take up mode the first, of granting *Sacramental Absolution*, by administering the two Sacraments of Baptism and the Lord's Supper!

The power given in the text, is to be exercised not only to remit but to retain sins. Now the Sacrament of Baptism is administered for the remission, but never for the *retention* of sins. It cannot therefore be the act contemplated by the Saviour.

Neither can the administration of the Lord's Supper be that act. This Sacrament is not administered with the *intention* of *retaining* sins. And St. Paul himself tells us, that when administered to the unworthy and sinful man, so far from being transferred to a state of Grace, by the remission of his sins, he stains his soul with a new and horrible sacrilege, and is guilty of the Body and Blood of Christ.

Mr. Curtis himself allows that this sacrament is not to be administered except to such as are qualified to receive it,—that is, who *are already* in the state of grace.

In assigning those four modes, Mr. Curtis has in effect denied that any special, distinct or real power of forgiving sins was communicated by the Saviour to the ministry of his Church in the passage of St. John; and has marred his discourse, by falling into the very error he had before condemned, and explaining away the power he had endeavoured to prove.

Thus it ever happens with those who are blown about with every wind of doctrine. Error ever leads to inconsistency.

We will now give a few remarkable passages, taken from the Notes appended to the sermon.

"The statement in the first paragraph of the Sermon, asserting the general use of a form of Absolution in the respective Liturgies of the Reformed Churches, has but one exception that I know of, which is the Genevan Liturgy of Calvin. 'But he himself says it was an omission in him at first, and a defect in his Ligurgy, which he afterwards would have rectified and amended, but could not.' * * * 'Therefore he advises those he writes to, whilst they had it in their *power to* accustom their people to an Absolution as well as Confession.'

"*In a letter* to Westphalus Calvin thus writes:—'I have no intent to deny

the usefulness of private absolution; but the use be left to men's liberty, and free from superstition; so to bind men's consciences by a law to it, is neither lawful nor expedient.'

"The following is a form of Absolution in Knox's Liturgy. 'In the name and authority of Jesus Christ, I, the minister of his blessed Evangel, with consent of the whole ministry and Church, absolve thee, N., from the sentence of excommunion, *from the sin by thee committed*, and from all the censures laid against thee for the same heretofore, according to thy repentance; and *pronounce thy sins to be loosed in heaven*, and thee to be received again to the society of Jesus Christ, to his body the Church, to the participation of his sacraments, and finally to the fruition of all its benefits, in the name of God the Father, the Son, and the Holy Ghost. So be it.'

"The limits of the Sermon would not permit the consideration of *private* confession and absolution, and I confined myself to the discussion of the general power of the ministry. Our church has recommended private confession, but says nothing of private absolution. In the exhortation to Communion, it is urged upon such as have not a 'quiet conscience,' that they come to their minister and 'open their grief; that they may receive such Godly counsel and advice, as may tend to the quieting of the conscience, and the removing of all scruple and doubtfulness.' In the Liturgy of the church of England the person is recommended to do this, 'that by the ministry of God's holy word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience,' &c. In remarking upon this, Bingham says—'This I take to be the true state of the case, as to what concerns the necessity of a particular confession and a particular declaratory absolution. It is not simply necessary for all men, but only for those whose condition is such, that they can not have peace and satisfaction without it. And therefore the church of Rome is highly to blame, which imposes the absolute necessity of a particular confession, and a particular absolution, universally upon all men, in all cases of mortal sin, under pain of damnation.'"—*Cath. Miscellany.*

ROBERT BELLARMINE.

I.

HIS FAMILY, BIRTH, EARLY PIETY, AND FIRST STUDIES.

This illustrious ornament of the society of Jesus, and the most eminent of the Roman-catholic controversial writers, was descended, both on the side of his father, and the side of his mother, from noble ancestors. The family of the former had long resided at Monte-Pulciano, in Tuscany. Vincent Bellarmine,

his father, was governor of that city, and discharged this office equally to the satisfaction of his sovereign and the citizens. Cynthia Cervini, the wife of Vincent, and the mother of Robert Bellarmine, was sister of Pope Marcellus II. Robert was born on the 4th of October, in the year 1542. His father being employed in the duties of his office, the education of Robert, during his early years, fell to the care of his mother, a lady of great natural and acquired endowments, and of exemplary piety. Father Broetz of the society of Jesus was the director of her conscience. He conducted her to the summit of a devout life, not by those extraordinary ways, which too often lead to illusion, but by the sure path of the perfect observance of ordinary duty. She did not use singular austerities, or attempt sublime prayer; but divided her time between approved practices of devotion, the education of her children, the superintendence of her house, and works of corporal and spiritual mercy to the poor. The elevation of Marcellus her brother to the papal chair, appeared to open to her family all the dignities of the Court of Rome; all her hopes of them were extingished by the death of the pope, after the short papacy of 27 days; and it was observed, that she received the news of his elevation and the news of his death with the same equanimity. In these dispositions, it could not but be her constant endeavour to instil into the minds of her children a respect for religion, and a love of piety. At all proper times and every proper way, she endeavoured to make them sensible that their whole employment in this life should be to know God, to serve him, and to merit a happy eternity. Her instructions made a deep impression on the infant mind of Robert. In a very early hour of his life, he strongly felt the sublime idea, that God is the eternal truth; and in consequence of it had an indescribable horror of a lie. At an advanced period of his life, he declared that he could not then recollect that, on any one occasion, he had told a falsehood, or dissembled a truth. Such were his piety, his undeviating performance of duty, his obedience to his parents, and his attention to his masters, that all his playfellows looked up to him with admiration, and reverenced him as a saint: they never dared to do, in his presence, any thing that was objectionable; his carriage towards them was serious, but so mild and conciliating, that it attracted to him all their hearts. As he grew up, his religious impressions appeared strongly in all his actions: his abstinence and fasts were severe; his prayers long; his approach to the sacraments frequent; he mixed little with society, and secluded himself from the world. Music was his only amusement, but it was always grave; he was never heard to sing an objectionable word. He pursued his studies with ardour and assiduity, and sanctified them by frequent pious ejaculations. Like most youths, who have a literary turn and a classical education, he had a great taste for poetry. The hymn *Pater superni luminis*, as beautiful as it is pious, which is sung in vespers of the feast of St. Mary Magdalene, was composed by him. His proficiency in his studies raised great hopes of his future literary eminence, while his religious turn of mind produced a well founded expectation, that the end and aim

of all his studies would be the glory of God, the sanctification of himself, and the service of his neighbor.

II.

HE ENTERS INTO THE SOCIETY OF JESUS—HIS EMPLOYMENTS UNTIL HE IS ORDAINED PRIEST.

When Bellarmine reached his sixteenth year, he began to think seriously of carrying into execution a design, which had long engaged his thoughts, of embracing the ecclesiastical state. Upon this he soon determined: but whether he should addict himself to the secular clergy, or become a member of a religious order, was a subject of longer deliberation. He decided for the latter; but was then perplexed in the choice of the institute. This detained him, for some time, in the world. Wishing for the end of his captivity in it, he frequently exclaimed with the psalmist. "O! that I had the wings of the dove! then would I flee away, and be at rest." Richard Cervini, the son of Alexander Cervini, the maternal uncle of Bellarmine, was, at this time, postulant for admission into the society of Jesus. To him Bellarmine opened himself, and the account which Richard gave him of the society put an end to his irresolution. By Richard's advice, he applied to farther Laynez, the second general of the society for admission into it. The general received his application favourably; but required, as a preliminary to his admittance, that he should obtain for it the consent of both his parents. It is known, that a vow to decline all ecclesiastical dignities is a distinctive mark of the society of Jesus: this particularly recommended it to Bellarmine; but it did not recommend it to his parents. They saw that the great talents and edifying dispositions of their son, and the influence of his family, were likely to advance him to the highest dignities of the church. These, it was evident to them, would enable him to promote, with great distinction, the glory of God and the welfare of his neighbors. In the high illustration which this would give him, they could not but feel, that they, and every member of his family, would participate; and this, they were unwilling to forego. In these dispositions, they consulted Alexander Cervini; he was a nobleman of consummate experience and acknowledged piety; and, at this very time, the vocation of his own son, engaged his thoughts. The parents frequently met; the subject was frequently discussed; and the result of their deliberations was, that, the wishes of the youths to enter into the society of Jesus, should be deferred for one year, and the interval should be spent, not in the tumultuous gaiety of the world, but in a studious and religious retirement, in a lonely castle, belonging to the Cervini family. The year was accordingly so spent: at the end of it both the youths signified to their parents, that they persisted in their design, and requested their consent to its execution; begging, at the same time, the leave of their parents to present themselves before them, and receive the solicited permission and their benediction. Their *request was granted: and, in* an assembly of the relations of the two illustrious

houses, Bellarmine, on his knees, requested his father to give him his consent to enter into the society of Jesus, and to bestow upon him his blessing. The company were dissolved in tears, and the weeping father pronounced a solemn blessing upon his son: "Willingly," he said, "do I resign you, my dear child to God; and with you, all the hopes, in which I have indulged myself upon your account." Thus, like Abraham, the pious father, sacrificed his son to God. We shall hereafter see, that, also, like Abraham, he found his sacrifice of him, a source of benediction to his house.

On the 20th of September, 1560, the two cousins entered the novitiate in the college of the society of Jesus in Monte-Pulciano. Thither the reputation of Bellarmine had preceded him; so that he was received with the greatest joy by the masters, the novices, and scholars. He was immediately placed in the novitiate; and he then, to use his own expressions, thought he was in heaven, as he found himself surrounded by companions of his own age, completely modest and completely disciplined, although in the first fire of youth; as disengaged from all worldly things, as if this world did not exist,—as chaste, as the spirits of heaven, and like those, wholy employed in loving God, performing his will, and uttering his praises. According to the usages of the society, Bellarmine, upon his admission into the novitiate, made a spiritual retreat of ten days; at the end of it, he was placed in the kitchen, to serve under the cook: he worked, during two months, in this employment; at the end of them, his superiors, taking into account his previous year's spiritual retirement, terminated his novitiate, and admitted him to make his simple vows. He was then sent to the college of the society at Rome, to complete his classical education. There, he suffered greatly from ill-health; but he never permitted it to interrupt his studies, or lesson his application. He afterwards went through a course of philosophy; but, the bad state of his health continuing, his superiors sent him to their college at Florence, to teach the belles lettres. His illness pursued him; the physicians declared their inability to remove it, and his superiors judged him incapable of application, or discharging any office in the order. In this distress, he fixed all his trust in God. Prostrate before the altar, "My life," he said to the hearer of every humble prayer, "is thine! You gave it to me; you may resume it, at thy will. You also may preserve it, and if you preserve it, render me capable of fulfilling the duties of my vocation. You know that it is for this end only, that I desire my recovery. After having vouchsafed to me the grace of becoming a Jesuit, is it your will that I should fulfil none of its duties? You do nothing by halves. No sickness can resist your power: Your goodness always attends to the prayer of thy servants." Then, with the humble, but firm, confidence of Jacob, who declared he would not release the angel until he had received his benediction, he expressed "his humble but firm trust in the Almighty, that, before he should rise from the altar the sickness would *leave him.*" An internal voice assured him that his prayer was granted. He had scarcely ended his prayer, when symptoms of convalescence appeared, and,

in a few days he was restored to perfect health. He then began the course of instruction, which was committed to his care, His success in it was complete: acquired both the affection and esteem of all his scholars: their progress in virtue and learning was great; and their advances in both were a source of abundant joy to their parents and of edification to the whole city. From Florence he was removed to Mondovi, and there, pursued the same labor with the same success; but his exertions were not confined, in either place, to the college of his order. He preached and catechised, in many churches and private congregations in the town: his sermons were rather instructive than eloquent; but the grace of God was with him, and they produced abundant fruit. No one, who heard them, was not convinced by his arguments, of the truth of what he said; or not moved by his exhortation, to form the most salutary resolutions. The reader will recollect that, at this time, he had not received holy orders, and had not even commenced a regular course of theology. This, his superiors now thought it time that he should begin, and sent him for that purpose to Padua. There, he gave his whole time to sacred theology, and the study of the scriptures: his pursuits were interrupted by an order of S. Francis Borgia, the third general of the society of Jesus, which enjoined him immediately to proceed to Louvaine, where, it was thought, his talents and exertions would be eminently useful, in preserving the inhabitants of the low countries from the new opinions, which the disciples of Calvin were then endeavoring to introduce among them; and where, the university of Louvaine being then in great reputation, he might successfully complete the course of his theological studies. He readily obeyed the injunction of his general, and repaired to Louvaine. He resided in the college of the Jesuits of that city, but regularly attended the university lecture on theology. He rendered every office of use or comfort to his brethren, instructed their scholars, and preached in the public chapels. Being ignorant of the Flemish language, he addressed the people in Latin, yet the churches were crowded with hearers, a circumstance not quite so surprising as it may now be thought; a certain degree of knowledge of the Latin tongue being then in Belgium among persons even in the lowest rank. All the time, which he did not employ in the manner we have mentioned, he gave to the study of the Greek and Hebrew languages; and he acquired a profound knowledge of each. About this time, he was ordained priest; he also took his solemn vows, in the society of Jesus, and thus became one of its professed members.

The examples of Bellarmine and Laurence of Brandisi, which have been noticed in our account of his life, shew that, in the time of which we are speaking, persons not in holy orders, were sometimes permitted to preach in the public churches. What permission for this was usually required, and under what limitations it was usually given, we have not been able to discover: but we find that, at least speaking generally, such preachers were not permitted to *ascend the pulpit; that* they wore the surplice, but did not wear the stole.

The good effects produced by the sermons of Bellarmine in Italy, attended them in Flanders: nothing can be more humble than his own opinion of his sermons, nothing more judicious than the advice which, from his own exprience, he gives to preachers. "Of ourselves, we can do no more," he justly observes, "than make a noise, and render the word of God audible to those who listen to us. God alone can imprint it on their hearts. We lose too much time in rounding periods and arranging words; a fervent prayer to God to give effect to our words, would often make them produce greater effect: this my own experience tells me. I have often prepared, with great care, sermons which have preduced more applause than fruit; while a sermon, which cost me no pains, has done great good. Never will the precepts of eloquence convert a single soul; this conquest is reserved to Jesus Christ, and the efficacy of his word. Still, every person who is to announce the word of God, should respect it; he should not weaken it by bad reasoning, or render it disagreeable by barbarous language. On the other hand, he must not dry up the unction of the divine word by polishing it too highly, or by using profane ornaments; or by too great subjection to the method. The word of God should always carry with it, in the mouth of the speaker, something of its divine original. God alone can bestow upon it that simple and awful majesty which it had in the mouths of the prophets; and invest it with that mild but all commanding power, which persuades the most incredulous, and triumphs over the most determined rebels to the law. The best preacher is not he whose discourses are most polished, but he, whose diffidence in himself and trust in God gain most souls to heaven."

III.

FROM HIS RECEIVING THE ORDER OF PRIESTHOOD, TO HIS BEING NAMED CARDINAL.

III. 1. Immediately after he received the order of priesthood, Bellarmine was appointed *professor of theology* in the house of his order at Louvaine. His lessons were clear and methodical, and calculated both to inflame the heart to piety, and to inform the understanding; they were generally admired, and they greatly increased his general reputation.

III. 2. While he filled this office, an event took place which was the origin of troubles that have ever since distracted the church, and unfortunately yet subsist. *Michael Baius*, chancellor of the university of Louvaine, and professor of theology, was, at this time, deservedly esteemed for piety and learning. He had attended the council of Trent, as one of the three theologians deputed to it by Philip II, and appeared at that celebrated assembly to great advantage. On his return, he published some works, from which seventy-nine erroneous propositions were extracted. They were condemned by St. Pius V, soon after his election to the pontificate. Baius asserted that the bull *for their* condemnation had been obtained surreptitiously and by misrepresentation, and continued to maintain the propositions which it condemned. The

situation of Bellarmine placed the defence of the truth in his hands. Before he took any steps in it, he deliberated much, and often prayed to heaven to direct his steps. His proceedings were dictated by that spirit of meekness and conciliation which those, that listen to the divine teacher, who described himself to be meek and lowly of heart, ever follow. In combating the proposition of Baius he used the gentlest language, avoided personalities, he even abstained from mentioning the name of Baius; he never aggravated the errors which he was obliged to point out, and while he explained their heterodox nature and results, he never described them by harsh expressions. Baius had many friends; all were pleased with Bellarmine's proceedings; they even admitted the justice of his arguments, and a tacit submission was shewn both by them and by Baius himself, to the bull. The matter then appeared to be quieted; but, after Bellarmine's departure from Louvaine, the dispute was revived. Then pope Gregory XIII, the immediate successor of Pius V. thought himself called upon to condemn them publicly. This he did by a new bull. To this Baius immediately and unreservedly submitted; he retracted all his errors, without any qualification, and in the most public manner. Bellarmine's success in this dispute made him the oracle of the university. Whether he taught in schools, or harangued from the pulpit, his audience was always crowded, notes were taken in writing of what fell from his lips, and were sought for with the greatest avidity.

Bellarmine continued, during seven years, to teach divinity in the university at Louvaine. All the time which he could spare from his duty, and from his other employments, he employed in the most profound study of the sacred scriptures, ecclesiastical history, and the writings of the holy fathers. By his assidious application, he treasured up an immensity of sacred and porfane learning, which enabled him to enrich the world with those inestimable works, which we shall afterwards mention. His reputation in the university was always on the increase, and Louvaine hoped to possess him for the whole remainder of his life; but an order of Everardus Mercurianus, who succeeded St. Francis Borgia in the Generalship of the society, recalled Bellarmine to Italy. In obedience to this order, he returned. He stopped a short time at Monte Pulciano. Our readers will easily conceive the joy, with which his noble and pious parents beheld a son so endowed, so amiable, so favoured by God, and so respected by the most respected persons in christendom.

III. 4. Proceeding to Rome, his first duty was to throw himself at the feet of the successor of St. Peter. He was received by his holiness, and the sacred college, with every demonstration of esteem.

During his residence at Louvaine, a *professorship of controversial theology* had been established at Rome: the object of its founder was to instruct those, who were designed for the church, in every branch of learning connected with the questions then agitated between the members of the church of Rome and the *separatists from her.* This professorship was conferred on Bellarmine: he

executed its duties with a wisdom, ability, and diligence, which were universally admired. The fame of his lectures resounded throughout Europe, and numerous letters were addressed to Everardus Mercurianus, then the general of the society of Jesus, requesting him to enjoin Bellarmine to print and publish them, for the benefit of the whole christian world. The injunction was accordingly given to Bellarmine: he received it with equal surprise and concern; but his sense of the duty of obedience prevailed over his humility; and in 1581, 1583, and 1593, *his Four volumes on Controversies*, often printed in three tomes, successively issued from the press. When he began the work, he was in the thirty-fourth year of his age.

In the present general indifference of the world to religious polemics, we can scarcely conceive the interest and avidity with which, during the century which followed the reformation, publications on any subject of religious controversy were received. Few made the sensation which was produced by "The Controversies of Bellarmine." They were universally read, and soon became the text book of the polemic writers on each side. Catholics looked up to them as the armory of David, which contained an inexhaustible store of weapons, to be used in defence of their cause: Protestants considered Bellarmine as the champion of the Catholic Faith, with whom it was singularly honourable to break a lance either of stern defiance, or gentle courtesy. Year after year, he was assailed by the ablest pens of the protestant schools. They universally acknowledged both the power and fairness of the work; they admitted that Bellarmine stated fully and perspicuously the objections of his adversaries, and the arguments which they used for their support. Some even contended that the justice which he did the protestants, and the occasional feebleness of answers, injured his cause. It was even asserted, that, on this account, the catholics lamented the publication of the work. Some expressions of this nature being attributed to the celebrated cardinal du Perron, his eminence gave them a direct contradiction, by a letter which he addressed to Bellarmine, and which, by permission of the cardinal was published, and extensively circulated. In this letter, his eminence bestows the highest commendations of this work of Bellarmine, and treated the charge of his having injured the Catholic cause by the strength which he had given to the objections of his adversaries, and by the feebleness of his answers to them, with the greatest contempt. In fact, the charge is completely answered, by this circumstance, that there is no controversial work which, from its first appearance to the present time, has been more frequently or more confidently praised, produced and relied upon, by the Roman catholics of every nation. It made Bellarmine one of the most marked and conspicuous characters of the age.

III. 5. This probably induced Pope Sixtus V, when he appointed cardinal Cajetan his legate to France, to confer on Bellarmine the rank of *Theologian to the legation.* Beyond the limits which this important character prescribed to him, Bellarmine never moved. In the various political questions,

which arose in the business of the legation, and which were frequently discussed in the presence of Bellarmine, he could never be induced to join; and even on questions of theology, he was slow to speak, but what he said was always heard with respect, and generally acquiesced in.

About this time he published two dissertations; the first, on *The Translation of the Greek Empire to the West, in the person of Charlemagne*; the other on *The elevation of Hugh Capet to the throne of France, on the extinction of the Carlovingian dynasty.* In almost every subsequent period of the French history, and even in our own times, both these events have been subjects of literary discussions, strongly imbued with the politics of the day.*

III. 6. The death of Sixtus V., recalled Cajetan and Bellarmine to Rome. Soon after his return, Bellarmine was appointed *Rector of the Roman College of the Society of Jesus.* He held that office during the space of three years; when these expired, he was appointed *Provincial of the Members of the Society of Jesus in the Neapolitan territory.*

Nothing is more pleasing or edifying than the account which the biographers of Bellarmine give of this part of his life:—the unpretending simplicity of his manners, his fervent but mild piety, his gravity without loftiness, his cheerfulness without levity, his pleasing demeanor to the students, the general facility of access to him, his delight in forming the novices to virtue, his care of the sick, his angelic devotion at the altar. He was equally respected and loved, not only in the Roman College, but in the whole city of Rome; it was universally considered that, among the most eminent characters with which the church of Rome abounded at this time, there was not one more learned, more pious, more amiable, or more truly humble than Robert Bellarmine.

Clement VIII. was the fourth successor of Sixtus V. He aggregated Bellarmine to an illustrious body of learned men, who were engaged at this time, in preparing a new edition of the *Latin Vulgate Translation of the Old and New Testaments*, under the patronage and expense of the holy see.

An attempt has been made by the writer of these pages in his Horæ Biblicæ,† to give a succinct historical account of the Vulgate, as it is considered to have appeared in the exemplar mentioned, as the *Vulgate Vetus Italica*, by St. Augustine;—in the edition of it by St. Jerome:—in the manuscripts of the middle ages;—and in the editions of it which were published before the Council of Trent. That council having decreed that a new edition of it should be published, and having placed it under the care of the pope, such an edition was accordingly published by Sixtus V. in 1590; but, being found very eroneous, the whole impression was called in, and a new edition of the Vulgate printed, under the auspices of Clement VIII., in 1591, and afterwards, with some variations, in 1592. This edition is the actual Vulgate, used by the Roman Catho-

* These controversies are briefly stated in the writer's REVOLUTIONS OF THE GERMAN EMPIRE.

† *Part 1. s. xiv.*

lic church: it is called by biblical scholars, the *Clementine edition*, to distinguish it from the Sixtine, and the editions and exemplars by which that edition was preceded. That it contains errors; that none of these are contrary to the faith, the discipline, or the morality of the church; that it is valuable in the highest degree; and that it will not suffer in comparison with any other version, appears to be universally admitted both by Catholics and Protestants. It has even been plausibly contended by some respectable writers, that in the part of it which contains the New Testament, it expresses more of the text of the originals or autographs of the sacred penmen, than any Greek text which has yet appeared, or can be framed from any materials which have yet been discovered. In the publication of this edition, Bellarmine took a leading part; and it must be pleasing to an Englishman to hear, that his countryman cardinal Allen was one of his most active collaborators. Some errors unquestionably still remain, even in this edition. A correspondence on these took place between Bellarmine and the learned Lucas Brugensis. In this, Bellarmine conceded explicitly, that the Clementine edition might have been more perfect; and, that the persons who superintended it, purposely permitted, for just reasons, some imperfections to remain.*

The exertions of Bellarmine in this important publication, recommended him to Clement VIII.; his holiness fixed Bellarmine near his person, and appointed him to the important *office of penitentiary*. Bellarmine accompanied him in a journey, which, about this time, His Holiness made, on a matter of the highest importance, to Ferrara; there, he found cardinal Baronius: they made a journey to Padua, to pay their devotions to the remains of St. Anthony, its former archbishop, which are preserved with the greatest care and respect, in a church within that city.

IV.

THE DIGNITY OF CARDINAL IS CONFERRED ON BELLARMINE. 1599

To this eminent rank in the church of Christ, Bellarmine had long been called by the public voice of every part of Catholic Europe. Not only his learning, but his great prudence and discretion, were universally known and acknowledged: and they pointed him out as a proper person to hold a place in the sacred college. On the 3d of March 1599, the pope nominated 13 cardinals; Bellarmine was in the number, and when the pope announced his name, "him," he said, "I have chosen, because the church of God has not his equal in learning; and because he is the nephew of a great and holy pope, to whom I owe this mark of gratitude." Knowing his great humility and unwillingness to receive any mark of distinction, his holiness ordered him to accept, without any resistance, the dignity then conferred upon him. He obeyed; but it was visible that his obedience was a painful sacrifice.

* On the actual state of the Vulgate, and the sense in which the council of Trent declared it to be authentic, a note at the end of the 2d edition of Mr. Philips's "Life of Cardinal Pole" may be usefully consulted.

To the command of the Pope, Aquaviva, the general of the order, added his injunctions; but the circumstance was as unwelcome to Aquaviva as it was to Bellarmine, the general naturally fearing that it would shake the fundamental principle of the society, not to receive or even to admit into their hearts a wish for any dignity or rank in the church. Aquaviva apprised the members of the society of Jesus of Bellarmine's elevation by a circular letter, which he addressed to every house of the order. He expressed in it his hope, that "they all participated in his concern at seeing the door to ecclesiastical dignites thus opened to the society; he assured them that "he had done every thing in his power to induce the pontiff to abandon his views in respect to Bellarmine; and had used every means to preserve this important and distinctive rule of the order. We have lost Bellarmine," says the general, "but we have lost him to the God from whom we received him and into whose hands we now restore him. We know that he will promote the glory of God in the situation to which Providence has thus called him; that he will not forget the tenderness which the society ever showed him, and will protect by his credit a company which has educated him with so much care, and to whom he has done so much honor by his writings and edifying piety."

In consequence of his new dignity, he had a decent equipage and some servants; but, in the midst of his new honours, his humility and simplicity of manners remained. The short sleep, the early hour, the regular meditation, the spare diet, and even the obedience which he practiced as Jesuit, he undeviatingly observed as cardinal. He took a small house adjoining to the Jesuits college, it rejoiced him to hear the college bell, and to join in spirit the prayers and duties to which it was the summons. In every country, in all circumstances, and in every vicisitude of fortune, the affection which every Jesuit bears to his order, has always been discernible. "See how they love one another," was said of the first christians. And if this did the first christians honor, surely it does equal honor to the disciples of Loyola. But, though Bellarmine's establishment was raised, it was placed on the smallest scale that decency allowed. When a cardinal's cap is bestowed on any person in straightened circumstances, it is generally accompanied by a rich benefice. Nothing of this was received by Bellarmine: his only means of subsistence, was a moderate sum of money, called "The Cardinal's pension: but *Magnum vectigal est parsimonia*, thrift is the great bank, and even out of this he contrived to do charity and to be liberal. One-forth of it defrayed his modest establishment; one, he bestowed among the poor; one among some indigent members of his family; and one, in gifts to churches, convents and other religious societies.

He was assiduous in attending the meetings of the sacred college, and several of the Roman congregations. In the general order of his life, he prescribed to himself the following rules,—1. To observe, as far as his situation allowed, the institute of the society of Jesus: 2. To amass no money: 3. To ask no *favors for himself or his family*: 4. To receive no pension from any foreign

prince. That these rules were wise, all must allow; that he observed them most strictly, we are assured by all his biographers.

V.

BELLARMINE IS APPOINTED ARCHBISHOP OF CAPUA. 1602.

During three years, after Bellarmine's appointment to the cardinalate, he remained without any essential preferment. At length, several persons of great distinction suggested to the pope, that it was inexcusable that one, who had served the church so essentially, and who was so highly venerated in every part of Christendom, should be allowed to continue so long without an income suited to his rank and character. These suggestions were repeatedly conveyed to the ears of the pope by cardinal Baronius: they were favourably received and the archiepiscopal see of Capua falling vacant, his holiness, notwithstanding the intreaties of Bellarmine to be permitted to decline it, conferred it upon him. He was consecrated on the second Sunday after Easter, in the year 1602. The archbishop of Capua has nine suffragan prelates, and jurisdiction over ninety parishes; the religious establishments in it are very numerous, and its revenues are very considerable.

Great was the joy of the Capuans at the nomination of Bellarmine. His respect for virtue and holiness was so well known, that all, who were likely to be connected with him, or to expect favours from him, began to assume a virtue if they had it not; and thus a silent but visible improvement of manners became discernable in Capua, before Bellarmine had set his foot within its walls. For some time he abstained from any measures, that were likely to attract notice, and contented himself with procuring information, hearing opinions, and forming plans. But, on his first entrance into his diocese, he preached to his flock, and never afterwards neglected to ascend the pulpit on every Sunday and festival. Being, in right of his see, one of the canons of the archiepiscopal church, he never absented himself from the matins and lauds, which were sung every night, in the cathedral. He also regularly attended the cathedral mass on Sundays and feasts of obligation: the cathedral vespers, and sometimes, when his duties allowed, he attended the psalmody of the smaller hours. He took particular care that the service of the church should be performed with great solemnity, that the ceremonies should be accurately observed; that the music should be grave and well executed; that the congregation should be properly accommodated; and that silence and regularly should be uninterruptedly observed. He held a provincial council; and upon his suggestion, no new regulations were enacted by the assembled prelates; but several ancient canons were adopted, and a strict observance of them recommended. He treated his clergy with the greatest respect: when they came to Capua from the country, he received them in the episcopal mansion, and often supplied *such of them* as stood in need of it, with money. To all the religious orders *in his diocese*, he shewed the greatest attention. He repeatedly visited every

part of his diocese. He sent missionaries before him to prepare the way: then, accompanied by several ecclesiastics, he proceeded to the parish church, and preached. The churches were sometimes too small to receive the large numbers who sought to hear him; he then preached in the open air. To prevent an unnecessary loss of time, he refused all invitations to dinner, and took a solitary and abstemious meal in some retired house. The whole expense occasioned by these visitations was defrayed by himself. Wherever he moved, his flock were charmed by his apostolic zeal, and his meek unassuming manners. When they considered his high rank in the church, his talents and celebrity, and experienced, in the manner which has been mentioned, his charity and humility, he appeared to them an angel descended from heaven; they called him their saint, their apostle, their father, and were often seen to burst into tears when he quitted them. His other episcopal duties he discharged with equal charity and assiduity; he instructed the ignorant, comforted the afflicted, relieved those that were in want. It was enough for a person that he wanted relief, to be admitted into his presence; his case was immediately heard, and, when it was in the power of the prelate, was relieved.

He held frequent synods: and always treated the clergy assembled at them, as his equals: he was earnest in his exhortations, and strictly required the performance of duty: but, in all he did, there was evidently so much love of God and his neighbor, so much kindness towards those with whom he acted, that, even when he reproved he attracted the heart. He particularly enforced to his curates, the duty of instructing their flocks in the catechism. This, he himself invariably taught to the children within the parishes which he visited, and, when it was consistent with their other obligations, he made the clergy of the parish attend him. For the use of the flock he composed a short catechism; at a subsequent time he enlarged it. Thus enlarged, it was revised and solemnly approved under the title of "*The Catechism of the Christian Doctrine*," by Clement VIII, and published under his auspices. In imitation of Jesus Christ, it was his practice, upon every Maunday Thursday, to wash the feet of twelve poor persons, he also furnished them with a complete suit of clothes. On one occasion, a man who had reached his hundredth year, was in their number. The archbishop addressed to him a few sentences full of unction, and then desired him to repeat the *Creed of the Apostles*. This the old man declared himself unable to repeat and added "that he never could repeat it, as it never had been taught to him." Struck with horror, the archbishop remained during a short time in silence; then raising his eyes to Heaven he exclaimed in the bitterness of his heart—"O my God! O divine founder of the church of Christ! Is it then possible that, in the city of Capua, one man could not be found, to teach a christian the articles of his faith? Where are the consciences of all these negligent pastors! what an account must they have to render of the souls entrusted to them! and whom they thus allow to perish for *want of instruction.*" This increased his zeal for a strict and zealous performance of catechetical duty throughout his diocese.

It increased also his attention to admit to sacred orders, those only, who in addition to regularity of life and competent learning, shewed both piety and zeal. When they were to fill only simple benefices, or those benefices to which no care of souls was attached, he did not require particular learning, or particular zeal, but never dispensed with regularity or piety.—*C. Butler.*

THE DEATHS OF INFIDELS.

From the French work of Abbe Guillois, on "Confession."

La Metrie, a physician and man of letters, famous for his errors and desolating doctrines, learned at last to detest the absurd philosophy in which he prided, and which carried him into so many excesses. He publicly disavowed his errors, caused a priest to be called, and showed a great desire to leave with the world unequivocal proofs of his repentance. He died at Berlin, in 1751.

The Count de Boulainvilliers, the author of many works replete with sarcasm and ridicule against religion, died on the 23d of January, 1722. But in his last moments he solicitously demanded, and joyfully received the sacrament of the Eucharist, after having made to the priest a confession of his sins.

Montesquieu carried to great lengths the *freedom* of private judgment on religious subjects, while in the full enjoyment of life. But when death began to draw near, he called for a confessor, and gave up his last hours to religion. He died at Paris in 1755.

Du Marsais, who died on the 11th of June, 1756, had published many works filled with undissembled hatred against religion; but he too would have the priest by his bedside when death came, and it is said that the confessor was much edified by the lively faith manifested by the repentant philosopher in these last solemn moments of his life.

Maupertuis, a member of the acadamy of sciences, and a learned Astronomer, had in his works favoured the senseless belief of materialists. But seeing death advance to gather him to the grave, he began to reflect upon his pride and folly, confessed his sins, and died at Bale in 1759, in the arms of two Capuchin friars whose presence he had solicited.

Fontenelle, one of the founders of the Philosophic school, died at Paris on the 11th of January, 1757. On the first of that month, finding the symtoms of his disease very threatning, he had sent for a priest and solicited the sacraments of religion which he received in his perfect senses.

Boulanger, author of a most dangerous and impious work, entitled "*Antiquity unveiled,*" (Antiquite devoilee) on his death-bed gave evidence of the *most lively* remorse. He was visited by Mr. Lambert, canon of St. Honore,

with whom he had several conferences on the subject of religion, giving many evidences of sorrow and repentance. He died on the 16th of September, 1759.

The Marquis d'Argens, celebrated for his lively but uncurbed imagination, and his open credulity, died in 1771. He was taken sick at the house of one of his sisters in Provence, where he denonced the impious sentiments and opinions which he had hitherto held; he became convinced of the truth of religion, repented, went to confession, and dying implored the priest who attended him to stay by his bed side and suggest pious sentiments and prayers, while he was travelling through that terrible passage from life to eternity. His brother, the President d'Eguilles loved to recount how this proud and irreligious brother at last humbled himself before his God.

Toussaint, the author of the book *des Mœurs*, which as La Harpe says, was the first in which a plan of natural morality, independent of religion, was proposed, manifested the greatest repentance when struck by the malady which terminated his life in 1788. He loudly condemned the scandal of his conduct and of his writings, and received the sacraments of religion with the marks of the greatest piety. On the very day of his death he called his friends around him, and in their presence thus addressed his son, 'my son, hear what I now say to you: I am about to appear before God to give an account of my life; I have offended him much, and I stand in great need of his mercy. I have scandalized you by my irreligious conduct and my worldly maxims. Do you pardon me? Will you do what is necessary that God also may pardon me? Will you of yourself arrive at other principles than those which I have given you? Hear my son, the tardy lessons which I give you at this moment: I call God to witness, whom I am now about to receive; and before whom I am about to appear not to be a christian in my actions, in my discources, in my writings, it was never form conviction; it was only from human respect, from vanity, and to please certain persons. . . . . Kneel down my son; join your prayers with those of the persons who now listen to me, promise to God that you will profit by my last lessons, and beseech him to pardon me.'

Bouguer, a member of the Royal academy of sciences, and a profound Geometrician, and at whose death D'Alembert declard, '*We have just lost the best intellect of the Academy*,' had been unfortunate enough to lose his faith. Towards the end of his career he had been attracted by the fame of a celebrated Dominican preacher, Father *Laberthanie*; whose sermons once more lighted up the spark of faith in his bosom. He resolved on confessing his sins and errors, but before doing so, he unveiled to several persons the secret motive which had lured him to the ranks of the infidels. '*I was only incredulous because I was corrupt*; *let us do that which is most urgent, my father*; *it is my heart more than my mind that stands in need of a cure.*' This conversion was sincere, and in August, 1758, he died an edifying and christian death.

Buffon, whose systems have caused him to be ranked among the Philosophers, *in his last hours* gave evidence of the most religious sentiments. He

made his confession to Ignatius Bougault, Capuchin, and having received the sacraments, died in 1788.

The Count de Tressan, the friend of Voltaire, and author of several works filled with antichristian centiments and opinions, went to confession and received the other consolations of religion eight days before his death, which occurred in 1783. D'Alembert having understood that a priest had been with him for several times, came to inform him that rumours on this score were circalculated in the world injurious to his character. But de Tessan received this admonition with indignation, and D'Alembert withdrew confused.

The too famous Duke d'Orleans when condemned to death, entered into himself, and in his prison made a general confession to the Abbe Lotringer. When at the foot of the scaffold he again knelt and demanded absolution once more, showing a marked repentance for all the crimes of which he had been guilty.

De Langle, the author of many impious works, and among others of a "voyage or travel in Spain," where at every page he insults religion, having fallen sick in 1807, began to feel qualms of conscience for what he had done, and to tremble for the future. He wished to see a priest whom he joyfully received, and in October of that year, died with every appearance of sincere repentance, fortified by the sacraments of the church.

M. Robinet, author of a work *on Nature*, filled with paradoxical opinions upon the attributes of God, upon the soul, on matter, &c., recovered his religion at last, made a recantation of his errors by a public declaration, and died at Rennes in 1820, in the most christian and edifying sentiments.

Napoleon, in his glory, made religion consist in hearing a splendid musical mass on festivals and Sundays; but Napoleon, at St. Helena, had other sentiments about religion. He caused an Italian priest to be invited to the Island, the Abbe Bonaviso; and on the authority of Doctor Antomarchi who was then on the Island, it is stated that the ex-Emperor, asked and received from him in his last moments the spiritual succours of religion.

Besides these, other Philosophers wished to do the same, but by one circumstance or another were prevented. For instance D'Alembert, had called the priest, but Condorcet would not let him approach the dying Philosopher. Diderot was preparing a public recantation of his errors when removed by his irreligious friends into the country where he died. Santerre, had called the priest, but died before he came. Barras, wished the priest, but this was denied him by his revolutionary compatriots who paid no attention to his demands. And Voltaire, when sick at Maisons in 1724, did go to confession; afterwards when sick in Germany, he did the same; and on his death-bed, which presented a scene of terrible despare, he would have been glad to see the priest, but this was refused by his philosophic friends. The death of the *Philosophers* is a sufficient refutation of all their impious writings against religion.

From the Dublin Review.

ECCLESIASTICAL MUSIC—PLAIN CHANT.

Though many Italian composers, of high reputation, flourished during the sixteenth century, yet their works in general, have fallen into oblivion, with the exception of those of the illustrious Palestrina, many of whose compositions are performed to this day. He is considered the father of ecclesiastical harmony; and music in the church style is frequently distinguished by the phrase "alla Palestrina."

Palestrina, born in 1529, died in 1594. Before his time, the music of the Church had been gradually corrupted by being turned into a display of harmonical contrivances, and intricate combinations of unmeaning sounds. Palestrina reformed this abuse.

"This great genius," says an old Italian writer,* "guided by a peculiar facility, the gift of God, adopted a style of harmony so eloquent, so noble, so easy, and so pleasing, both to the learned and the ignorant, that, by means of a mass composed on purpose, sung before Pope Marcellus Cervinus, and the sacred college of Cardinals, he made that Pontiff abandon the resolution he had taken of enforcing the bull of John XXII., which entirely abolished Church music under the penalty of excommunication. This ingenious man, by his astonishing skill and the divine harmony of that mass, convinced his Holiness that those disagreeable jars between the music and the words, so often heard in churches, were not owing to any defect in the art, but to the want of skill in the composers. This mass is now, and ever will be, so long as the world shall endure, performed in the sacred temples at Rome, and in all other places where they have been so fortunate as to procure the compositions of a genius whose works breathe divine harmony, and enable us to sing, in a manner so truly sublime, the praises of our Maker."

This enthusiastic prophecy has been fulfilled, down to the present time, at least; for the famous "*Missa Papæ Marcelli*" is still the admiration of musicians, and continues in use wherever the permanent beauties of the ancient ecclesiastical harmony are preferred to the florid and transient graces of the modern schools. It is sung always, on holy Saturday, in the Papal chapel. It is in eight parts, but was reduced, by the illustrious Palestrina himself, to six, almost without any diminution of effect.

Several of the earliest and greatest English sacred composers were contemporary with Palestrina. Of these, the principal were Christopher Tye, Thomas Tallis, William Bird, and Orlando Gibbons. During their time the Protestant ritual was established by Edward VI., abrogated by Mary, and restored by Elizabeth. In 1548 the English book of common prayer was ordered to be generally used; and in 1550 the music of the whole cathedral service was published by John Marbeck, organist of Windsor. The *canto fermo* of the old

* Lettera del Sig. A. Libreati, 1688.

liturgy was retained in the new; the chants of the principal hymns and responses, contained in Marbeck's publication, being nearly the same with those in the missals and antiphonaries formerly in use. The anthems and hymns used in the new Establishment were similar to the motets of the Catholic Church; and pieces composed for the one was transferred to the other, with no alteration but a translation of the words into English. This seems to have been the case with various compositions of Tallis and Bird, who held their places in the royal chapel under the Catholic Mary, as well as the Protestant Elizabeth. To this day, the chants and anthems of the English cathedral service are after the ancient models, though more sparingly used, and less carefully performed than the music of the Catholic Church.

In retaining, to a considerable extent, the old music of the Church, as well as in introducing the innovation of metrical psalmody, the English "reformers" followed the example of Luther. In the riegn of Elizabeth, the Puritans made violent efforts to abolish altogether the cathedral service, and all church music except psalm-singing, unaccompanied by any musical instrument. In 1571, they published a *declaration*, in which they say; "concerning singing of psalms, we allow of the people's joining with one voice in a plain tune, but not of tossing the psalms from one side to another, with intermingling of organs." By "tossing the psalms from one side to another," they meant the antiphonal, or responsive choral singing of the Catholic Church, retained in the English service. In 1586, a pamphlet was extensively circulated, entitled, "A request of all true Christians to the House of Parliment," which, among other things, demands "that all cathedral churches may be put down, where the service of God is generally abused by piping with organs, singing, ringing, and trowling of psalms, from one side of the choir to the other, with the squeaking of chanting choristers, disguised (as are all the rest) in white surplices; some in corner caps and silly copes, imitating the fashion and manner of antichrist, the Pope, that man of sin and child of perdition; with his other rabble of miscreants and shavelings." These attempts, though abortive at first, finally produced the desired effect. The cathedral service was abolished during the commonwealth; and, though it was soon restored in the Established Church, yet among the Scotch, and the population of England which consists of Calvinistic dissenters, metrical psalmody is the only music admitted into places of worship.

In rude states of society, the propensity to the use of rhymes and songs, on all subjects of popular interest, has been universally observed; and, as one of these subjects, religion has been treated in the same way as love, war, drinking or the chase. Instances of this may be found in the *noels*, or Christmas carols which have been in use among the common people for centuries, in all Christian countries;—songs, which however pious in intention, partook of the grossness of the time, and were mere doggrels, full of ludicrous, profane, and indecent expressions. The observation of this propensity seems to have led

the versification of the psalms by the earliest Calvinists. The celebrated French poet, Marot, on the suggestion of Vatable, a Calvinist divine, versified a number of them which, as Marot was the fashionable poet of the day, were received with great favour at the court of France, and came into such vogue, that they were sung by the king, queen, and chief personages of the court, to the tunes of the love-songs, and drinking-songs, that were then in fashion. These psalms are full of the affectation, quaintness, and pedantry which characterize what is still familiarly known in French literature as "*le stile marotique*;" but they were nevertheless eagerly received by Calvin, who contributed a preface to the edition which was published at Geneva.

In Scotland, too, the first metrical psalms were sung to the popular profane tunes of the time. In the preface to a small volume of spiritual songs, called "The Saint's Recreation," published at Edinburgh in 1683, compiled by Mr. William Geddes, Minister of the Gospel, we are told, that "grave and zealous divines in the kingdom have composed godly songs to the tunes of such as these:—*The bonny broom—I'll never leave thee—We'll all go pull the heather*; and such like." These are the names of old Scottish songs still extant. Mr. Geddes speaks of the tunes as "angelic," and, after reprobating the "diabolical amorous sonnets" to which they were sung, suggests spiritual hymns and songs. There is also a singular little work which first appeared before the end of the 16th century, and of which a *new edition* was published at Edinburgh in 1621, and reprinted in 1801, entitled, "Ane compendious Booke of godly and spiritual Songs, collectit out of sundrie parts of the Scripture, with sundrie of other Ballates, *changed out profane songs*, for avoyding of sin and harlotrie." The doggrel verses in this collection are rendered more grotesque, by being close parodies of profane ballads of the time, and, from their measures, are evidently intended for the tunes to which those ballads were sung.*

The modern Methodists have proceeded on a similar principle. John Wesley was of opinion that the devil ought not to have the use of all the good tunes. All sorts of popular airs, accordingly, have been enlisted by his sect in the service of religion; and we may hear a Methodist congregation singing a pious hymn, in full chorus, to the tune of "The Lass of Richmond Hill," or "Sally in our Alley."

The violence with which the English puritans endeavoured to put down the ceremonies of the then established Church, was far surpassed by the fanaticism of the "reformers" in France and the Low Countries. Among many instances of their outrageous fury, given by the historians of the time, one may be quoted from Strada.† On the 21st of August, 1566," says this historian, "these gentry—

"Came into the great church of Antwerp with weapons hidden under their

* Some further details on this curious subject are to be found in the Essay on Scottish Music and Song, prefixed to the great Collection of the National Melodies and Songs of Scotland, by Mr. Thomson of Edinburgh.

† De Bello *Belgico, lib. v.*

clothes; and, waiting till vespers were over, they shouted with a hideous cry of 'Long live the *Gheuses*,' a name which they had taken at a drinking-bout by way of distinguishing their faction. Nay, they commanded the image of the blessed Virgin to repeat their acclamation, and madly swore they would beat and kill her if she refused to comply. And though Joannes Immerselius, the prætor of the town, with some apparitors ordered them to keep the peace, they would not listen to them: and well-meaning people having fled, to get out of the tumult, the Gheuses shut the doors after them, and, like conquerors, possessed themselves of the church; where finding no resistance, when the clock struck the last hour of the day, and darkness increased their confidence, one of them, in order to give formality to their wickedness, began to *sing a Geneva psalm*. Then, as if a trumpet had sounded a charge, being all moved by the same spirit, they fell upon the images, threw them down and trampled upon them; and others thrust swords into their sides and hacked off their heads with axes. They broke the picture frames, defaced the paintings on the walls, demolished the organs, threw down the statues from their niches and pedestals, and committed every posible violence and impiety, even to the greasing of their shoes with the holy oil, and getting drunk with the wine which they found in the vestry prepared for the altar."

The fanaticism of the Scots was equally fierce, though not marked by such brutal atrocity. In every part of that country, however, the populace, stirred up by their preachers, rose in tumultuous masses; of the many noble religious edifices which then existed in Scotland, every one, (save the cathedrals of Edinburgh, Glasgow, and Kirkwall) was reduced to a heap of ruins; and they stand to this day in venerable desolateness, melancholy proofs of the violence of blind and misguided religious enthusiasm.

VIRTUES—ANCIENT AND MODERN.

No. 2.

Man, from his first entrance upon life until the moment of his departure from this world, is beset by a variety of evils which exercise him in that constant endurance to which the prevarication of his first parents had condemned him. The bodily afflictions which harass and weaken his frame, the disappointments which overthrow his dearest projects, the contradictions experienced on the part of his fellow men, the calumnies and detractions of the censorious and malicious, and a host of other evils serve to render his life a combination of suffering and to teach him that unless, in a future life, he is to receive some compensation for his struggles against these ills and his patience in

enduring them, the present existence would be rather a misfortune than a blessing. Nor can the little glimpse of worldly comfort, and comparative happiness, which is now and then vouchsafed, remunerate him sufficiently for a greater portion of disquietude and anguish, since every worldly enjoyment is accompanied by the conviction, that it is fleeting and illusory. It is only the Hope of a glorious futurity, after the little struggle of the day of this life is over, that can supply an adequate motive for patience under the ills of life as well as perseverance in the combat with those passions, which are so frequently the sources of remorse and anguish. When, however, he raises his thoughts above this world, and calls to mind the promises of the God of all goodness, when he reflects upon the unbounded mercy of Him who is all-powerful to fulfil those promises, he rejects, as insufficient, that stoicism with which false philosophy pretends to brave misfortune, and armed with a surer and a holier motive works out the time of his probation in view of a heavenly recompense.

Indeed, in contemplating the lives and conduct of the early christians, we would be at a loss to account for that indifference to suffering, nay that ardour for all that is painful, unless we were to refer it to that firm reliance upon the promises of God, that heavenly virtue, Hope, which taught them to look upon all things in this world as mere means of arriving at what they looked upon as alone deserving the name of happiness. We find, however, that in this confidence, there was nothing of presumption. On the contrary, it was an humble confidence which animated them, a deep conviction of their own unworthiness, a constant watchfulness over themselves, and a fear of offending that great Being, in whom their hope was centered. Nor did the weight of the heaviest misfortunes, the bitterness of the severest afflictions, the continuance of the hardest trials cause them to fall into that dreadful despair which puts the seal upon man's reprobation. The Church of Christ had ever thought that the treasury of divine mercy was open to the most wretched sinners, and that presumption and despair were the two extremes to be avoided in seeking to profit by that mercy. The same precious gift of Hope, has been handed down to us by that holy mother; and taught, and guided by her, we still pronounce, or at least, should pronounce, every day of our lives, that act of confidence in, and reliance upon the mercies of God; "O, my God! relying upon thy goodness and promises, I hope to obtain the pardon of my sins, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer."

That the modern changes in religion have contributed much to degrade this virtue, will, I think be evident to every reflecting mind. Substituting a confidence in *self*, to confidence in God, extolling at every moment a fatal independence in thought and action, those changes have opened the door to the greatest disorders, and promoted a presumption, on one hand, and that despair on the other, so widely at variance with the humility taught us in the gospel.

Without referring to the intolerable presumption, exemplified in the conduct and inculcated in the doctrines of the modern reformers, we have only to look

around us and to notice what is daily passing, to be convinced of the alarming height to which this spiritual pride has attained. We can scarcely take up a religious newspaper, without meeting, with glaring evidences of this fact. The records of mortality, which of all other records should be couched in terms of humility and diffidence, are scarcely more than the records of human pride and presumption. Instead of evincing an humble trust in the mercy of that great Being, who is to judge both our crimes and our virtues, they serve to communicate the triumph over all the obstacles which impede the narrow road to heaven and resemble more a heathen apotheosis, than a christian obituary. How often have the shafts of ridicule been hurled by the adversaries of the Catholic Church, on account of her prudent and long continued investigations before awarding the crown of heroical virtue to those of her members who have departed this life, with the reputation of superior sanctity. Although Protestants who had the happiness to be witnesses of such investigations, have found in them a sufficient motive to renounce their error and to return to the Church of all ages and every nation, the prejudice still continues as permanent, as unreasonable as ever, and our Church is deemed presumptuous for placing her children upon the list of the friends of God. Yet, the same men, who so loudly condemn the canonizing of our Saints, hesitate not to canonize, on their own puny judgment, on their own *ipse dixit*, men, whose only apparent merit consists in the presumption with which they rush into the presence of their Judge, the God of all justice.

It is true that the inflated eulogiums, the bombastic panegyrics which follow the demise of a pious member of some of the various sects which distinguish modern religion, can do no harm to the departed soul. But the evil consequences upon the living are beyond calculation. An humble hope and reliance on God becomes obsolete, and, in its place, has been enthroned a presumption and self-righteousness not distinguished from that of the pharisee, whose conduct is so strongly contrasted by our divine Redeemer, with that of the humble publican in the Gospel.

But who, without profound grief, can look at the other side of the picture, to behold the dreadful ravages of despair? Who can take up, unmoved, the records of daily crime, and contemplate the rapid pace at which *suicide* has advanced, within our own day? Whether it owe its origin to the mawkish sentimentality of young France, or the moral cowardice which shrinks from the patient endurance of the ills of life, it is alike evident that its subjects have lived here—without Hope—without God. In the perpetration of this horrid crime, presumption and despair meet in embrace. Presumption, urging its victim to rush, with a black catalogue of unpardoned crimes, into the awful presence of its offended God; despair, diffiding in promised aid from above, to enable it to stem the torrent of affliction, puts the seal to his reprobation. It is historically true, that the crimes of presumption and despair have incalculamultiplied, since the yoke of authority has been thrown off, since perfect

independence of all spiritual guidance has become the fashionable doctrine; and it is also a fact worthy of remark, that the faithful child of the Catholic church finds in the divine hope instilled into him by that tender Mother, a sure preservative against those, too often, successful enemies of salvation.

BERNARD.

REMEMBER THOU MUST DIE.

I.

What is Ambition's hope to me?
What were a glorious name?
What would it profit me to be
First in the lists of Fame?
There is another voice I hear,
Each hour that passes by;
It harps forever on my ear—
REMEMBER THOU MUST DIE!

II.

I've gaz'd aloft upon the Star
That heroes glory in,
And sometimes deem'd it not too far
For even me to win;
But when to tread Fame's slipp'ry track
Ambition bade me try,
This thought forever held me back—
REMEMBER THOU MUST DIE!

III.

I've thought upon the charms of Gold,
And fancied it were sweet,
Its smiling treasures to behold
All shining at my feet;
But when I look'd upon my hordes,
Although my heart beat high,
I still could hear those burning words—
REMEMBER THOU MUST DIE!

IV.

I've tried the cup of Pleasure too,
And drain'd it to the lees;
But found, as all must find it, true,
That Pleasure cannot please:
Her sparkling bowl seem'd sweet awhile,
But soon the fount went dry,
And then I heard with bitter smile—
REMEMBER THOU MUST DIE!

V.

The only thing I ever deem'd
Could never pass away;
And that which to my fondness seem'd
Unfashioned for decay;—
Was one (the first and last) with whom
I joined the holy tie;—
I could not think it were the doom
Of one so lov'd to die.

VI.

And yet that almost worshipp'd one
No pow'r on earth could save;—
She too, like all the rest, went down
Untimely to the grave.
And now that boding voice I hear,
As time goes booming by,
Still louder thund'ring in my ear—
THOU TOO SHALT SURELY DIE!

VII.

Then let Ambition, Power, and Fame,
And Wealth, and Pleasure flee;
They cannot for a moment claim
Dominion over me.
Let others in their rounds rejoice—
Let others rate them high—
Let me obey that warning voice—
LET ME PREPARE TO DIE.

J. D. J.

St. Louis, Ash Wednesday, 1845.

CONSEQUENCES OF SCHISM.

(Translated for the Catholic Cabinet from the German of F. Geiger.)

The last effect of a separation from the Catholic Church, when carried out to its full extent, and developed in all its consequences, is BARBARISM—a state from which the Catholic Church, and the Catholic Church alone, has rescued the world. That consequence is the natural and necessary effect of schism, and all history attests the fact.

A schism chiefly occurs when a person or community rejects the supremacy of the Roman Pontiff, and withdraws from obedience to him in spiritual affairs. Separated from this head, men cease to belong to the Catholic Church. *Christ* has built his Church on Peter, (who fixed his See at Rome, the centre *of the then* known world) and on his successors. The See of Peter is the

keystone which holds together in unity the Church built for all nations—it is the rock on which rests the whole Church of Jesus Christ on earth. Whoever separates from the foundation of a house is thereby separated from the house itself. St. Cyprian, the celebrated Father of the third century, in his book *de unitate Ecclesiæ*, says, whoever separates from the See of Rome, is no longer a member of the Church.

When one separates from the rock of Rome, and draws to himself a party, who proceed to choose their own Superiors, Bishops, &c., these become a church detached and foreign from the Rock—one that can have no solidity, since men can lay no other foundation than that which Christ has laid (1. Cor. iii. 11.) Hence it is that during the eighteen centuries of Christianity so many schismatical establishments have perished. The Bishops who side with these schisms, severed from the central See of Rome, are in a dismembered condition, without union, without superiors, without protection—and, as all history attests, they finally fall into the grasp of secular power. The schismatical Russian church in its infancy had its own Patriarch; the Emperor removed him, and established in his stead a Synod, consisting of ecclesiastical and civil members, of which he himself is the President.

When England renounced the supremacy of the Pope, her bishops and clergy quietly fell under the civil power of that blood-thirsty tyrant, Henry VIII., and such of them as refused obedience to his caprices he drove into exile, burnt at the stake, or beheaded on the scaffold. Those who throw off the authority of the Keys, seldom escape the power of the Sword.

Whenever a Religion, or a Church teaching religion, comes under the control of political power, that moment it parts with its dignity, and becomes an object of suspicion in the public eye; for people are ever prone to look on government with distrust, and particularly so when it goes beyond its legitimate functions to meddle with those of religion. This sort of government always, and necessarily, begets an insensibility in the public mind, and thus religious belief is banished. In this state men comply with ecclesiastical enactments from compulsion, and only do so whilst the compulsion lasts; for the secular power never can control the hearts of a people, nor ever produce a true and cordial submission to religious authority. Do we not see that in England the church establishment, composed of heterogeneous materials, is looked upon coldly, and even contemptuously, by many of the most sensible men in the land? It is the same in every Protestant country, where they endeavour, by means of new formulas and rituals, to re-animate the bones of worn-out and gasping heresies. These formulas are issued like other decrees of State, and meet with the same reception. Some resent and resist them as religious innovations, others turn them into ridicule, and laugh at them as ebullitions of politico-pietism.

Separated from the centre of Ecclesiastical unity, and subject to a temporal sovereign, Religion has this ordeal to undergo, namely, a constant change in

spiritual matters, which harasses the people, and insensibly drives them into indifference about religion, and finally even into unbelief:—for with every change of rulers comes a change of rules. Thus in England the nation under Henry was schismatic, under Edward Calvinistic, under Elizabeth, Lutheran, Calvinistic and Catholic combined. In the Palatinate first Lutheranism prevailed, then with a change of government Calvinism came in, and finally returned Catholicism which is now the predominant faith. These frequent changes necessarily beget confusion in matters of belief.

To avoid this perplexity, these schismatics, as we see every day, hand the Bible over to the people telling them—"there, read for youselves—in the Bible you may find your religion, and all that relates to it." This indiscriminate use of the Bible is followed by a total confusion in religious matters, and finally by the utter dissolution of Christianity. I say this *indiscriminate use*, for the reading of Holy Scriptures is truly a source of divine consolation to those who peruse the sacred pages in a genuine edition approved by the Church, with humility of heart and mind; with the eye constantly fixed on the teaching of the Church, which alone teaches the true meaning attached to the text by early Christianity.

But as, in our days, so many thousand Bibles are scattered over the world, inaccurately translated; some conveying one meaning of a text and some another, some containing books that are omitted in others—it is but natural that a baneful impression should be made by their distribution, especially among the less instructed portion of mankind. If on the one hand we consider the profound depth of Holy writ and on the other the various prejudices of its readers, imbibed at an early age and imbittered by the conflict of teaching for and against their preconceived opinions, it is morally impossible that, instead of one faith, there should not ensue a total confusion of creeds; for every one finds in the Bible texts, words and even histories which have a seeming connection with, or bearing upon his peculiar views—views often taken up before ever opening the sacred volume. Hence they flatter themselves with having found all their various notions confined by Scripture, and thus they become more and more obstinate in their errors. Here is the source of those innumerable sects that have separated from the Church, with no other guidance than the Bible. The stubborn adherent of one sect is contradicted by all the other sects, and so is driven to fanaticism. The more discreet and thinking portion, unable to solve the mysterious writings, lay them by, and gradually sink into utter unbelief.

Now, man always acts according to his belief and cannot act otherwise: If his notions are fallacious so will be his conduct. By fanaticism are the passions nourished, and by unbelief those sanctions of morality which nothing but the one true and divine Religion affords, are destroyed. Now, a society of men who have no restraint upon their passions, cannot exist, and since Religion is *wanting* to them, and no other check restrains them, BARBARISM must necessarily ensue. Barbarism is of two kinds—the gross and the refined. The

first is found among those nations which either have never been instructed, or have insensibly lost what instruction they had; the latter is found among certain nations who have been fully instructed in all things, but whose enlightenment is either unsupported by the divine influence of religion, or whose hearts are addicted to the vices of corrupt nature. This refined state of barbarism is much more wicked in its nature than the grosser kind—for people in the latter state act according to the inclination of their senses, and with a degree of uprightness; for the Jesuits and other missionaries have sometimes discovered amongst them, persons of true goodness of heart. But where refined barbarism prevails, sincerity is lost, and men indulge their sensual appetites with studied malice and reflection. We have a striking example of this barbarism among the old Greeks with whom the arts and sciences were so flourishing. Whoever looks with an impartial eye into their history, discovers, both under their aristocratic and republican form of government, the most refined and corrupt barbarism.

When the Son of God became man, he brought from his Father divine wisdom and peace for our fallen race. In order to impart these blessings to all nations he established his holy school, which we call Church, in which all should be united in brotherly charity. He appointed the teachers of this holy school, and imparted His divine spirit to them for all time. He appointed one to be their head, who should watch over them all, and for him he prayed to his heavenly Father in a particular manner, that strength might be given him to confirm his brethren and keep them to the end in the unity of faith and love. Immediately the aspect of the whole world was changed. Barbarism, with all its heinous usages, disappeared, and the nations of earth, becoming one family under one father, embrace each other as brethren. Soon, however, various sects began to arise, which tore themselves from the common Father and thereby from the foundation of the Church. Broken into countless fragments they fell an easy prey to secular power, then to despotism, and finally sank down in the dark waters of barbarism, as is still plainly to be observed amongst many barbarious nations both in Asia and Africa.

No where is this result more visible than in the Greek Church. So long as the Greeks were united with the Rock of Rome, the religion of Jesus Christ shone amongst them with the fullest lustre; but, instigated by the proud and deceitful Photius, no sooner had they torn themselves from that Rock, than they passed under the yoke of a despotic Emperor, who took their spiritual concerns into his own hands, and blended them with the temporal affairs of government—so that, unable to defend their Church against the Turks, they fell with them into barbarism. Meanwhile the western nations, adhering to the Rock, and from that union deriving strength, met with combined force the hordes of barbarism that rushed upon the Church, subdued them, raised them up from their dark condition, civilized, and united them with the children of the *Church. That plunge into* barbarism that desolated France in the last century,

originated as in every other case, in her schism from the Roman See. The despots then laid hands upon the Church and sapped the foundations of religion, which soon fell to the earth and was trampled under foot. Then fell the only barrier that opposes human passion, and there sprang up a refined barbarism such as never before had been heard of in the annals of mankind nor ever witnessed amongst the least civilized beings. And all this happened with a people, who whilst under the influence of the See of Peter, had been one of the most beautiful and civilized kingdoms of the earth. Before the advent of Christ, the whole world, except the Jews, was steeped in stupid or refined barbarism; from which condition, impartial history abundantly proves, the Church (that is the Pope with his Bishops and other clergy) raised them up, and united them into one family by the common bond of religion and charity. History no less clearly shows that those nations which separated from the Church relapsed either abruptly or by degrees into their barbarous condition. If any there be that have not yet fallen back, it is because they still in retain more or less degree the gem of that immortal fruit which is the liberty of the children of God bequeathed to the nations by the Catholic Church. It is a fact most obvious that all those nations which have fallen from a religious and civilized condition, took their first step in their decline when they separated from the head of that Church which God has established for the very purpose of removing all barbarism from the earth, and planting in its stead religion, morality, and universal love.

From the Tablet.

CHRISTIANITY OR EUROPE.

By Novalis. Translated from the German by the Rev. John Dalton. London: Chapman. 1844.

The name of Novalis is not unknown, nor unbeloved, by many of our readers —a pure, devout soul, who anxiously sought after, and was rapidly approximating to the truth, when death cut him off in the flower of his years. His works are mostly fragmentary; one of the most interesting is the present tract, which thus commences :—

" Those were bright, glorious times, when Europe formed but one Christian land; when one Christianity dwelt throughout the civilised part of the world, and one great mutual interest bound together the most remote provinces of this wide spiritual empire.

" Without great worldly possession, one spiritual head directed and united the great political powers. A numerous society, to which every one had access, existed, subservient to this head, and fulfilled his wishes, whilst it was

ously endeavoured to strengthen his beneficient powers. Every member of this order was universally honoured: and when from its hands the people sought comfort or relief, protection or advice, it amply provided for their various wants. From the powerful each one received protection, consideration, and attention: whilst all those chosen ones, as men endowed with wonderful powers, whose presence and good-will spread around them manifold blessings. A filial confidence closely united men to their instructors. How contentedly could each one fulfil his daily work when by these holy men a safe futurity was prepared for him; when, through them, every transgression was forgiven him—every offensive blot of life made manifest and effaced! These were the experienced pilots on the deep unknown sea, under whose guidance one could despise every storm, and securely reach a safe landing on the coast of his own true fatherland.

"The wildest, the most insatiable passions were obliged to yield reverence and obedience to their words. Peace went out with them; they preached but of love towards that blessed, marvellously beautiful Virgin of Christianity, who, being endowed with divine powers, was ready to save every true believer from the most frightful dangers. They spoke of heavenly men long while departed, who, through their confidence in, and attachment to, this holy Mother and her divine Son, had been enabled to resist the temptations of the world, and to attain unto heavenly honours; and now, being protecting and beneficient spirits over their brethren on earth, they have become willing helpers in their necessities, mediators for their frailties, and the true friends of all men before the throne of God.

"With what serenity of mind did men depart from the beautiful assemblies in those mysterious churches, which were adorned with animating pictures, filled with sweet incense, and enlivened with a holy, soul-lifting music! There were gratefully preserved in costly shrines the sacred remains of revered good men; there God's power and goodness were displayed in glorious signs and wonders, the effect of the great charity of these holy souls. And as loving hearts preserve lockets of hair or autographs of their departed lovers, and thereby nourish sweet flames of affection until death unites them, even so there were collected with devout care whatever belonged to these blessed souls; and every one esteemed himself happy who could possess or even touch a part of such consoling relics. Heavenly favours oft descended upon some particular image or tomb. There from all parts men hastened bearing costly gifts, and in return they caried back heavenly ones—peace of the soul and health of the body. Thus did this powerful, peace-making society zealously seek to make all men partakers of her heavenly faith. And she sent forth her missionaries unto every part of the world, in order to announce the gospel of life to all men, and to establish the kingdom of heaven as the only kingdom upon earth. The wise head of the Church justly opposed the rash fancies of individual study, and unseasonable *dangerous discoveries* in the department of knowledge, that were opposed to

the welfare of the Holy See. He therefore checked a bold thinker from openly asserting that the earth was an insignificant comet; for he well knew that when men lose all esteem for their earthly fatherland, they also think less of their heavenly home and its inhabitants; and would accustom themselves to prefer limited knowledge before eternal faith—to despise every thing great and wonderful, and consider them as *dead* works of the law.

"At his court the wise and the honourable assembled from all parts of Europe. There was collected every treasure. Jerusalem, though destroyed, had, as it were, avenged herself; and Rome itself became a second Jerusalem: —the holy residence of a divine government upon earth. Princes referred their disputes to the father of Christianity, and willingly cast down their crowns and dignities at his feet; they even deemed it glorious, as members of this sacred society, to pass the evening of their life in heavenly contemplation within the walls of some retired monastery. How salutary, how comfortable to the inmost nature of man was this government, is sufficiently evident from the powerful expansion of his mental powers, the harmonious development of every talent, the vast height to which individuals arrived in every branch of art, and of the knowledge of life; and, above all, the flourishing commerce that was carried on, in spiritual as well as temperal matters, from the confines of Europe on to the remotest shores of India. These were the beautiful natural features of true Catholic or Christian times."

He thus describes the generation of Protestantism:—

"But what was more natural than that at last a fiery-catching individual (Luther) should preach open resistance against the despotic character of the former state; and this with much greater success, since he himself had been a member of the society?

"Justly did the insurgents call themselves Protestants, because the solemnly *protested* against the usurpation of an improper, and apparently boundless, power over conscience. Over matters of religious inquiry, for a while they assumed to themselves a right silently given up—to choose and call their own preachers when wanted. They placed many things on a more just foundation; they introduced many changes; and threw aside a variety of pernicious laws. But they forgot the necessary result of their proceedings; they separated the inseparable, they divided the indivisible, Church; and wickedly tore themselves away from that universal Christian unity through which, and in which *alone*, a true, lasting regeneration was possible. The erection of Consistories, which retained a kind of spirituality, did not remedy this evil: they were not a sufficient reparation. Unfortunately princes mixed themselves up with these dissensions, and many favoured them in order to consolidate and extend their own sovereign power and influence. They most zealously endeavoured to prevent the complete union of the Protestant churches; and thus was religion irreligiously confined within boundary-states, whereby was laid the foundation of gradually undermining her cosmopolitan interests. Thus religion lost her great

political peace-making influence, and Christianity her own proper principle of an uniting, individualising character. The peace of religion was also deeply injured by most erroneous and dangerous principles; and by the continuation of the so-called Protestantism—a something eminently contradictory—a revolutionary government was permanently established.

"In the mean time this character was far from forming the only pure ground on which Protestantism was built; for Luther altogether treated Christianity in an arbitrary manner. He mistook its spirit, and introduced another character, and another religion—the holy all-availableness of the Bible; and thereby, alas! another extremely foreign earthly science was mixed up with religious matters—philology, whose destructive influence from that time has been but too manifest. From a vague feeling of this error, Luther himself was at once raised to the rank of an evangelist by a great part of the Protestants, and his translation of the Scriptures was canonised.* This choice was exceedingly injurious to a religious mind; for nothing so destroys its sensitive nature, as the mere letter. In former days, the "esoteric" character of the Bible could not have become so injurious, on account of the great extent, the rich material of Catholic faith, together with the authority of holy councils, and that of the spiritual Head of the Church. But these were annihilated at the Reformation, and the absolute popularity (authority?) of the Bible asserted; and now the mere barren contents, a raw abstract sketch of religion, appeared the more marked in those books, and made every free examination and manifestation extremely difficult for a religious mind. Hence, in the history of Protestantism, there appears no great and heavenly manifestation of supernatural feeling; only in its commencement a transient fire gleams from the heavens; but afterwards the "dryness" in the religious mind is remarkable. The earthly gained the ascendancy; a taste for the encouragement of the arts suffered sympathetically. Now and then a pure ethereal vital spark shoots up, and joins to itself a small community. This is extinguished, and the society again separates, and descends on with the stream. Such was the case with Zinzendorf, Jacob Bohme, and others. The Moderatists have gained the upper hand, and the time approaches when we shall see a complete prostration of the higher organs—a period of practical unbelief."

The following sketch of the Jesuits (written about the end of the last century) is remarkable, though not without obvious errors:—

"Happily for the ancient state, a new order now arose, upon which the dying spirit of the hierarchy seems to have poured out its last gifts; an order that, with new energy, with wonderful judgment, perseverance, and unheard-of wisdom, prepared itself to support the Papal State, and to undertake its more mighty regeneration. Such a society had never before appeared in the world.

* His translation is certainly remarkable for elegance and purity of style. But he was not sufficiently learned to make a translation from the original: he is also guilty of several seemingly WILFUL mistranslations. See, especially 1 Cor. chap. ix. 5.

Even the Roman senate of old had not matured its plans for the conquest of the world with greater certainty of success. Never had the carrying out of a great idea been planned with greater judgment. This society will for ever remain a pattern for all other societies that feel a true longing for boundless extension, and a lasting continuance; at the same time, also, we have a proof that circumstances of time, when unwatched, baffle the wisest plans; and that the natural increase of the whole human race continually suppresses the artificial increase of a part. Every individuality has a proper and peculiar share of capacity; but the capacity of the human race is immeasuarable. Every plan must fail that is not completely formed upon the bent and dispositions of mankind. This body will be still more remarkable, as the mother of so-called secret societies, one of which is still unripe, but of a germ that is mighty and spiritual.

"The new Lutheranism—not Protestantism—could not have found a more dangerous rival: All the charms of Catholic faith became still more powerful in their hands, and the treasures of knowledge flowed back again into their cells. What the Church had lost in Europe they sought to regain in other parts of the world—in the most remote regions of the east and west, and to make the apostolic dignity and office powerful and influential. They were not behind-hand in their endeavours after popularity, for they well knew how much Luther was indebted to his skill as a demagogue, and to his desire of pleasing the common people. But, above all, they established schools, they occupied the confessionals, they mounted the pulpits, and laboured with the press; they became poets and philosophers, priests and martyrs; and at the prodigious distance of America, Europe, and China, they were united in word and in doctrines by a most wonderful harmony. From their schools the order was recruited with great choice and judgment. Against the Lutherans they preached with destructive zeal, and endeavoured to make the extermination of these heretics to serve as a proof of their earnest allegiance to Catholic Christendom. To them alone were the Catholic States, and especially the Papal throne, indebted for their long continuance after the Reformation. Who knows how old the world would still have looked if weak sovereigns, the envy of princes and other religious orders, court intrigues, &c., had not interrupted their glorious career, and with them annihilated the last support of the Catholic faith? But now this formidable order slumbers in obscurity on the confines of Europe, perhaps thence to arise, like the people* that protect it, and under another name, and with more renovated strength, to extend itself over its ancient home."

Modern philosophy and the commencement of a religious re-action are well depicted in what follows:—

"The result of the modern way of thinking people called 'Philosophy;' and whatever was opposed to antiquity was included in this definition, especially

* The Russians.

every attack upon religion. The original personal hatred against the Catholic religion by degrees was turned against the Bible, against Christian faith, and, last of all completely against religion itself. Still more; this hatred of religion very naturally and consequently extended to all objects of enthusiasm; it anathematised imagination and sentiment—morality and love of art—the past as well as the future; with difficulty it placed man in the rank of natural existence; and it represented the endless creative music of the universe as nothing more than the uniform clapper of an immense mill, which being moved by the stream of 'chance,' and swimming upon it, was supposed to be a self-grinding mill, without architect or miller, a true *perpetuum mobile!* One species of enthusiasm was, however, generously left to the poor human race, and made essential to the system, as the highest proof of cultivation; an enthusiasm for this glorious, pleasing philosophy, and especially for its priests and leaders. France was *happily* the seat and centre of this new belief; it was united together by pure knowledge. But although poetry was decried in the new Church, yet there were some poets who, for the sake of effect, still made use of the old ornaments and ancient rights; but hereby they were in danger of inflaming the new system with old fire! Wiser members, however, knew how to throw cold water on those hearers who became too warm. But the members themselves were continually endeavouring to rob nature of her poetry: to banish it from the earth, from the arts and sciences, and even from the soul itself; to destroy every trace of that which was holy; to stigmatise by sarcasm every ennobling recollection of men and events, and to strip the world altogether of its various beauties. 'Light' was their great favourite on account of its boldness and mathematical obedience; they rejoiced more because its rays could be broken than on account of the splendour of its colours; hence from it they called their own great understanding the 'Enlightening!'

"In Germany this was carried on more deeply and systematically: the system of education was altered, and a new rationalistic form was attempted to be given to the old religion; whilst the idea of every thing wonderful and mysterious was carefully banished from it. All the resources of learning were called forth in order to cut off access to history, whilst men endeavoured to 'ennoble' it by a representation and description of mere fashionable domestic scenes. God was made an idle spectator in their great stirring drama which the learned acted, and which, in the end, was solemnly to entertain and delight the poets and actors.

"The common people were justly 'enlightened' with predilection, and educated in the new enthusiasm; thus arose the modern European Society of Philanthrophists and Illuminators. What a pity that nature should still remain so wonderful and incomprehensible—so poetical and infinite in *its* beauty—in spite of all these attempts to modernise *her!* If an ancient 'superstition,' in a higher world, appeared in any direction, immediately the alarm rose on all sides, and the dangerous spark was extinguished, if possible, by wit and phi-

losophy; but still toleration was the watchword of the enlighteners, and in France, especially, it was synonymous with philosophy. The history of modern infidelity is extremely remarkable; it is the key-stone to all the wonderful phenomena of latter times. In this century, and especially the latter part of it, unbelief arose, and, in a short time, increased to a boundless extent and variety: a second Reformation, comprehensive and peculiar, was unavoidable. This must first of all have acted on the country, which in a great measure, was modernised, and for a long time, for want of freedom, had lain in an atheistical state. Long would this heavenly fire have burned—long since would the wise plans of 'Illuminism' have failed—had not worldly power and influence lent their aid to the State. But in a moment, when dissension broke out between the learned and the Government—between the enemies of Christianity and all their community—religion arose, as a third, tone-giving, interposing member; and now every true friend of hers must recognise and proclaim this advance, even if it be not as yet sufficiently remarkable. That the time of her resurrection hath come, no historical mind can deny; for even the very events that seemed directed against her existence—that threatened her complete downfal—have become the most favourable symtoms of her regeneration. From the destruction of every positive institution, she raises aloft her glorious head, as the new foundress of the world. As man of himself raises up towards heaven, when nothing earthly binds him, so the higher organs spontaneously rise out of their common uniform state unto a perfect freedom from the power and imposition of man, like the seed of every earthly form at first appears. The spirit of God moveth over the waters, and a heavenly island is visible on the receding waves, to become the abode of renovated humanity, the well-spring of eternal life."

RELIGIOUS INTELLIGENCE.

Missouri.—*New Churches.*—Two new churches are in progress of erection and nearly completed in *Cole Co., Mo.*, to be placed under the invocation and patronage of the Apostles of the Indians, St. Thomas and St. Francis Xavier. There are now in *Cole*—and in the adjoining *Osage* counties, seven Catholic Churches, St. Ignatius, the Sacred Heart of Jesus, the Immaculate Conception, the Assumption of the B. V. M., St. Joseph, St. Thomas and St. Francis Xavier. They are all attended in regular succession by the Rev. F. Helias S. J., who resides near the mouth of the Osage river. A new church has likewise been erected in Mudd's Settlement, *Lincoln co*, Missouri, under the patronage of the Prince of the Apostles. It is attended once a month by the Rev. James Murphy, of Rail's co. Missouri.

Oregon Territory.—By intelligence received at New-York from Oregon erritory, we learn with pleasure that on the 1st of August last, a Belgian brig rived at Oregon city, with several Catholic missionaries and religious Sisters, om Belgium. No doubt this is the Belgian brig *the Indefatigable*, which left ntwerp on the 12th of December 1843, having on board the Rev. Fathers of e Society of Jesus, De Smet of St. Louis, Mo., A. Vercruysse of Belgium, ecolti of Conversaro in the Kingdom of Naples, A. Ravalli of Farrara, J. Nolis of Rome, and a brother of the same Society, F. Huybrechts of Antwerp. here were, moreover, seven Sisters of Notre Dame on board for the benefit female education. It is stated that the Methodist Mission has been abanned, and their mills and other property divided or sold, and the members cured for themselves suitable places for settlement in the colony. So soon this intelligence reached New-York, a new press, paper, printing-ink, prinrs &c., were shipped for Oregon, for the purpose of starting there a paper der the control of the *Methodist* Missionaries.

Illinois.—The days immediately preceding Lent were days of particular votion for the Catholics of Hanover Settlement, Clinton county, in this state. he Rev. Pastor of St. Boniface, knowing that the days of Carnival are freently days of dissipation for the people, conceived the happy design to celeate the *forty hours devotion* in his church, during which the most Holy Sacrament of the Altar was publicly exposed to the devotion of the faithful. The ous and zealous Pastor was aided in his labours by the Rev. J. Cotting, S. of St. Louis, who directed the exercises of the devotion. Almost all the mmunicants of the congregation, composed of about one hundred and eighty milies, attended the exercises, day and night, and approached the Holy Sacraents of penance and the Eucharist.

Michigan—The Brothers of St. Joseph, of Southbend Indiana, have opened a hool at Pokegan, a small Indian town in Cass co., Michigan. These Indians, out one hundred and fifty in number, are the only remnant of the Pottowatomie ibe, who have not emigrated towards the West. They are all relatives to the late mented Indian chief Pokegan, the great warrior and the pious christian, who st among the Pottowatomies, invited the Catholic Missionaries to his wigam. They are all converts to the Catholic Church, residing on a tract of nd, granted by the United States Government to their late lamented leader, d equal in piety and regularity—a community of primitive Christians.

New Orleans.—On the 3d of February, Mr. Adrian Rouquette, a native New Orleans, received the holy order of Deaconship, in the Church of St. ary's, at the hands of the Rt. Rev. Bishop of the See.

Washington City.—Miss Waggoman of this city, the talented and accomlished niece of Mr. Tyler, the President of the United States, has relinquished e world and its follies, and entered the Convent of the Sisters of the Visitaon in Baltimore.—*Correspondent of Boston Pilot.*

PHILADELPHIA.—A corrrespondent of the *Pittsburgh Catholic*, says; "I may state briefly that in the few months that have elapsed since the burning of St. Michaels and Augustine's, the Catholics of Philadelphia have opened two new churches, one of the most magnificent in the Union; they have beautified and remodeled at an expense of several thousand dollars the venerable cradle of Catholicity in this state—St. Joseph's: they have replaced the plain altar and altar-piece of the former Cathedral of the diocese, St. Mary's, by a costly marble altar and a magnificent and touching painting of the crucifixion, with other splendid decorations of the sanctuary: they have almost completed the majestic edifice, St. Paul's, opened by Rev. Mr. Sheridan in an unfinished state just before the riots: they have held two fairs at which some thousand of dollars were raised for the support of Orphan Asylums and the erection of churches not before named:

CINCINNATI.—The *Catholic Telegraph* announces the arrival of six Dominican Friars, from Rome and Perugio, three of them being destined for Somerset, Ohio, and three for St. Rose's, Kentucky.

NEW YORK.—*West Troy.*—The Catholic residents at West Troy had purchased a church formerly occupied by a Presbyterian congregation in that village, and had commenced moving it to a lot owned by them, for the use of the French Catholics of that village. It had been moved partly on its way when it was, on the 6th of February last, destroyed by fire. The attending circumstances leave no doubt that the fire was the work of an incendiary.

MAINE.—We learn from the *Boston Pilot*, that at Houston in this state two members of the American army were lately baptised and added to the one fold and the one Shepherd: Lieutenant T. J. Curd, of the U. S. Artillery, attached to the Handcock Barracks, and Sergeant Dudley of the same corps. A new church is in progress of erection at Houlton, under the superintendance of the Rev. Wm. Moran of Benedicta, Me.

WEST-INDIES—Our Holy Religion is in a very flourishing condition in the *English Antilles*. More than a hundred thousand Catholics are found in the Islands of Trinidad, St. Lucia and Grenada. According to late intelligence published in the *South Advertiser*, Catholicity is prospering most favourably in the Island of St. Vincent; conversions are daily made to the faith; amongst the many is that of William Wallace, Esq., proprietor of an estate, formerly a Presbyterian. At St. Christopher's the Catholics, though small in number, have lately purchased a lot of land, situated in the most eligible part of the town and sufficiently large for the erection of a church, school-house and clerical residence. They have commenced the erection of the buildings.

The death of the Rt. Rev. Dr. McDonnell, Bishop of Olympus, *in part*, and Vicar-Apostolic of Trinidad and the other neighbouring British Islands, has cast a deep gloom over the faithful of the Antilles. His edifying demise took place at Port of Spain, on the 26th of October last, in the 61st year of his age. He was a native of London, and was educated at the English College at Lisbon.

Being consecrated Bishop in 1828, he laboured for more than fifteen years in his Apostolic career, being ever a patron of the flock from the heart.

In the *Danish* Islands of Santa-Cruz, St. Thomas and St. John's the same spirit of intolerance has shown itself, which the Protestant Government of Denmark manifests at home towards her Catholic subjects. The few yet fervent Catholics of Christianstadt have lately been harassed by the civil authorities. Owing to the unsettled state of affairs, the Church of *Haiti* is still in a deplorable state of confusion. Much good however, is expected from the efforts of a devoted band of missionaries of the society of the Sacred Heart of Mary, who have departed for St. Domingo. This society is instituted at Amiens, in France for the religious instruction of colored people.

British Guiana.—Numerous conversions to the Catholic church are taking place in British Guiana. On Sunday the 21st October, seventeen Protestants made public profession of faith in the church of New Amsterdam, of which the Rev. John M'Donnell, is pastor, and were received by that gentleman into the one fold.

Italy.—It is stated in European journals of great integrity, that a letter was received in Rome, informing his Holiness of the conversion of one of the most considerable of the Druses of Mount Lebanon. That 1st November at Genoa, Miss Louisa Cambridge abjured Protestantism in the Convent of the Sisters of the Good Shepherd, and entered the cloister as a novice. The Jewish writer, Lombroso, who resides at Turin, has just embraced the Catholic religion. This, is added, is undoubtedly one of the most important conversions that has occurred for many years.

England.—The Roman Catholic Directory for 1845 states that the number of Catholic churches in England is 501, in Wales 8, in Scotland 73, besides 27 stations where divine service is performed, making a grand total for Great Britain of 582. Of the chapels in England, there are in Lancashire 98, in Yorkshire 58, Staffordshire 32, Middlesex 25, Northumberland 22, Warwickshire 22, Durham 17, Leicestershire 15, Cheshire 13, Kent and Lincolnshire 12 each; and Cumberland, Derby, and Shropshire 9 each. Of the churches in Scotland, there are in Inverness-shire 17, in Banffshire and in Aberdeen-shire 10. In England there are 10 Catholic colleges, in Scotland 1. In England there are 31 convents and 3 monasteries. The number of missionary priests in England is 666, in Scotland 91; making a grand total of 757.

Ireland.—The number of students at Maynooth, the great nursery of the Irish clergy, was, towards the close of last year, four hundred and fifty, of whom there are two hundred and fifty of what is called "free"—a certain number being chosen from each Province by the Catholic Bishops. The annual allowance of the English Government to this institution is £8,000. At the same period there were fifty two students in the new Catholic Missionary College of All Hallows, Drumeondra, all destined for foreign missions.

A splendid new church, under the invocation of St. Malachy, was lately

opened at Belfast. The ceremony of consecration was performed by his Grace the Most Rev. Dr. Crolly; and High Mass was chanted by the Right Rev. Dr. Denvir.

FRANCE.—*The Brothers of the Christian Schools.*—This admirable Society, notwithstanding the strenuous opposition of the irreligious, is making vast progress in France and justly receives the applause and confidence of the pupulation. The Institute directs at pesent four hundred establishments, consisting of more than two thousand schools, in which *two hundred thousand pupils* receive a Christian education. Applications for one hundred and fifty new establishments and one thousand brothers have been made to the Superior, but, unfortunately, he cannnot, at present, comply with this request.

SPAIN.—Ever since God has been pleased to hear the prayers of the Universal Church, offered up throughout the Catholic world, in behalf of the afflicted church of Spain, Religion has been slowly emerging from the fiery ordeal through which it had to pass. The Spanish nation has seen that to separate from the centre of Unity, is to bow the neck to the yoke of temporal despots. The Bishops have given new proofs of energy and attachment to the Roman See. The people have given many proofs that they are Catholic in heart and soul as well as by character and education. Lately, Queen Isabella, driving her carriage along one of the streets of Madrid, met a Priest who was carrying the Blessed Sacrament to a poor person. Penetrated with the feelings of piety which animated her ancestors, she immediately came out of her carriage, offered it to the Priest, and, mingling up with the pious multitude, followed on foot to the house of the dying. When she found that the sick was a poor girl, stretched on the bed of distress, she did not fail to join the bounties of her charity and benevolence with the feelings and tokens of her piety. Another noble example of christian benevolence has lately been exhibited by a young and rich citizen of Barcelona, Don Joseph Xifre, who has expended two hundred thousand dollars in the erection of a hospital for the accommodation of two hundred patients, and has also endowed it with an adequate revenue. During the siege of the city he was obnoxious to many of the lower orders, and they pierced his magnificent dwelling with balls, but he has chosen this truly Christian revenge on their folly and injustice. The civil authorities, though some are deeply imbued with the spirit of Febronius, and others with that of J. J. Rousseau, not unfrequently give signs of christian sentiments. The religious of St. Vincent of Paul have lately been established in Madrid upon the recommendation of the secular power, and the publication of the novel "Madrid and its Mysteries," a kindred production of "the Mysteries of Paris" has been stopped by civil authority.

AUSTRALASIA.—New Guinea, or Papua, and the other Islands north of Australia have been erected into a new Vicariate-Apostolic. The population consists of the Papuan, or oriental negroes, mingled with the rude race of the Haraforas. Mgr. Epale, Bishop of Liva *in part. infid.*, accompanied by eight

Priests of the Society of Mary, and several brothers of the Christian Doctrine, has left Europe to fix his Apostolical tent in the midst of Cannibals. A new church, under the invocation of the PatronSaint of Ireland, has lately been opened at Sydney, the solemn benediction was performed by the Arch-Bishop of that city. The Right Rev. Dr. Wilson, the first Bishop of the new see of Hobarttown arrived fter a safe and speedy voyage. As a specimen of the esteem with which the Catholic clergy is regarded in this distant clime, we extract the following from a late number of the *Van Dieman's Land Courier*. "We cordially give expression to the testimony received from every quarter, to the meek, concilatory and amiable character of Bishop Wilson. . . . . The prospects of the Roman Catholic Church in this colony are great. . . . The Catholic Church is peculiarly adapted to human nature. . . . Another ground on which we rest our opinion of the Roman Catholic Church in this colony, is the unconquerable zeal and energy of her clergy, qualities which do them honor."

OBITUARY.

Died—On the 4th February, at St. Mary's College, Perryville, Rev. J. B. Robert, Priest of the Congregation of the Mission.

This lamented ecclesiastic was born in the Diocese of Lyons, France, in 1800. He came to America in 1835, with some French and Italian clergymen accompanied by Bishop Odin, and entered into the novitiate of the Congregation of the Mission in 1836, after which he consecrated himself to God and joined the Congregation of Missions, of which he was a very useful and edifying member. The virtues with which he especially edified his brethren were his profound humility and laborious life. His humility was such, that he looked upon himself as the least of all, or rather as the servant of his brethren, which he showed on a variety of occasions, without affectation, by his actions, choosing always for himself what was most painful and humiliating. He was never seen idle, but always employed his time in doing some thing good and useful; even during the hours of recreation, whilst talking and conversing with the others, he used to make beads to give to the poor Catholics, and this he practised constantly, from the time he entered the novitiate till his death. Rev. Mr. Robert was ordaind priest by the Rt. Rev. Bishop Rosati in 1839, in St. Mary's Seminary, Perry co. Mo., where he exercised the holy ministry, with great zeal and abundant fruits of salvation, until his death. He was always assiduous to hear confessions, and always ready to visit the sick—he never refused to go either in the night or in the most severe kind of weather. He especially gave a very striking example of his charity and zeal for the salvation of souls in the summer of last year, and this winter, on account of the

sickness and many deaths with which God has been pleased to visit his parish; until, at last, he himself fell a victim and became a martyr of his zeal, of his charity, and of his labours. God also blessed the exertions of this zealous priest with many conversions and abundant fruits of salvation. After a very severe sickness which lasted fifteen days, during all which time he gave the most admirable examples of patience and resignation to the holy will of God, burning, like St. Paul, with the desire of being dissolved and to be with Christ, he closed his eyes in death. His death has been regretted by all who knew him, no less by his brethren, whom he always edified by his good examples, than by all who were acquainted with him, Catholics and Protestants, who loved and revered him as a good and virtuous man. When the news of his death was circulated, this was the exclamation of every one: Oh! the good man, the holy priest, the saint, is dead!

— On the 12th of February, Rev. Augustin De Angelis, formerly Pastor of St. Charles' Church, German Coast, Louisiana.

— In November last, at Havre, France, the Rev. Nicholas Fort, recently arrived from the diocese of New Orleans, with the hope of recovering his heath, which had been greatly impaired by the labours of the holy ministry and a life of sacrifices.

The Baltimore papers announce the death, on the 18th February, of the Rev. John B. Gildea, the pious and zealous Pastor of St. Vincent de Paul's Church of that city.

The *Baltimore Sun* announces the death of Sister Mary Alphonso, of St. John's Academy, Frederick, Md., after a lingering illness of several years, in the full triumph of faith, and a lively hope of a blissful immortality.—*R. I. P.*

We would request our subscribers to bear in mind, that we cannot proceed, unembarrassed, with our publication, unless the amount due us from those who have not complied with our terms, be promptly paid over to us, or to our agents. We consider an intimation sufficient to induce such to be punctual in this matter.—Publisher.

APPROBATION.

The Catholic Cabinet is published with my approbation, and appears to me calculated to promote the interests of the Catholic Religion in this Diocese.

† PETER RICHARD, *Bishop of St. Louis.*

CATHOLIC CABINET,

AND

CHRONICLE OF RELIGIOUS INTELLIGENCE.

VOL. 2. ST. LOUIS: APRIL, 1845. No. 12.

PRAYER.

Whether we view prayer simply as an act of impetration, in which we implore mercy for the past or grace for the future, or as an act having God's praises for its object, we find it natural to the human mind. It has its origin in the consciousness of our total dependence on the Supreme Being, which irresistably impels us, in the hour of trial and want, to appeal to that Conservative Principle, who ever watches, with guardian solicitude, over his creatures. Nor is it that impulse alone which urges us to call for aid; we are cheered in our approach to the Throne of Divine Grace by a filial confidence which assures us that our prayer shall be heard;—that in that beautiful communion of the creature with its Creator—that outpouring of the soul oppressed with its thousand cares—He who has created us for happiness will not be unmindful of our wants; nor will he fail to accord the wished-for boon. Oh! how beautiful is this principle! how deeply seated in the breast of man! It is a part of his being; its every impulse is upward. It is this, when the storm is lowering and destruction seems nigh, that points to Heaven, bids the child of the ocean—the sea-beaten mariner—awake from his lethargy and despair; bids him pray to his God, nor fear of success. It is this that makes the fond mother sue to Heaven for the child of her heart; that cheers the gloomy cell; that, when oppression stalks the land, and the patriot's arm is nerved, makes the oppressed man cry to Heaven—"May God defend the right." It is this principle of dependence and confidence commingled, blessed and rendered still more operative by Him, who has said—"Ask, and you shall receive;" that lights the deep and lengthened vigils of the holy man, when kneeling at the foot of the cross he prays for himself—he prays for his brethren—he prays for the world. If this principle were more fully acted upon, how bright would be the pathway to eternity! how light our pilgrim toils! how surely vanquished the enemies that strive for the ruin of the masterpiece of God's creation—the soul of man! If the consoling and fruitful exercise of prayer were more general, more constant and fervent, how many strayed sheep

would return to a sense of their duties! how many of those unfortunate beings who now sit in darkness and the shadow of death, would open their eyes and hearts to the light of the Divine Faith.

We have been led to these reflections by noticing the spirit which, at present, seems to pervade the whole world, with respect to the importance and efficacy of prayer in the conversion of nations. Whilst this spirit — so truly Catholic — has ever formed one of the most interesting and characteristic features of the Catholic Church — whilst it has ever been one of her sweetest and holiest duties, to which she is fervently devoted, and from which, as from a fountain of life, she draws the happiness and perfection of her children, she seems, at present, in the simultaneous and renewed exertions of her members, to apply herself to the sacred work with an energy and confidence that must ensure success. Witness Germany, the cradle of modern Protestantism; it feels and manifests this salutary impulse of prayer. Being deeply imbued with the principles of Febronius* — principles of hostility to papal and episcopal power, imprinted on the German minds by the insidious Jansenism of Joseph II., it seems to manifest that the hour has come to free itself from the shackles of this baneful politico-religious system. The celebrated Gorres, of Munich, in his able periodical — *Historische politische blatter fur das Katholische Deutschland*, has, for a series of years, with indefatigable efforts, prepared the minds of Germany for this salutary reaction. He now, at the appearance of its morning star, calls the minds to Heaven: in prayer alone he constitutes the signal of success. He appeals, in a late number of his celebrated journal, to the Germans in particular, and to all nations in general, to join in common prayer for the religious resuscitation of Germany.

England — once happy and Catholic England, but, now, infidel England, trembling to her very foundations — is, at present, the object of pious and fervent prayer. From different quarters of the globe are put up ardent supplications to the One Shepherd of the One Fold, that he will receive back to the bosom of his Church his prodigal child, which, having received its inheritance, has spent it in riotousness and error. She is, perhaps, mainly indebted for the interest thus felt for her condition to one of her noble and pious sons, the Hon. George Spencer, a convert to the Catholic faith, and now a priest of the living God. This zealous and enlightened convert, not content with securing for himself the inestimable blessing of admission into the one true Church of God, feels warmly for the land of his birth. Shortly after his conversion, having unlimited confidence in prayer, he invited the whole world to join him in supplicating the Throne of Mercy for the speedy return to Catholic unity of this once so flourishing portion of the Christian Church. He has lately renewed his solicitations, cheered by the many remarkable conversions which have lately occurred in England, as the fruit, no doubt, of the fervent prayers of the

* The capital error of Febronius was to attribute to the Pope a mere primary of honour, *without* a supremacy of jurisdiction.

faithful. Nations, distant by lands and seas, have responded to his pious call. The Belgian bishops, placed over a pious and devoted people, have composed and published a prayer, begging God to reconcile England to the Church. Asia, too has heard his entreaties; and the Archbishop of Calcutta has lately issued a pastoral letter, recommending to the humble Catholics of the Ganges the conversion of England, and ordering public prayers to be said for this purpose on every Thursday, in the Cathedral of Calcutta. The man of prayer, the pious Spencer, is now in Paris, to secure to his work of holy charity the co-operation of the "Association of the Immaculate Heart of Mary for the Conversion of sinners." This institution, if we may judge by the innumerable conversions and countless fruits it has produced for Heaven, is admirably calculated to excite in the minds of Mr. Spencer and the friends of prayer the the most abiding confidence. Established, not many years ago, for the conversion of sinners, it already numbers its hundred thousands of members, scattered over the whole of the habitable globe. The change which it has wrought, not only in the vicinity of its first institution, but wherever affiliations have been established, is truly wonderful. At the time when this Association was established in the Church of our Lady of Victory, in Paris, the number of communicants did not exceed five hundred: the Church, although in one of the most populous parts of the city, was almost deserted. The heart of the pious Desgenettes is afflicted for the direliction of his flock; he prays, he establishes an Association of Prayer; he invokes the guardian name of Mary — of her to whom no one had recourse in vain. And lo! scarcely two years have elapsed, and that Church is now one of the most frequented in the metropolis of France; that altar now witnesses the joy and happiness of more than 15,000 individuals approaching to the Feast of the Divine Love. How powerful is prayer, especially when aided by her who is the Mother of Mercy, the refuge of sinners. The Church of our Lady of Victory, the witness of the wonders of constant and fervent prayer, has already become the object of pilgrim love. Prelates of other climes, from the east and the west, have gone to bow before her altars, mingling their fervent supplications with the thousands of the associates, in behalf of the inheritance of Christ, which the Vicar of Christ has entrusted to their care. The missionary of the Cross, before entering on his errand of love in a distant clime, recommends to the prayers of the Association the conversion of cannibals and idolaters, and asks, for himself, the courage and fortitude, if required by Heaven, to bedew and fertilize the lands of Tong-King and Corea with his blood. Numerous affiliations have sprung up in every portion of the Catholic world; and Mary is invoked as the refuge of sinners, and the destroyer of heresies in every clime. Our own beloved Republic, too, feels and manifests this impulse. Numerous affiliations of this Association have been formed in various dioceses, giving ample proofs of increased fervor and piety of the faithful, and of the unlimited confidence of the American Catholic in the efficacy of prayer.

If, to the prayers of this Association, we add the daily supplication of innumerable other associations of piety, formed among the faithful, and the incense of prayer, daily offered on the altar of love by so many religious communities, for the extension of Christ's mystical Kingdom, what may and must we not expect from this holy violence offered to Heaven? If we add, moreover, the pious efforts of the millions of members of the *Society of the Propagation of the Faith*, who, in every clime and country, fructify their mite with a pious *pater* and *ave*, and a suppliant *St. Francis Xavier, pray for us*! will we not ascribe the daily triumphs of our holy religion, over heresy and infidelity, to the efficacy of prayer? By that sweet doctrine of the Catholic Church — the Communion of Saints — we believe that the numerous members that compose the Christian Church are united together, and form but one body, of which Christ is the head: that Divine charity, the bond of the indissoluble union, produces among them a communication of all spiritual and religious advantages. With the deepest emotions of piety and gratitude, we ascribe them to the prayers and good works of the "many members, yet one body," of the Catholic Church, the new era of Catholicity, which has so gloriously commenced in China; the conversion of forty thousand infidels in the islands of the Pacific; the glorious conquests of the cross over the crescent of Mahommed, on the African shores of the Mediterranean; the return to the One Fold and the One Shepherd of numerous individuals infected with heresy, in Protestant countries, especially in Holland, Germany, England, and Scotland; and, above all, the vigorous struggles of France, Catholic Germany, Spain and Portugal, against the insidious politico-religious machinations of Jansenism, accompanied by a new and vigorous feeling of the Catholic world, to rally with love and humility around the common father of the faithful, and to derive all strength from the unity of the Rock of Peter.

As Christians, as Catholics, we must ever feel alive to the effects of holy prayer; we must be roused from our apathy and cold indifference; we must join the myriad bands of spiritual soldiers, who are besieging the Throne of Love and Mercy for the exaltation and extension of the kingdom of Christ on earth. Our own country, too, needs our prayers; whilst the various creeds and sects — worse than Roman soldiers — are constantly endeavouring to tear asunder the seamless garment of Christ. Our Lord and all-merciful God is willing and anxious to give, but only waits for our prayers of faith, and our humble acknowledgements of our entire dependence on Him. Prayer can do all things; but nothing can be done without it; for it includes, in itself, that homage to the Supreme power, without which, God will grant nothing. Prayer was the weapon used by Ireland's great patron Saint, when he demolished her idolatry, and founded one of the fairest and purest portions of the Christian Church. It was by prayer that the sainted Jesuit, Francis Xavier, subjugated twenty kingdoms, and a million of idolaters, to the kingdom of the cross. Let every Christian join in the holy cause for the conversion of nations, and daily

repeat, with the Apostle of the Indies, — the great St. Xavier — the following prayer of faith: —

"Eternal God! Creator of all things! remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness. Behold, O Lord, how, to thy dishonour, hell daily is replenished with them: remember, O Lord, thy only son, Jesus Christ, who suffered for them, most bountifully shedding his most precious blood. Suffer not, O Lord, thy Son and our Lord to be any longer despised by infidels; but, rather, being appeased by the entreaties and prayers of the Elect, the Saints, and of the Church, the most blessed Spouse of thy Son, vouchsafe to be mindful of thy mercy, and, forgetting their idolatry and infidelity, cause them also to know him thou didst send — Jesus Christ, thy Son, and our Lord — who is our health, life, and resurrection; through whom we are made free and saved; to whom be all glory, for ever. Amen." F.

[From the Tablet.]

LIVES OF THE ENGLISH SAINTS.

Nos. VI., VII., VIII., SS. Paulinus, &c., St. Gilbert of Sempringham, and St. Wilfred, Archbishop of York. Toovey. 1844.*

This series of little works continues in much the same spirit as it commenced: the writers, if there is any difference, seeming to get rather more Popish as they get older. The sixth volume, containing the lives of SS. Paulinus, Archbishop of York; St. Edwin, king, and St. Ethelburga, his queen; SS. Oswald and Oswin, kings and martyrs; SS. Ebba and Bega, virgins and abbesses; and St. Adamnan, the Monk of Coldingham, we have rather looked at than read, having merely dipped into it here and there. From the opening of the life of St. Adamnan we take the following reflection on

THE DEGENERACY OF MONASTIC INSTITUTES.

"To a pious person, surely, no matter what his opinions may be, the degeneracy of religious institutes and orders must be a humbling and distressing subject for reflection. Yet, by literary men of later days, and especially by Protestants and other heretics, this degeneracy has been laid hold of with almost a desperate eagerness, either for the purpose of sneering at religion altogether, or vilifying the holy Roman Church, or discountenancing the strictness of Catholic morals. Now let it be admitted fully that this degeneracy is a fact, and that it has taken place, in many instances, almost incredibly soon after the first fervor of a new institute, *always excepting, as truth compels us, the*

* *These Lives are written by some English Protestants of the Puseyite school.*

most noble and glorious company of St. Ignatius, which, next to the visible Church, may, perhaps, be considered the greatest standing miracle in the world. History certainly bears witness to this decay; but it must not be stated in the exaggerated way usual to many. It was not till the end of the tenth century that the decline of monastic fervor began to lead to abuses and corruptions; and, for at least six centuries, what almost miraculous perfection, heavenly love, self-crucifying austerities, mystical union with God, and stout-hearted defence of the orthodox faith reigned among the quietly succeeding generations of the Egyptian cenobites and solitaries? In the thirteenth century, again the Church interfered, and, at her touch, as if with the rod of Moses, there sprung forth those copious streams which satisfied the extraordinary thirst of Christendom in those times. The revered names of St. Dominic and St. Francis may remind us of what that age did. And when was the Church of Rome ever so great, ever so obviously the mother of Saints; or when did she ever so wonderfully develope the hidden life within her, as in the sixteenth century? St. Ignatius, St. Francis Xavier, St. Francis Borgia, St. Francis of Sales, St. Philip Neri, St. Felix of Cantalice, and many others, sprung almost simultaneously from the bosom of a Church so utterly corrupt and anti-Christian that part of mankind deemed it necessary to fall off from her lest their souls should not be saved! Stated then fairly and moderately, let the fact of monastic degeneracy be admitted, and what follows? Is it anything more than an illustration of the Catholic doctrine of original sin? Is it a fit or decent subject of triumph to miserable sinners, who share, personally, in the corruptions of their fellows? When such boastings are introduced into historical panegyrics of constitutions, parliaments, monarchies, republics, federacies, and the like, what is it but an *a fortiori* argument against such mere worldly institutions? If a company of men or women leave their homes, enter upon a joyless life of poverty, singleness and obedience, to work, to beg, to pray, to sing, to watch, to fast, to scourge themselves, and behold! in a century or so, they degenerate and abandon the strictness of their institute, what must become of a corporation gathered together for gain and for aggrandizement? Either it must grow corrupt in a still shorter time, or, as the other alternative, having been corrupt from the beginning, as being secular, it will proceed to such an extremity of wickedness that nations, or kings, or people, as the case may be, will rise and tread it out of the earth, as something to be endured no longer. Surely there is something stupid, as well as unmanly, in this fierce exultation over the degeneracy of monastic orders. Roman law, the feudal system, chivalry, the municipalities of the middle ages — what light must such a course of reasoning throw on these things, so often set forth and illustrated with all the splendours of historical eloquence? One would imagine that to be a really philosophical historian, heart and feeling were required, a strong sense of fellowship with our kind, a humbling acknowledgement of what is evil; and, above all, an assiduous detection of what is, through God's mercy, honourable, pure

and good; and what a different object would the Church of the dark ages be in a history written on principles like these?

"But readers as well as writers have often exhibited a strange delight in these laboured invectives against monastic degeneracy; and this is very natural. It would be very unpleasant for us to pray so many hours, to get up at nights, to fare badly, to sleep on boards, to be poor, to have somebody else's will to do instead of our own, to spend summer days amid the fumes of crowded hospitals, to wear hair-shirts and so forth; and we cannot help feeling a little angry with people who did so; because, however clear it may be that it was all part and parcel of Romish corruption, there *is* a kind of lingering irritable feeling within us that there was on the face of it, to say the least, something more evangelical about such a life than about days spent in the luxurious houses, the costly furniture, varied meals, literary pastimes, elegant entertainments, smooth conventions, of modern society, notwithstanding the Sunday sermon, the carriage, the stove, the cushion, and the pew — our admonitions of the unseen world, our demonstrations of faith in the truth of the Gospel. Well — but let *readers* think a little. The monastic orders grew very corrupt; yet still it may not follow that there is any inexorable necessity of leading a comfortable life. The Dominicans began to eat flesh! The Carmelites to put on shoes! The Cluniacs to wear leather garments, and to have more than two dressed dishes! But supposing all these things were declinations from a rule they were bound to keep, did they, even the congregations which remained unreformed, did they subside into an easy indulgent life, and put the awkward precepts of the Gospel out of sight as we do? Do people, when they read of an order declining from its rule, and moralize on it, rather than on themselves, as readers are unhappily prone to do; do they remember that in that fallen monastery were nocturns, and the diurnal hours, and fasts, and vigils, and silence, and celibacy, and sundry other very mortifying observances? A sandalled Carmelite cannot be brought to the level of modern comfort, self-indulgence, or even of idleness, generally considered the exclusive characteristic of a monk. Take the Benedictine congregations in all their changes, from Bernon of Gigni to John de Rancé of La Trappe, and the life which the easiest among them led was something far more penitential, austere, devoted, and unearthly, than what we should deem the very heights of a rigid perfection. It were better to take shame to ourselves: the life of the least strict order would be, it is feared, an impracticable standard of holiness for us, accustomed to the hourly exercise of freedom and self will."

The lives of St. Gilbert of Sempringham, and St. Wilfred of York, we have read more carefully, and, on the whole, with a mixture of very great pleasure and very great pain — very great hope and very great anxiety. There is a certain peculiarity in the style, perhaps, which marks out the writers as non-Catholics — a something almost undefinable — half twaddle, half unction — *an effeminate handling* and dandling of religious truths — an almost prurient

sensibility or sentimentality — which bespeak a mind not quite at ease; a mind in which the truths in question have been realized to the understanding or the fancy, but not yet converted into home truths by practice. We hardly know whether we describe accurately what we feel instinctively, yet have some difficulty in accounting for; but there seems in these little volumes a kind of mental effervescence which often spreads over several paragraphs of reflection, what a more robust and tranquil understanding would engrave on the mind of the reader by half a dozen piercing words that would leave little to be desired.

However, with this exception, it would be difficult to say why some of these lives, that of St. Wilfred, more especially, might not have been written by Catholics, and by that order of Catholics most deeply imbued with the principles of Catholicism. The biographer of St. Wilfred seems to have set himself to explode all the weak points even of his own school. His work is (on paper) a practical adoption of the principles so ably stated by the Count de Montalambert — *only* there is a reserve, some exquisite reason in the background, for not acting on those principles. Judging with a human judgment, it is impossible not to respect the apparent sincerity of these writers, their zeal for truth, their eager pursuit after spiritual improvement. To reprove them for their backwardness (using the word *reprove* in a personal sense, or in any other sense than as conveying an expression of deep regret, founded on the sure basis of unerring Catholic principles) would be at once presumptuous and unchristian. What stops or lets the hand of God allows to interpose between the poor struggling soul and its attainment of truth without any impeachment of its sincerity, it is not for us, purblind mortals, to understand. Heaven knows that those who are without, those who are seeking, those who diligently apply all the powers — not of their minds merely, but of their souls — to approach God in His Church, deserve the tenderest sympathy on the part of those — more fortunate, but, it may be, far less meritorious — who have been permitted to reach the desired haven before them. To speed them on their way, to sound the accents of truth in their ears, to allow no public avowed fallacy or veil of deception to blind them, without making an effort to remove it or destroy its efficacy; these, indeed, are duties, though often performed with pain, on account of the pain their performance is almost sure to occasion. But, besides this harsh office, there is nothing due to them — as, indeed, to every erring child of Adam — but the tenderest pity and affection.

In reading these little volumes, and others of the same school, we cannot help thinking of that child's game in which a handkerchief is hidden from one of the players, who, in his search after it, is pronounced "cold," "warm," "hot," "burning," in proportion to his remoteness or proximity to the object of his search. The author of the "Life of St. Wilfrid" must certainly be pronounced "hot," "very hot," "burning." He is groping about the very neighbourhood where the secret thing is hidden. He has his hand almost on the

spot. But a mist blinds him, a nightmare oppresses his faculties, and though he has nothing to do but to stretch out his fingers and grasp the treasure he is in search of, the grace of conversion has not yet woke him from his dangerous dream of self-satisfaction. However, let us be of good courage on his account; and let us accept as a good omen this phrase at page five of the volume before us — "The process may be longer or shorter, but Catholics get to Rome at last, in spite of wind and tide." Of course, in this sentence the writer must be taken by "Catholics" to mean "Protestants;" because "Catholics" are *at Rome* already, and have no such wind or tide to buffet them. But for all that the phrase sounds well for the writer, and is, as we said, of good omen for him.

The volume he now presents us with is neither more nor less than a penegyric on Wilfrid — a *deification* of Wilfrid, we were almost going to say — for having spent his life in endeavours to Romanise Catholicism in Great Britain; to struggle against the un-Roman usages and monastic discipline by which the Scottish and Celtic Churches of those days were distinguished. It is a protest against *nationalism* in ecclesiastical matters; against the danger of Faith in and from every Church usage, however in itself harmless, that can tend to set even the most transient feeling of the mind against Rome. In this respect the writer, though admirable in principle and true to the very letter, is far more Roman than many real Catholics.

See with what affectionate earnestness he speaks of Rome, as if he had personally felt her influence.

"As at Canterbury and Lyons, so at Rome, Wilfrid distinguished himself by his genius for making friends. The archdeacon Boniface, who was secretary to St. Martin the Pope,* attached himself particularly to the young Englishman, and took as much delight in teaching him as if he had been his own son. Truly Rome was always a kind-hearted city; the very hearth and home of Catholic hospitality; even in these days, if considerate kindness could do so *at Rome*, the very aliens are made to forget that they are aliens, and dream for that little while that they are sons. Is this craftiness? Yes; goodness was ever crafty, ever had a wily way of alluring what came near it. How happy Wilfrid must have been at Rome! We are told that he spent entire months in going from one holy place to another, not to see only, but to pray and perfect himself in the exercises of a spiritual life. His lot in Rome was the same which befalls most travellers who go there for religious ends, and spend their time in a religious way. Will it be thought superstitious to say to such persons it almost invariably happens that there is something or other of a mysterious kind in the occurrences which befall them there, something new, strange, unaccountable, provided only they are searching after heavenly things? As if that city were instinct with a sort of preternatural energy, and that virtue went

* Mabillon asks — "An Eugenii ejus successoris?"

from it, either to heal or hurt, according to the faith of him who touched, we read that Rome made Petrarch almost an infidel; and Luther, to say the best, had his infidelity, corroborated by his visit to the Catholic capital, because of the sins, the pride, luxury and corruption there.

> Mysterious Rome! thy very ills are fraught
> With somewhat of thy fearful destiny.
> So that the vision of thy sins hath wrought
> Even like a curse within the passer by.
> Here gazed of old with no religious eye
> Petrarch, the worldling; here the apostate monk
> Came ere his fall; and when they saw how nigh
> Good lay to evil, their base spirits shrunk
> As from a touch-stone which could bring to light
> Unworthy natures that must walk by sight
> Through lack of trust;—and thus are sceptics made
> By that half faith which seeks for good unbound
> From ill; and hearts are daily wanting found,
> Upon the balance of that problem weighed.

"This is the dark side of the picture. But, to say nothing of other shrines where relics repose, and spots where holy influences abide, who shall reach even by conjecture to the number and extent of visions seen, prayers answered, vows suggested, lives changed, great ends dreamed, endeavoured after, accomplished, inspirations, or something like them, given to the listening heart—who shall imagine the number and extent of these things vouchsafed at one place only, the low bannisters, with their coronal of starry lights round the Confession of St. Peter and St. Paul, where rich and poor kneel and say Augustine's prayer, or breathe their own secret wants and wishes? It cannot be too strong a thing to say that no one ever went to Rome without leaving it a better or a worse man than he was, with a higher or a harder heart. However this may be, it is certain that something strange occurred to Wilfred at Rome; something just of the same sort that we hear of so frequently in these days, or which some of us may have actually experienced."

The following remarks are a preface to the account of the famous Council at Whitby:—

"The year 664 was a very eventful one in the history of the Saxon Church, and that for many reasons. Our attention is chiefly called to the Council of Whitby, the part Wilfrid took in it, and the decision come to with regard to the Scottish and Roman usages, particularly in reference to the observation of Easter. A few words may be necessary on this subject. The error of the Quartodecimans, condemned by the Nicene Council, consisted in following the custom of the Jews: thus, Easter might or might not fall on a Sunday, being invariably the fourteenth day of the first lunar month nearest the spring equinox. Now it is inaccurate to call the Scots Quartodecimans, though it is by no means uncommon to do so. They always kept Easter on a Sunday, and only on the fourteenth day of the Quartodecimans when it chanced to be a *Sunday*. The Scotch calculation was erroneous, and their practice not in harmony with that of the Catholic Church; yet they ran counter to no formally

expressed decision of the Church, and therefore were not overtly schismatics, though on the verge of schism, as non-conformity ever is at its best estate. The Scotch difference, then, was not a light one, for it infringed the sacred unity of the Church; and by assuming an attitude of opposition to the great body of Christendom, it must certainly — the more certainly because of the simply ritual character of the eccentric usage — produce an uncatholic temper in the section of the Church where it prevailed. The greatness and the littleness of matters connected with the Church depend in no slight measure upon the love wherewith the men of any particular age regard the sanctities of the Catholic faith; and this is a sufficient answer, in passing, to the shallow sneers which the vehemence of the paschal controversy provokes in men not habituated to meditation on the Lord's Passion, or the sweet strictness of the Lent fast, and who, therefore, disesteem the solemn joy of Easter wherein the Communion of Saints is so aptly and so deeply realized."

The concluding observations are not less striking: —

"The judgment of the Council of Whitby was a great step towards the consummation of Wilfrid's hopes. In his speech he had laid open the true disease of England, the disease which was then drawing it onward to the brink of schism, which clung to it more or less, succouring the evil and baffling the good, even up to the primacy of Archbishop Warham; which plunged it into that depth of sacrilege, heresy, and libertinism, in which it has lain since the time of Henry VIII., and has, hitherto, retarded its penitence and self-abasement. He referred the stubborn non-conformity of his times to that narrow temper of self-praise fostered by our insular position, leading the great mass of common minds to overlook, with a bigoted superciliousness, almost the very existence of the Universal Church, and to disesteem the privileges of communion with it. A particular Church, priding itself upon its separate rights and independent jurisdiction, must end at last in arrogating to itself an inward purity, a liberty of change, and an empire over the individual conscience far more stringent and tyrannous than was ever claimed by the Universal Church. *In other words, nationalism must result in the meanest form of bigotry, and, as being essentially demoralizing, must be a fearful heresy in theology.* Meanwhile it should not be forgotten that much is to be said, very much indeed, for the pertinacity of St. Colman, and his retirement from his see. A controversy and a separation where both parties were holy men, and both at this day venerated by the Church, this is a fact which nothing but the Catholic Church can display, a noble phenomenon not rare in her miraculous history."

These being the writer's opinions, what clue does this volume afford as to the reasons which keep him from acting upon them? We can find no clue except that which is contained in the following passage: —

"In short, he made it a condition of his acceptance of the bishopric of Lindisfarne, *that he should be sent* into France to receive an undeniably canonical *consecration.*

"To many persons in our days these scruples will seem so unreal as to be unintelligible; while, to others, and those not a few, they will have a distressing reality. Of course those who do not believe in the divine institution of the Visible Church and the mysteriousness of her privileges, will perceive in St. Wilfrid's hesitation nothing but a superstitious and judaising spirit; more especially when, through long disesteem of apostolic order, they have learned to look on jealousy for Catholic doctrines, and the high-minded anathemas of Holy Church, as bigotry, ignorance, or, at best, great uncharitableness. It is quite impossible for any one to sustain, for long, an affectionate jealousy about the doctrines which concern the Divine Person and two natures of our Lord, who is not likewise exceedingly jealous for the divine forms, unity, ritual, and succession of the Visible Church. The preservation of true saving doctrine is tied to the formal constitution of the Visible Church just as much, and with as infrequent exceptions, as the gift of regeneration is tied to the form of baptism, or the justifying Presence of Christ consigned to the Sacrifice of the Altar. The world *assumes* the divine forms of the Church to be mere externals, and arguing from its own unwarrantable premise, condemns the Saints as verbal disputants and sticklers for empty ceremonial. No wonder, then, that in these days St. Wilfrid's scruples should be matter of derision. But there are others who find the present state of things only too fruitful in similar perplexities, and the danger is not slight of their putting themselves into a false position in consequence of their distress. Under any circumstances, the office of ecclesiastical rulers, teachers, and priests, is full of difficulty from its double nature. They who bear it have not only the government and discipline of themselves to look to, their growth, mutations, lapses, as lay Christians have, but to this they superadd another entire second life, through their solemn and sacramental relation to others. Is it not, then, a very fearful thing for them to have a doubt cast on the efficacy of their priesthood, the reality of those tremendous acts which they have performed in the name of priests, and the truthfulness of their absolutions and consecrations? And if we further assume the possible cases of ailing health and broken spirits, what a burden it must be for reason to bear and not give way? Indeed it is hardly right to go on dwelling upon it. Enough has been said to suggest more: there is some support in seeing that so great a saint as Wilfrid keenly felt a somewhat similar position, and did not hesitate to act, at much cost, upon these feelings. But, further than this, is there not almost incalculable comfort in reflecting on the actual history? Wilfrid stood, as all men stand in their generation, amidst the blinding battle which the present always is: he was oppressed with doubts about the system of his Church, because of the relation in which it stood to the chief bishop: he was able at once, though with some pains, to clear up his position. This latter mercy may be denied to us; but we, looking at Wil*frid's* days as part of the past, are permitted to see the Church whose system he *doubted of* recognised as an integral part of the Body Catholic, the prelates

whose consecration he distrusted, canonized as saints; his own rival, whose ordination was indisputably uncanonical, now revered as one of our holiest English bishops. When we naturally couple together, almost without thought, St. Wilfrid and St. Chad, we read ourselves a lesson, which, if we would only receive it, is full of deepest consolation and most effectual incentives to strictness and holiness of life, and a quiet occupying of ourselves with present duties."

And is it possible that an Anglican clergyman can find "incalculable comfort" in this precedent? Surely he must be hard run for comfort before he can consent to place any reliance upon so unanalogous an analogy as this! Certain priests in the seventh century accept a consecration as bishops which is uncanonical. They do so in ignorance, in no spirit of disobedience to Rome, and untainted with the slightest stain of a schismatical intention. What is there in this, in common with the position of Anglican Protestants?—whose whole system is a deliberate, avowed, and intentional separation from Rome, both in doctrine and in discipline. But it is useless to argue these points. The grace of God must give light, and then they will be seen. You cannot demonstrate colours to a blind man.

We conclude our review with this striking and emphatic conclusion of the life:—

"We have now traced St. Wilfrid's course through all his weary and perplexing strifes: let us add a word or two upon his life. It was one of the deep yet startling sayings of De Rancé, that a Christian ought to buy enemies, and that their worth was their weight in gold; and if such be their value in the work of sanctification, how amply was Wilfrid provided with that discipline! Yet his making so many enemies, and those so often saints, may require a little explanation. We do not at all mean to say that Wilfrid may not have received, in humbling compensation for his great gifts, an irritability of temper, and something of an unamiable pertinacity; it may have been so. But, without any such supposition, the place he filled, and the work he did, do, of themselves, sufficiently account for this painful phenomenon in his biography. True it was, that St. Theodore had to retrieve the honour of Rome in the south, just as Wilfrid had to do so in the north. But Theodore had only to confront remissness, dissoluteness, and the like, in reforming which he had a strong public opinion going along with him; whereas Wilfrid stood in the face of a strict and holy, albeit uncatholic, system, whose saints had been the honoured missionaries and bishops of Northumberland. In men's eyes he was experimentalizing: he was breaking down that which had obviously much good about it. Moderate men would not know what to think, what to make of his work: they could not tell where it would end; so their impulse would be to hold back, and in holding back they would get frightened. Wilfrid made no secret at all of what his work was; it was the thorough Romanising *of the Northumbrian* Church; and there is really something so very

awful about Rome, either for good or ill, that we cannot wonder at men becoming timorous, when the hardier zeal of others drags them reluctantly into the presence of such an exciting change. All this, of course, was against Wilfrid. Then, again, when a Church is not in a pure state, which the Northumbrian Church of those days was not, for it was corrupted with erastianism, she distrusts the zeal of her two sons; she has not the heart to embrace a magnificent purpose; while, at the same time, there is not the courage in her to crush it at once; so that her opposition, so to speak, works sideways: and though it looks merely undignified to a spectator, it, nevertheless, enthrals, for a time, activity and zeal, and the repression is, of course, painful even to the most undaunted. All this, too, was against Wilfrid. Yet he fought his way through it, as men in such cases always must, by personal suffering, helped not a little by his true Yorkshire cheerfulness. But it may be said that he failed; for in the end he gave up his bishopric. The saints never fail; yet they ever seem to fail. They fight for a principle, and that principle is embodied in certain ends; and God's will is that those ends should ever give way and break under them, lest they should rest in the end, forget the principle, cry victory too soon, and leave a divine end incomplete. He fought for Rome; he pledged himself, in youth, to Rome; he did, in public life, what St. Benedict Biscop did in literature and private life — spread Roman influences: — Rome came to him in a shape he did not expect — in sufferings; and sufferings, providentially, led to appeals; and appeals to fear of Rome: he fought, not for York, but for Rome; and so he left York where he did not find it, chained to St. Peter's chair. This was his work, divined so early as his boyish studies in the library of Lindisfarne; and when he died at Oundle, was one tittle of it left undone?

"Eadhed has now a successor. After the lapse of so many centuries, a second bishop sits on the throne of Ripon. And is there no trace of the abbot Wilfrid? Yes — the townsmen of his conventual city know one Sunday in the year by the name of Wilfrid Sunday. How melancholy! a name, not a thing, a shadow with not enough of cognisable substance to be reproachful to those who will play with it. Miserable indeed! the faith that Wilfrid lives and intercedes, is it widely spread in Ripon? The truths that he taught, are they acknowledged there? The unity for which he sacrificed himself, is it prized there? Wilfrid Sunday! what do men mean, when they call the thousand and one vestiges of better times, visible in England, lingering relics of Catholicism? what lingers in them or about them? What truth, what helpfulness, what holiness? If they be relics, what is their virtue? Whom have they healed? What have they wrought? When will people understand how unreal all such language is? Poetry is not Catholicism, though Catholicism is deeply and essentially poetical; and when a thing has become beautiful in the eyes of an antiquary it has ceased to be useful: its beauty consists in its being something which men cannot work with. A broken choir in a woody dell — if it be sweet

to the eyes, and not bitter in the thoughts — if it soothes, but humbles not, what is it but a mischievous thing over which it were well to invoke a railroad, or any other devastating change. Let us be men, and not dreamers: one cannot dream in religion without profaning it. When men strive about the decorations of the altar, and the lights, and the rood-screen, and the credence, and the piscina, and the sedilia, and the postures here and the posture there, and the people are not first diligently instructed in the holy mysteries, or brought to realise the Presence and the Sacrifice, no less than the commemorative Sacrament — what is it all but puerility, raised into the wretched dignity of profaneness by the awfulness of the subject-matter? Is there not already very visible mischief in the architectural pedantry displayed here and there, and the grotesque earnestness about pretty trivialities, and the stupid reverence for the *formal* past? Altars are the playthings of nineteenth century societies, and we are taught that the Church cannot change, modify, or amplify her worship: she is, so we learn, a thing of a past century, not a life of all centuries; and there is abusive wrangling and peevish sarcasm, while men are striving to force some favourite antiquated clothing of their own over the majestic figure of true, solid, abiding Catholicism. It is downright wickedness to be going thus *a-mumming* (a buffoonery, doubtless correct enough out of some mediæval costume-book,) when we should be doing plain work for our age, and our neighbours. But *sentiment* is easier than *action*, and an embroidered frontal a prettier thing than an ill-furnished house and a spare table, yet, after all it is not so striking: and a wan face gives more force to a sacred rite, than an accurately clipped stole, or a handsomely swelling chasuble. The world was once taught by a holy man that there was nothing merely external in Christianity; the value of its forms consists in their being the truthful expressions of inwardly existing convictions; and what convictions of the English poor, who come unconfessed to the Blessed Sacrifice, does all this modern ancientness of vestment and adorning express? Children are fond of *playing at funerals*; it is touching to see nature's fears so working at that innocent age: whereas to see grown-up children, book in hand, *playing at mass*, putting ornament before truth, suffocating the inward by the outward, bewildering the poor instead of leading them, revelling in Catholic sentiment instead of offering the acceptable sacrifice of hardship and austerity — this is a fearful, indeed a sickening development of the peculiar iniquity of the times, a masterpiece of Satan's craft. This is not the way to become a Catholic again; it is only a profaner kind of Protestantism than any we have seen hitherto. Austerity is the mother of beauty; only so is beauty legitimately born. A hard life — that is the impressive thing, when its secrets escape here and there, at this time and at that time, as they are sure to do, however humble and given to concealment the penitent may be. A gentle yet manly inroad into modern effeminacies, simplicity of furniture, plainness of living, largeness of alms, a mingling with the poor, something of monastic discipline in households, the self-denying observance of

seasons, somewhat of seclusion, silence, and spiritual retreat: these should come first. When they have wrought their proper miracles, then will come the beauty and the poetry of Catholic ages; and that will be soon enough for them to come. It sounds poetical when we hear of the saint's sackcloth beneath his regal or pontifical attire: do we find it hard to be fully possessed with Catholic truth when we worship in a square chapel, with sash-windows and a plastered ceiling? If it be so, what manner of Catholics are we? Verily, not such as wore sackcloth in times of old, and went bravely through trouble confessing Christ. While the regulated fast, and the morning meditation, and the systematic examination of conscience are irksome restraints, under which men fret and grow restive; it is dangerous, indeed, that they should be indulging in the gorgeous chancel and the dim isle, the storied window and the checquered floor, or even the subdued and helpful excitement of the holy chant. Let us not travel too quickly on this road, though it be a very good road to be travelling, so long as it runs paralled with improved practice — or rather some little behind it, so as to be safer for self-regulated penitents, which most of us seem wilfully determined to remain. And there is yet another more excellent way of advancing the Catholic cause, which the young would do well to look to who require some field for their zeal, and are turning it into the poetry of religion. What poetry more sweet, and yet withal more awfully real — indeed, hourly realised by the sensible cuttings of the very cross — than the pursuit of Holy Virginity? What is the building of a cathedral to the consecration of a living body? What is the sacrifice of money to the oblation of an undivided heart? What are the troubles and the pains of life to the struggles of the sealed affections, struggles which come never to the surface, plaints which have no audience, sorrows which cannot ask for sympathy, and haply joys of which it is but a weak thing to say that they are not fathomable? What, O young men and maidens! what is more like an actual, protracted, life-long Crucifixion, than the preservation of Holy Virginity, while every action of your gentle lives sings, like our sweet Lady, a perpetual Magnificat?"

Is this a Protestant that speaks, or is it another Montalembert? We ought to add here that Mr. Newman has had nothing to do with the editing of any of these volumes subsequent to the second.

SPAIN.

[From the London Catholic Miscellany.]

Spain has long been the spiritual arsenal to which our adversaries resort when they want to procure weapons for the purpose of wounding Catholicism. The most wonderful effects are imputed to inadequate causes; and, whatever our virtues and practices may be at home, our religion must be condemned, because the Spaniard has customs and habits of his own — because he does not enjoy as much civil liberty as some of his neighbours, and because his country has been cursed with political institutions which counteracted the temporal tendency of his creed. Protestants have here, however, taken, as they usually do, too much for granted; they have ascribed to Catholicism that which proceeded from the Reformation; and imputed to the Church of Rome those evils which never would have had an existence had Luther been more pious or less profligate.

Catholicism can exist, and has existed under every form of government. Where political institutions are inimical to the interests of society, it, in a great measure, neutralizes their evil tendency; and where they are the result of sound and liberal principles, it helps to strengthen and support them. We have abundant proofs of this, without travelling beyond the boundaries of Spain. In the "dark and middle ages," the Spanish people were amongst the freest nations of Europe. "The crown," says Mr. Hallam, "was less hereditary [than that of France]. The *prelates had a still more commanding influence in temporal government.* The distinction of Romans and barbarians was less marked, the laws more uniform, and approaching more nearly to the imperial code. The power of the sovereign was perhaps more limited by an aristocratical council than in France; but it never yielded to the dangerous influence of mayors of the palace. Civil wars, and disputed successions, were very frequent; but the integrity of the kingdom was not violated by the custom of partition. But," he adds, "the civil rights of rich and poor, in courts of justice, were as equal as in England."

Another fact connected with Spanish history deserves to be better known. Were it not for the religious orders of Spain the cities of Europe would now be crowded with Moslem minarets glistening with the crescent; and, instead of disputing about points of Christian faith, and circulating the Bible, we should be listening to verses from the Koran, and humbling ourselves before the sovereign majesty of a sanguinary mufti. "The progress of the Christian armies in Spain," says the author of the *History of Middle Ages*, "may, in part, be ascribed to another remarkable feature in the constitution of that country — the military orders. These had already been tried with signal effect in Palestine; and the similar circumstances of Spain easily led to an adoption of the same policy. In a very few years after the first institution of the Knights Templars, they were endowed with great estates, or rather districts, won from

the Moors, on condition of defending their own and the national territory. These lay, chiefly in the parts of Aragon beyond the Ebro, the conquest of which was then recent and insecure. So extraordinary was the respect for this order, and that of St. John, and so powerful the conviction that the hope of Christendom rested upon their valor, that Alphonso the First, King of Aragon, dying childless, bequeathed to them his whole kingdom; an example of liberality, says Mariana, to surprise future times, and displease his own. In imitation of these great military orders, common to all Christendom, there arose three Spanish institutions of a similar kind, the orders of Calatrava, Santiago, and Alcantara. The first of these was established in 1168; the second, and most famous, had its charter from the Pope in 1175, though it seems to have existed previously; the third branched off from that of Calatrava at a subsequent time. These were military colleges, having their walled towns in different parts of Castile, and governed by an elective grand master, whose influence in the state was at least equal to that of any of the nobility. Happily that it was so: the nobility were, in general, base and undeserving: they deserted, when it served their purposes, the cross for the crescent. A very few families composed an oligarchy, the worst and most ruinous condition of political society, alternately the favorites and ministers of the prince, or in arms against him."*

During the pressure of the Moors, religion continued to be the "soft green of the soul," where the people found refuge and repose. It inspired them with resolution to expel the invaders, and served to give a tone and character to their proceedings which ultimately prevailed over the desperate courage of the Infidel. When freed from foreign assailants, did the Spaniard surrender the liberty which he had so dearly won into the hands of designing hypocrites, as the Catholic clergy are described to have been? Or did he invite, by dastardly submission, the despotism of kings, by "Divine right?" No such thing. The national council was better adapted than that of England for promoting the prosperity of the country; and, certainly, did not yield to our parliament in the popular mode of election,† or the liberality of its proceedings. "In the original Gothic monarchy of Spain," says Mr. Hallam, "civil as well as ecclesiastical affairs were decided in national councils, the acts of many of which are still extant, and have been published in ecclesiastical collections. To these assemblies the dukes and other provincial governors, and, in general, the principal individuals of the realm, were summoned along with spiritual persons. This double aristocracy of church and state continued to form the great council of advice and consent in the first ages of the new kingdoms of Leon and Castile. The prelates and nobility, or rather some of the more distinguished nobility, appear to have concurred in all general measures of legis-

* *Hallam*, Vol. II. p. 19.

† *In 1390* forty-eight towns sent one hundred and twenty-seven deputies to the Cortes. *Geddes's* Miscellaneous Tracts.

lation, as we infer from the preambles of their statutes. It would be against analogy, as well as without evidence, to suppose that any representation of the Commons had been formed in the earlier period of the monarchy. In the preamble of laws passed in 1020, and at several subsequent times during that and the ensuing century, we find only the bishops and magnates recited as present. According to the General Chronicle of Spain, deputies from the Castilian towns formed a part of the Cortes in 1169; a date not to be rejected as incompatible with their absence in 1178. However, in 1188, the first year of the reign of Alphonso IX., they are expressly mentioned; and from that era were constant and necessary parts of those general assemblies. * * Experience proved, as several instances in these pages will show, that the deputies of Castile were not deficient in zeal for their country and its liberties. But it must be confessed, that a small body of electors is always liable to corrupt influence, and to intimidation. John II. and Henry IV. often invaded the freedom of election; the latter even named some of the deputies. Several energetic remonstrances were made in Cortes against this flagrant grievance. Laws were enacted, and other precautions devised, to secure the due return of deputies, In the sixteenth century, the evil, of course was aggravated. Charles and Philip corrupted the members by bribery. Even in 1573 the Cortes was bold enough to complain that creatures of government were sent thither 'who are always held for suspected by the other deputies, and cause disagreement among them.'"

It is a singular fact that the Cortes was more liberal and popular during the attendance of the prelates than after their rejection; for it appears they were not summoned in the latter days of its existence. "It is admitted," says Mr. Hallam, "that down to the latter part of the thirteenth century, and especially before the introduction of representatives from the Commons, they were summoned in considerable numbers. But the writer, to whom I must almost exclusively refer for the constitutional history of Castile, contends that from the reign of Sancho IX. they took much less share, and retained much less influence in the deliberations of Cortes. There is a remarkable protest of the archbishop of Toledo in 1295, against the acts done in Cortes, because neither he nor the other prelates had been admitted to their discussions, nor given any consent to their resolutions, although such consent was falsely recited in the laws enacted therein. This protestation is at least a testimony to the constitutional rights of the prelacy, which indeed all the early history of Castile, as well as the analogy of other governments, conspires to demonstrate. In the fourteenth and fifteenth centuries, however, they were more and more excluded. None of the prelates were summoned to the Cortes of 1299 and 1301; none either of the prelates or nobles to those of 1370 and 1373, of 1480 and 1505. In all the latter cases, indeed, such members of both orders as happened to be present in the court attended the Cortes; a fact which seems to be established *by the language of the statutes.*"

In a subsequent page he admits that the great principle of political justice which forbids any man to be taxed without his own consent was fully recognized in Spain. "This principle," he says, "was thoroughly established in Castile; and the statutes which enforce it, and remonstrances which protest against its violation, bear a lively analogy to corresponding circumstances in the history of our constitution. The free assent of the people, by their representatives, to grants of money, was, by no means, a mere matter of form. It was connected with other essential rights, indispensable to its effectual exercise; those of examining public accounts and checking the expenditure. The Cortes, in the best times at least, were careful to grant no money, until they were assured what had been already levied on their constituents had been properly employed. They refused a subsidy in 1390, because they had already given so much, and not knowing how so great a sum had been expended, it would be a great dishonour and mischief to promise any more. In 1407 they stood out a long time, and at length gave only half of what was demanded. Charles V. attempted to obtain money, in 1527, from the nobility as well as commons. But the former protested that their obligation was to follow the king in war, wherefore, to contribute money, was totally against their privilege, and for that reason they could not acquiesce in his majesty's request. The commons also refused upon this occasion."

In 1538, on a similar proposition, the superior and lower nobility (*los grandes y caballeros*) "begged, with all humility, that they might never hear any more of that matter." The Cortes did not consider it beyond the line of their duty, notwithstanding the respectful manner in which they always addressed the sovereign, to remonstrate against profuse expenditure even in his own household. They told Alphonse X., in 1258, in the homely style of that age, that they thought it fitting that the king and his wife should eat at the rate of one hundred and fifty marvedies a day, and no more; and that the king should order his attendants to eat more moderately than they did. They remonstrated more forcibly again the prodigality of John II. Even in 1559, they spoke with an undaunted Castilian spirit to Philip II.:—"Sir, the expenses of your royal establishment and household are much increased; and we conceive it would redound to the good of these kingdome that your majesty should direct them to be lowered, both as a relief to your wants and that all the great men, and other subjects of your majesty, may take example therefrom to restrain the great disorder and excess they commit in that respect." The forms of the Cortes bore a close analogy to those of the English Parliament; and it was an established principle that laws could neither be made nor annulled except in Cortes: and when the king, in imitation of our own, adopted the practice of dispensing with statutes, by a *non obstante* clause, the Spanish Parliament remonstrated against the abuse more frequently and more earnestly than that of England. "In the fourteenth and fifteenth centuries," according to the learned authority to whom we refer, "they claimed and exercised the

more ample powers than our own Parliament ever enjoyed. They assumed the right, when questions of regency occurred, to limit the prerogative, as well as to designate the person who were to use it. And the frequent minorities of Castilian kings, which were unfavorable enough to tranquility and subordination, served to confirm these parliamentary privileges. The Cortes were usually consulted upon all material business." Blancas quotes a noble passage from the acts of Cortes in 1451. "We have always heard of old time, and it is found by experience, that seeing the barrenness of this land, and the poverty of the realm, if it were not for the liberties thereof, the folks would go hence to live, and abide in other realms and lands more fruitful."

We have preferred being somewhat tedious rather than abridge the matter which we have found so luminously detained in the "History of the Middle Ages." Mr. Hallam is a man of acknowledged talents; his candour is unimpeached, and his learning extensive. His work has now gone through four large editions; and yet some of the nobles of the land are not ashamed to refer to Spain as a proof of the slavish tendency of Catholicism. But Mr. Hallam is not the only Protestant author — and, by the bye, he is no friend to the Church of Rome — who has written on the constitutional history of Spain. Such of them as merit attention have acknowledged that the Catholic Spaniard was once one of the freest amongst the free; and the enjoyment of his civil rights was not limited to a century; it endured for more than seven hundred years. Constitutional liberty prevailed in Spain even at the period of the Reformation; and were it not for that event she would, in all probability, still rank among the freest nations of the earth. Before a discontented monk or two had discovered that unity in ecclesiastical matter was not desirable, the Spaniards had achieved greatness; they had expelled the greatest enemy that ever assailed the independence of European kingdoms from their soil, and had called a new world into existence. The men who accomplished all this were extremely pious; religion stimulated their courage and awakened their spirit of enterprise; their faith did not enfeeble their arms, or deter them from encountering danger.

The circumstances which every where interfered with the rights of the people in the fourteenth and fifteenth centuries, were also felt in Spain; but they met with a determined opposition, and were on the point of being defeated, when a moral and religious blight fell upon Europe. The Reformation rapidly unfolded itself; and it had scarcely been recognized when it was baptised in blood. Civil dissension marked its progress; its abbettors, like Mahomet, sought to disseminate their principles by the merciful persuasion of the sword; and the consequence was, that those nations into which they have insinuated themselves were disgraced by scenes of carnage. We hear a great deal about the spirit of independence which it begot — about the mental freedom which it developed — and about the shackles which it burst asunder. But when we *turn from the unsupported* declamation of polemics, and inquire what were the

benefits which resulted from that great spiritual revolt, we can find no tangible good that it produced. Much has been imputed to it by his friends, and the claims of Protestants in this respect have never been, in our opinion, properly met, because if they were, so many proofs to the contrary exist, we think that even the modesty of his Grace of Newcastle would prevent him from making allusion to it.

History tells us that the spirit of independence walked the earth before the fifteenth century; its light was not a fitful coruscation that dazzled and vanished, but an enduring brightness appreciated generally. We even think that it burnt with greater brilliancy in Spain than in our own country! and that it was associated with nobler and more equitable sentiments than animated the most patriotic of the Greeks or Romans. In reading the older chronicles we are struck with the correctness of their political notions: their opinions were not individual; they developed themselves in a manner which testifies their universality; and Philip de Comines gave utterance to sentiments the delivery of which has deservedly secured immortality to Fox. They were, however, only the simple expression of those feelings which he shared in common with the million.

Yet Protestant noblemen and Protestant clergymen still talk of the slavish tendency of Catholicism!

We know that in modern times the majority of kingdoms purely Protestant are in a state but little removed from slavery. The map of Europe is our authority; and a moment's reflection will convince the unprejudiced that despotism obtained a footing in those Catholic countries which do not possess liberal institutions, solely in consequence of the Reformation. One fact is sufficient to show that Protestantism operated injuriously in respect to civil liberty: it was every where accompanied by civil commotions; and those who have studied history need not be told that unsuccessful rebellion and religious wars are the hot beds which call prematurely into existence that specious exotic — arbitrary power. In times of revolt the executive only is recognized; those who support the throne naturally, in moments of alarm, are eager to strengthen its supports; and what is gained by the crown at periods of national calamity is not always freely surrendered when the danger has passed away. The executive has always endeavoured to diminish the privileges of the legislative department of the state: and the kings of Europe were never more successful in this way than at the times which immediately succeeded the Reformation. Subsequent events led to different results in England; but it should not be forgotten that these were not in accordance with the spirit of Protestantism, they were in direct opposition to the wishes of the established church.

The first movement of the reformers was, therefore, detrimental to the interests of civil liberty; and although Spain was partially secured from the exhibition of those fantastic tricks which they played before high heaven, their

proceedings materially affected the political state of that country. The people viewed with alarm the horrors which the reformers perpetrated in those nations where they obtained a footing; and the distance from which their deeds were viewed perhaps helped to exaggerate the enormities which attended their progress. The government very naturally encouraged the feeling of dislike which the insurrectionary sects inspired; and, in a short time, the man who urged reforms or innovations, however innocent or useful, subjected himself to the charge of bad intentions. He was looked upon not only by the rulers but by the people as a political incendiary; and, as the misconduct of the reformers in the other nations of Europe served to strengthen these opinions, patriotism was supposed to consist, in the emergency, in strengthening the power of the executive, and suppressing those popular agitations which experience tells us are necessary to the maintenance of popular rights. Public opinion was hushed or directed into a channel of feverish excitement. The pious and the worldly felt themselves interested in excluding the new religion from the country; and as this measure depended solely on the government, the legislature did not hesitate to arm it with ample power. From the moment of the Reformation must be dated the humiliation of the Spanish Cortes. The crown, for the reasons already stated, abridged its privileges, and it henceforth continued gradually to decline in independence and usefulness, until it totally disappeared. These facts are obvious; and their application and cogency will be at once admitted. The present political degradation of Spain must therefore in fairness be ascribed to the Protestant Reformation. It was the source from which arbitrary power sprung: for we have no right to conclude that the Cortes would not have continued to preserve its independence, were it not for the odium which the reformers brought upon every measure which proposed interfering with things as they were.

ERECTION OF RELIGIOUS MONUMENTS IN THE MIDDLE AGES.

[From Digby's Mores Catholici.]

The history of their construction exposes three sources which supplied the means required — consisting in the devotion of the multitude, in the munificence of kings and religious orders and particular families, and in the substitution of such works instead of the ancient canonical penance. All these, it is obvious, must be referred to the faith of the people; and they will be found fully adequate to explain the phenomenon, without calling into our assistance the motive of heathen or modern times which might lead men to build like the Syracusians, in order, as Thucydides says, "to be admired by other men and

posterity," though as has been acknowledged, it will still remain a matter of wonder to know the economy with which churchmen divided those revenues, taking into consideration the prodigious expenses required for the support of such a multitude of churches, hermitages, seminaries, colleges, hospitals, and monasteries, besides what was expended in the maintenance of the clergy and a great number of laymen, and what was required by the state. To witness the first cause in operation we need only open the first ecclesiastical chronicle which presents itself, and the passage I have selected is remarkable as showing that the building of churches was then begun with the same reliance upon Providence which has inspired so many venerable priests in these islands, of late years, to commence the erection of chapels. Fulcuin in his History of the Abbots of Lobes, relates that that "there was a great assembly of people on the spot where their new church was to be built; and such was their devotion, and no one can describe it." With the money then offered by the people, "the church," he says, "is marked out and begun: *quando vel a quo erit perficienda, in Dei est providentia.*" To account for the sufficiency of these oblations of the people, which were either diurnal or hebdomadal, it should be remembered that the laborious and simple tenor of their lives enabled them to have always some supply beyond what was required by their domestic wants. When the church of St. Jaques-du-haut-Pas, at Paris, was to be built, it was the piety of high and low which accomplished the undertaking. The Duchess de Longueville gave money: the owners of quarries supplied, free of expense, all the stone, and the workmen employed in building gave each one day every week. To effect the incrustation of marble in the church of Loretto, which also cost about 300,000 crowns, the carvers gave their work gratis. The chapter house and the sacristy of the convent of Carthusians at Paris, had been built at the expense of Pierre Loisel, a shoe-maker, in the fourteenth century, whose device, representing a boot, was carved there. When Suger rebuilt the abbey of St. Denis, he assembled the most skilful workmen and artists from all parts of the kingdom. In procuring marble from Pontoise, the zeal of the people left him nothing to expend. Every one thought to receive a blessing from Heaven if he had part in the holy work. Suger was the principal architect. When the most intelligent persons had declared their opinion that there was no timber fit for the work within sixty leagues of St. Denis, the abbot went himself into the forest of Chevreuse, and sought so well that he found a sufficient quantity; which he had cut in his presence. He discovered a method to enable them to work at it through the winter, so that the building was finished in three or four years. The king and all his court, with a number of bishops, had assisted at laying the first stone, and blessing the place. Each had laid a stone, while the monks chanted the 86th Psalm:—"*Fundamenta ejus in montibus sanctis*:" and when the choir came to the usual words of the ceremony, "*Lapides pretiosi omnes muri tui*," the king took a ring of great value from his finger, and threw it upon the foundations, and all the nobles did the

same; so that a magnificent church might have been built with the price of the jewels cast into the trenches. In the year 1099, when the Ginsonense church in the bishopric of Urgel was consecrated, most of her parishioners offered voluntarily to pay the tenth of their fruits. In the year 1210, when the cathedral of Rheims was destroyed by fire, owing to the negligence of some plumbers, the canons had recourse to the usual method of obtaining a supply. Certain of their number, bearing the relics of the Church and apostolic bulls, set out, accompanied by all the clergy, who conducted them as far as the gates of the city, chanting the Psalms. The people continued to follow them as far as the nearest town, where, in the first place, they deposited the sacred relics in the church, and then from a tribune erected on the outside over the door, they harangued the assembled multitude, who came forward to relieve their necessities. Then they visited other places with the same form: and the collection there was so considerable, that in a year after the fire, the chapter was able to undertake the rebuilding of the church on a more extensive scale than before. Robert de Couci of Rheims was the architect. It was finished after thirty years. The canons first sung the office in it in the year 1241.

The Pisans erected their Cathedral with the spoils which they had won from the Saracens. Men conceived that by these works they testified faith and piety to God. Hence, some are owing to sudden dangers, in which persons pledged themselves to come forward with pious liberality, to found or restore churches; for in these ages many men deserved the character which is ascribed to Anserpt, the illustrious archbishop of Milan in the ninth century, on whose tomb we read—

Effector voti, propositique tenax.

Thus, in the eleventh century, when the little fleet of Norman knights was passing the dangerous gulf of Messina, in order to regain the coast of Calabria, a violent tempest come on. The church of St. Anthony at Reggio had been lately overthrown by an earthquake. Roger and his soldiers promised to devote to its reconstruction all the booty which they were carrying, that had been won from the Saracens. On their arrival in that city, they faithfully discharged their vow.

The foundation of the illustrious Basilica of St. John the Evangelist, at Ravenna, is due to a vow made by Gello Placidia, in the year 424, during a tempest, as she was returning from Constantinople with her two sons, Valentinian and Honorius, and this event is there represented in mosaique.

As you leave Ravenna by the Roman gate, the lofty tower of a solitary church rises above the barren plain, far in the distance towards the sea. You approach and find the interior walls painted by Giotto. This is St. Maria in Porto, built by Peter,—surnamed through his humility, the sinner,—of the noble family of Onesti, in pursuance of a vow during a storm at sea, in the year 1096. The body of the founder lies there.

Many votive chapels on our own wild shores might be mentioned, which

have no other origin than a similar engagement. In the year 1142, the troops commanded by the brave Gallician, Don Munо Alfonso, made a vow to give to the church of St. Mary of Toledo, tenth of the spoils which they should take from the combined armies of Cordova and Seville: this they did after gaining the battle.

There are in Spain some churches, which by reason of some especial vow, receive taxes from certain towns whose inhabitants, grateful for the benefit received from God through the intercession of some saints, made themselves tributary, in order to perpetuate the remembrance of their gratitude. The two most famous offerings are those of the vows of St. Billan and St. James. When Don Ramiro I. obtained that glorious victory at Clavijo which was to free his vassals from the infamous tribute of the one hundred maids, he made himself tributary to the church of St. James, through whose intercession he ascribed it, the army having begun the battle with the cry of St. James. And in the year 938, the king of Leon having conquered, in a famous battle, the great Abderamen, king of Cordova, with the Mahometan princes of Africa and an army of 200,000 men, and Count Fernan Gonzalez having completed their overthrow, the Count and his people bound themselves by solemn vows to pay tribute to the church of St. Billan.

The magnificent baptistry at Pisa, built in the twelfth century, was raised by the voluntary contributions of one florin from every family in Pisa. Parma heard of this and her baptistry arose — a monument of that good contention of which the oldest Greek poet speaks in his works and days, when the Cathedral of Como was building, besides the abundant alms of the people all who belonged to certain fraternities and trades, and desired the right of citizenship, were required to pay a certain sum towards it. The wonderful arcade that crosses hills and valleys connecting the church of our Lady on the mountain, three miles from the gate of Bologna, with the city, was built in this manner; different families, religious associations, and trades, taking upon them to raise a certain number of arches over which their names are generally inscribed. Thus some are stated to have been built by a certain number of soldiers, others by some fishermen, others by some strangers contributing to the work with one heart. All professions and trades are there mentioned. Tragedians, booksellers, scholars, boatmen, shoemakers, some pious coachmen of the city, a company of one hundred and twenty servants, the poor by alms. Some others by single individuals, as Count Philip Bentivoglio, Count Charles Ranuzzi and others. The canons of the Cathedral, the master of music of the chapel in the Basilica of St. Petronio, and a number of religious associations, contributed, and all from the motive often formally expressed, namely, out of devotion. This work was performed in the last century; for ages make no difference in the spirit of the faithful.

In the year 1389, Nicholas Flamel, a scrivener, and his wife Pernelle, built *one of the* arcades of the charnel-house of the Holy Innocents at Paris, many

other citizens contributed to this as to the work of religion, and their arms or initials were carved over the vaults. Nicholas Boulard was particularly distinguished as one of these pious citizens. The inscription upon one vault stated that it was built by Pierre Potier, furrier and citizen of Paris, in honor of God and of the Blessed Virgin Mary, and all the blessed saints of Paradise, "*pour mettre les ossemens des trespasses, Priez Dieu pour les trespasses.*" In addition, Flamel built at his expense the portal of the church of St. Jaques-de-la-Boucherie. The inscription stated that this portal was built in honor of God, by one of the parishioners and his wife, in the year of grace, 1388. "Pray for the benefactors of this," it adds, "and for all others who have business in it, if you please." This whole church was built with the alms of pious people. It was demolished in the revolution, but the tower was saved by the artifice of an architect who besought the mob to spare it, in imitation, as he said of the enlightened English, who had pulled down the churches indeed, but had always converted the tower into a manufactory of shot. Madame de Sevigne gives a description of the crowds that used to assemble in this church to hear the sermons of Bourdaloue, on the site of which are now the shops of Jews, who trade in worn garments. Besides the portal, Flamel is supposed to have built one of the columns of the nave; for it was usual that pious people should thus undertake to raise one or more pillars of a church. Flamel was also the chief contributor to building the portal of the church of St. Genevieve-la-Petite, 1402, on which the inscription stated that it was built with the alms of many persons, though Flamel's figure alone was carved on it. He also built at his own expense the chapel of the hospital of St. Gervaise, the walls of which were covered with images of saints and crosses; and Flamel himself was represented on his knees.

After the destruction of the abbey church of St. Tron, when the abbot Rodolphus was almost in doubt of being able to rebuild it, from his desolation and poverty, God inspired a certain matron of our town by name Ruzela, says the chronicler, who at her own expense began to build and complete one pillar. A certain bailiff of the place followed her example, and finished another; and after them our towns-people, at their own expense, began four pillars and left two of them imperfect. The abbot perceiving what was the will of God, girded himself to the work, and in a short time both walls of the nave were raised to the proper height. The great church of St. Requier, in the eleventh century, having been half destroyed, to the indescribable grief of the people, it was resolved, in order to procure assistance, that the venerable relics of St. Richarius, the patron of the monastery, should be carried to the neighbouring castles, that the devout people might be moved to make gifts for the foundations of a new church. The day arrived, and the Count Wido came with many nobles, attended with a vast multitude, to behold the spectacle. With cross and banners, and tapers burning, the body of the saint was borne *along, but the devout* people could not endure that it should be carried beyond

the town of the abbey, thinking that it would be an eternal disgrace to suffer it. So that early the next morning the body was brought back with such joy and triumph, that no one can express it; and then, the people being all assembled, with a prompt mind gave many gifts to restore the church. "By God's assistance," continues the chronicler, "a new church is begun from the foundations; and by the daily gifts of good men, the fabric rises, the inhabitants more fervently urging one another, that no one should seem inferior to another in giving assistance. Thanks be to God, we now behold it raised on a stronger foundation and to a loftier height than ever."

In England, during the ages of faith, we see the same process in operation. After the dreadful fire, caused by the carelessness of a plumber, which destroyed the abbey of Crowland, in the time of Ingulphus, the charity of the people far and near was excited towards the monks. The Bishop of Lincoln gave forty marks of silver and forty days of indulgence to all who would do them service. Richard de Rulos, Lord of Brunne and Depyny, made liberal presents, as an ancient friend, and proved in time of calamity. The people gave money and provisions, fat hogs, and beans, and corn, and oxen. "Nor must we forget," says the monk, "amongst so many benefactors, Juliana, a poor old woman of holy memory, at Weston, who, out of her poverty, gave us all her living, namely some yarn and spinning thread to make vestments for the brethren of our monastery. Multitudes gave the labor of their hands, taking it in turn to serve one day in every month till all was finished." Legacies are on record of various persons who left money towards rebuilding the tower of the abbey of St. Edmund's at Bury. Thus on one tower of a Franciscan convent, between Pisa and Florence, I saw inscribed *Pietas fidelium*, 1326.

In the year 1450 the convent of the Franciscans at Rheims was destroyed by fire, and, in the following year, it was rebuilt by a widow, whose name has remained unknown. It is a tradition that the cloth-fullers were the founders of the church of St. Paul, at Paris. In the tower they are represented at work in their trade. The second source of supply for the erection of churches has been stated to be the munificence of kings and religious orders and noble families; and of this we have an early instance in the Saxon chronicle. "In the year 665, when Peada was king of the Mercians, came together himself and Oswy, brother of king Oswald, and said that they would rear a minster to the glory of Christ and the honour of St. Peter: and they did so, and gave it the name of Medhamsted, (which is now Peterborough). And they began the ground wall, and wrought thereon; after which they committed the work to a monk whose name was Saxulf. He was very much the friend of God, and him also loved all people; he was nobly born in the world, and rich; he is now much richer with Christ. After the death of his brother, Wulfhere, who succeeded, loved Medhamsted for the love of his brother Peada, and for the love of Oswy, and for the love of Saxulf the abbot; and he said, therefore, he would dignify and honor it. Then sent the king after the abbot, that

he should immediately come to him; and he did so. Then said the king to the abbot — 'Beloved Saxulf, I have sent after thee for the good of my soul; and I will plainly tell thee for what reason. My brother Peada, and my beloved friend Oswy, began a minster for the love of Christ and St. Peter; but my brother, as Christ willed, is departed from this life: I will therefore entreat thee, beloved friend, that they earnestly proceed on this work, and I will find thereto gold and silver, lands and possessions.' Then went the abbot home, and began to work. So he sped as Christ permitted him; and, in a few years was that minster ready. Then the king sent after all his thanes, after the archbishop and bishops, and after all earls, and after all those that loved God, that they should come to him: and he fixed the day when men should hallow the minster. And when they were hallowing it, there were the king Wulfhere and his brother Ethelrid, and his sisters Kyneburga and Kyneswitha, and the archbishop and bishops, and all his that were in the kingdom. Then stood up the king, and said with a loud voice — 'Thanks to the Almighty God for this worship that here is done; and I will, this day, glorify Christ and St. Peter. I, Wulfhere, give to-day to St. Peter, and the abbot Saxulf, and the monks of the minster, these lands and these waters, and meres, and fens, and wiers. — This is my gift.'" Then came the specifying of the gifts, which were very immense. "'Then,' quoth the king, 'it is little — this gift — but I will that they hold it so royally and so freely that there may be taken therefrom neither gild nor gable, but for the monks alone.' During these words the abbot desired that he would grant him his request; and the king granted it. 'I have here,' said he, 'some good monks that would lead their life in retirement, if they wist where. Now, here is an island called Ankerig, and I will request that we may build there a minster to the honor of St. Mary, that they may dwell there who will lead their lives in peace and tranquility.' Then answered the king, and quoth thus: — 'Beloved Saxulf, not that only which thou desirest, but all things that I know thou desirest in our Lord's behalf, so I approve and grant; and I pray all that come after me that our gift may stand. Whoso lesseneth our gift, or the gift of other good men, may the heavenly porter lessen him in the kingdom of heaven; and whoso advanceth it, may the heavenly porter advance him in the kingdom of heaven.' Then the witnesses subscribed it with their fingers on the cross of Christ, and confirmed it with their tongues."

It would be endless to commemorate the pious munificence of Catholic kings in the erection of churches. In Spain, previous to the invasion of the Saracens, king Sisebut had built the church of Leocadia at Toledo; Chindasvint had erected the famous churches and monasteries of Compluto and St. Roman. Recesvint founded the church of St. John de Bano, near Duenas; and even Atangild had evinced royal munificence in the erection of that of Agaliensis. When Don Alphonso, the Catholic, had expelled the Moors from Galicia, Asturias, and Biscay, he rebuilt the churches which they had destroyed. The

funds for the support of these churches were often the gift of devout kings, where, as in Spain, till after the eighth century, the payment of tithes was only voluntary and partial. Don Sancho the Great granted to the monastery of Leyre the tithes of various towns which he had wrested from the Moors. Don Ramiro of Aragon gave similar privileges to the church of Huesca. Count Petrioccio made an equal donation to the apostolic church of St. James; and Don Alphonso I. of Aragon granted to the holy church of Saragossa the right of tithes from certain mills and baths of the city. Don Alphonso VIII. granted certain tithes to the church of Burgos; and king St. Ferdinand similarly endowed the metropolitan church of Seville. When St. Agilbert was abbot of the monastery of St. Richarius, in Gaul, Charlemagne assisted him in rebuilding that church; and, by his orders, marble and columns were transported from Rome on strong wagons, to be employed in its decoration. Charles VIII. of France, at his coronation in the cathedral at Rheims, was moved to compassion at the sight of its ruinous state, in consequence of a late fire, he immediately granted a considerable sum for its restoration. The beautiful church of St. Miniato al Monte, at Florence, was raised by Hildebrand, bishop of Florence, at the expense of the emperor St. Henry and Cunegonde his wife. At Rome, there are churches built by kings of Spain. The expense of the repairs of the Basilica of St. Paul's, without the walls, was always borne by the kings of England. Sometimes it was the magistrates of cities who erected their principal church, of which there are several instances.

ANGLICANISM SIFTED.*

[From Brownson's Review. July, 1844.]

They [the Oxfordites] hold, indeed, as do all Catholics, that the Church is herself subject to the law communicated through Christ and the apostles — the law given originally by the Great Head of the Church, from which she may not depart, and contrary to which she may decree nothing. But then she is the witness, the keeper, the interpreter of the law. Though she does not make the law, she authoritatively declares what the law is, and from her decision there lies no appeal. She is, then, so far as concerns her members, supreme in all matters pertaining to faith and practice. Hence, whatever she decrees, must, for them, be the law — the word of God — to which they may offer no resistance, and in no case refuse obedience.

Now, prior to the Reformation, the Church either did or did not exist. If

* The insufficient grounds of the Anglican separation in the sixteenth century are most ably exposed in these remarks of Mr. Brownson, on Bishop Hopkins' Four Letters on Novelties.

did not, then either Christ founded no Church, or the Church he founded ıd failed. If he founded no Church, he made no provision for our salvation, ıd therefore cannot be called our Saviour; if he founded a Church and it has iled, then he himself has failed, and cannot be relied on, for he declared his hurch should not fail.

If the Church did exist, it existed, according to our Oxford divines, as a ɔrporation. Was the Church of England this corporation, or only a member f it? If it was, its acts could bind all the faithful throughout the world. Will this be pretended? But if she was not it, in its unity and integrity, she ɔuld not, of herself alone, speak and act in its name, and with its authority. he could speak only in the one voice of the whole. How, then, could she ɛparate herself from the rest of the Church Universal, without resisting the ıthority and breaking the unity of the Church? The act of separation could ɛ orderly only on condition of being authorized by the Church in its corporate ıpacity. But it was authorized only by the Church of England, whose acts ɾere not, and could not be, the acts of the Church, in its corporate capacity. ɔn what ground, then, can it be pretended that the act was not disorderly and ɔhismatic?

When we define the Church to be a corporation, we necessarily assume it to ave some visible centre, a visible head, and a visible order; for otherwise it ɾould have no unity, no individuality, and no corporate faculty. There would e no intelligible distinction possible between the acts of the Church and the ɛts of a disorderly assembly of individuals claiming to be it and to speak with s authority. Was this visible centre, this visible head, in England? Was ɔngland the centre and head of the ecclesiastical order? Was it from Engıd that all circulated, as the blood circulated from the heart to the extremies? Of course not. Rome, it cannot be denied, was the acknowledged entre of unity, and the Pope the acknowledged visible head of the ecclesiastial body. Where was the authority competent to set this order aside? Could ıere be any authority competent to do it but the Church herself, acting in her orporate capacity? But the Church could thus act only when acting under nd through the corporate head—that is to say, through the constituted authorıies, as its legal organs. The members of the Church, when acting without r against authority, are a disorderly or revolutionary body. They are the ɔhurch, only when acting according to its order, under the established authorɔy, and through legal forms. But the Church of England, in her act of separtion, acted without and against the established order of the Church, against its ɛgal authority. How, then, could her separation be justified, save on moboratic or revolutionary principles?

It may be alleged that the Church of Rome had apostatized—that the Pope ad transcended his powers, and exercised an authority which was illegal, ɔppressive and demoralizing. Be it so. But where was the authority to take ognizance of the fact, and to institute measures for redress? Only the

Church, in its corporate capacity, of course; for in any other capacity the Church does not exist. Irregularities are never to be irregularly redressed; for the redress itself would be an irregularity, requiring to be redressed. Now the Church of England not being the Church, but only a member of it, was not competent to sit in judgment on Rome and her Bishop, nor to undertake, on her own responsibility, to redress the abuses she might believe to exist; for a part can never erect itself into a tribunal for judging the whole, since, save in union with the whole, the part does not exist.

All that England had a right to do, on Catholic principles, was, to exert herself, in a legal and constitutional way, in submission to the constituted authorities, to redress such abuses as she believed to exist. To attempt, in Church or State, to redress abuses, by rejecting the constituted authorities, and breaking up the established order, is to attempt revolution; and the right of revolution, we all know, is incompatible with the right of government, for the one negatives the other. If you assert your right to revolutionize the Church, you deny the supremacy of the Church, which you began by asserting. We say again, therefore, that we do not see how our Oxford divines can justify the proceedings of the English Church in separating from the corporation of which she was a member, if they assume the unity of the Church as a corporate body.

Shall we be told, as we have been, that the Church of England was originally a free and independent Church, possessing within herself all the rights and prerogatives of the Church of Christ, that she originally owed no allegiance to the Roman See or the Roman Pontiff, and that in the sixteenth century she merely asserted her ancient freedom, and suppressed the errors and corruptions caused by the papal usurpations? We reply that this is not historically true, either in relation to the ancient order, or in relation to the Reformation; and, moreover, if it were, it would falsify the whole Church theory of the Oxford divines themselves. They hold the Church to be one body, and not a body aggregate, but a body corporate. To assert the independence of the Anglican Church is to assert her existence as a church polity complete in itself. Then she was either the Catholic Church in its unity and integrity, or the Catholic Church is not a single corporation, but an aggregate of several corporations. The first will not be pretended; the second denies the unity of the Church as a corporation, which we understand the Oxford divines to assert.

Here, we suspect, is the original fallacy in the reasoning of our Anglican divines. They assume, consciously or unconsciously, that each *national* Church is one independent church polity, complete in itself. That the temporal powers have always favored this doctrine, there is no question; and that their struggles to reduce it to practice have occasioned all the calamities which have befallen the Church since the days of Constantine, there is just as little question. But this doctrine is incompatible with the freedom and independence of the spiritual power, which demands a common centre of unity, unaffected by

geographical lines or national distinctions. This the temporal power saw clearly enough; but the freedom and independence of the spiritual power was precisely what the temporal power did not want. It would have no power in the nation not subject to itself. It would itself be supreme in spirituals as well in temporals, and rule according to its own will. But this, it felt, was impossible; if the clergy or their superiors held their appointments or investments from a power independent of it, and if accountable to a tribunal it could neither constitute nor control. Here is the secret of the struggles of the temporal powers against the ecclesiastical. The haughtiest monarch dared not lay violent hands on the humblest parish priest; and the monk's cowl symbolized a mightier power than the diadem. This was not to be endured: it was too great a restriction on civil despotism; and the temporal power, therefore, sought with all its force to maintain each national Church, independent of all foreign ecclesiastical authority, in order to be able to subject the Church in its own dominions to its own will, and make it the tool of its ambition, or the minister of its vices, corruptions, and oppressions. This is the secret of the long-continued struggles of the ecclesiastical and civil powers — the one to maintain the unity, the other to break it up into separate and independent national establishments, on the principle of dividing to conquer.

The distinction of national churches was not, in the original constitution of the Church, that of separate and independent church polities — for this were pure independency — but merely a distinction for the necessities and convenience of local administration. The Church, in her true, normal constitution, knows no geographical lines or national distinctions; and the apparent independence, or partial independence, of national churches, which we sometimes meet in ecclesiastical history, is an anomaly, an irregularity, which the Church has not been able to bring within the rule against the resistance, and too often armed resistance, of the temporal powers.

But, admitting that our Oxford divines cannot, on their church theory, and, on the true Catholic theory, defend the original separation of the Anglican Church from the rest of the Church Universal, does Bishop Hopkins succeed any better? The Bishop is a sincere Protestant; he avows it; and glories in it. He reverences the men who labored in the sixteenth century to free the Church from the corruptions of Rome. He believes that their estimate of the Church of Rome was the true estimate, and he is not ashamed to say so. He is filled with their spirit, and would honor and continue their work. All this is manly, and honorable to him as a Protestant bishop. But has he been able to strike out a ground of defence more tenable than that of the Oxford divines? He rejects their theory of the Church, and places the unity of the Church, not in the unity of the corporation, but in the unity of the faith. The Church is not a body corporate, but a body aggregate; and all professedly Christian bodies or associations, which maintain the apostolic faith, are *integrally* portions of the Church of Christ, and together con-

stitute the One, Holy, Catholic, Apostolic Church. This, if we understand him, is the bishop's view.

Taking this view, the bishop contends that separation from Rome was not only justifiable, but a high and imperative duty, because Rome had apostatized from the true faith, and had become so corrupt in doctrine, as well as idolatrous and superstitious in practice, that no one who valued his Christian character could longer continue in her communion. It is, he tells us, on this ground, and this alone, that Protestantism is to be justified; and in this we are unable to dispute with him.

But, if we take this ground, we must admit, first, that there is a standard of orthodoxy; and, second, that there is also, somewhere, an authority competent to say what does and what does not conform to that standard. As to the standard, we will raise, at present, no difficulty. We will accept the Protestant doctrine of the sufficiency of the Scriptures of the Old and New Testaments, *rightly interpreted.* But who, where, or what is the authority competent to say what is or what is not their right interpretation?

To this question one of three answers must be returned, for only three answers are possible, namely: 1. The Church; 2. The State; 3. The Individual Reason. If the bishop adopt the first answer, and contends that the Church is the authoritative interpreter, as his own Church teaches, he must abandon his notion of the Church as a body aggregate, and and concede it to be a corporation. For the Church cannot act, has no function at all, unless it exist as a corporation, as an individual, a personality, with an official voice, and an official organ through which it may speak.

But if the bishop recoil from his aggregate church, and concede it to be, after all, a body corporate, he must also concede it to be either a one single corporation, or several distinct, separate, and independent corporations. If he assume it to be a single corporation, he exposes himself to all the objections we have just urged against what we have called the Oxford theory. The Church of England was not this one single corporation, and therefore could not speak in its name, or with its authority. She, then, was not competent to receive the impeachment of Rome and her bishop, or to convict them of heresy. But, on the bishop's own principles, till she had convicted them of heresy, she had no right to separate from their communion; for the separation, he tells us, was justifiable only on the ground that Rome and her bishop had apostatized from the orthodox faith — corrupted the pure word of God.

Protestantism assumes that the church herself, in her corporate existence, had become corrupt and heretical. The party to be tried for heresy was, then, the church herself. Protestantism must impeach and convict the church herself of heresy, before it can justify itself. But before what tribunal can it bring its charges against the church, and demand conviction? Before the written word of God? But the church is the authoritative interpreter of the word, and it is her very interpretation that is in question. She herself is the

hest court for the trial of herself, and before what court can you try her? impeaching her you deny the authority of the only tribunal competent to e cognizance of the accusation you bring against her.

Granting, then, that Rome and her bishop had corrupted the pure word of d, since she was the centre of unity, and her bishop the visible head of the poration, there was no church before which either could be summoned to wer to the charge of heresy — no legal tribunal that could, against their sent, or without their authority, take cognizance of the fact: for any num- of churchmen coming together without being convoked by their authority, wever numerous or respectable, would not be the church, any more than a litical caucus is a legal convention; and their acts would be no more the s of the church than the resolutions of a mob, or a disorderly assembly, uld be the enactments of the State.

If the bishop abandon the notion of the church as a single corporation, and ert the existence of distinct, separate, and independent church polities, he ls into independency, of which, we doubt not, he has as much horror as we rselves. Each of these polities must be complete in itself, and supreme over own members. They must be equals. Then, what is decreed by one stands as high authority as what is decreed by another. What one decides to be thodox is as orthodox as that which is decided by another. Rome is equal England, and England is equal to Rome. Rome decrees one interpretation, gland another. Which is right? Which is wrong? Where is the um- re to decide between them? Why shall I assume the interpretation of Rome be less orthodox than that of England, or that of England more orthodox an that of Geneva? Why shall I hold the decision of the Episcopal church be more authoritative than the decision of the Presbyterian church, the Con- egational church, or the Unitarian church?

But only those churches are authoritative in which the pure word of God preached. Agreed. But what *is* the pure word of God? What the church clares it to be. Agreed, again. But *what* church? The true church. greed, once more. But which *is* the true church? That in which the pure ord of God is preached. Here we are, turning forever in a circle. Each urch, doubtless, declares its own doctrine to be the pure word of God; all e churches are equal: by what authority, then, is the doctrine of one de- lared to be orthodox, and that of another to be heterodox?

Shall we say that those churches are to be regarded as true churches, hose doctrines are accepted by a majority of the whole number of churches? his is to abandon the ground of the sufficiency of each church for itself, and make something beside the church a competent interpreter of the word of God.

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The bishop's argument presupposes that a church may lapse into heresy. If ne may, why not another? And then what guaranty have we that the major- y have not departed from the faith, and that, in point of fact, the pure word f God is preached now only in a feeble minority of the so-called churches?

This doctrine of separate and independent churches, each a competent interpreter of the word of God, gives us as many competent, authoritative interpreters as there are separate bodies calling themselves churches. It lays the foundation for all the sectarianism which now desolates Christendom. The decision of one neutralizes the decision of another. Orthodoxy is one thing at Rome, another at Geneva, another at London, another at Edinburgh, and still another at Boston. We lose, on this ground, not only the unity of the body of Christ, but the unity of faith itself — that very unity which Bishop Hopkins, and all who believe in the church at all, hold to be essential to the very *being* of the church.

Will the bishop adopt the second answer, and seek an authoritative interpreter in the STATE? To make the State the authoritative interpreter of the word of God would be to make it supreme in spirituals as well as in temporals, to destroy religious liberty, to deny conscience, to rekindle the flames of persecution, and to give the State the same right to burn for heresy that it has to imprison for theft or to hang for murder. Moreover, it would not answer the bishop's purpose. The States must all be held to be mutually independent, and each, therefore, to be free to enact, within its own dominions, such reading of the word of God as it pleases. So we should have, under another form, all the evils of independency. Italy may enact Catholicism; Geneva, Calvinism; Prussia, Lutheranism; England, Episcopacy; Scotland, Presbyterianism; France tolerate all religions, and the United States recognize none. One State may establish Trinitarianism, another Unitarianism; one decree justification by faith, another justification by works. The subjects of each nation must adopt the State religion, on pain of heresy, civil disability, punishment here, and damnation hereafter. Where would be the umpire between independent States? What uniform standard of orthodoxy would be possible? What means of maintaining unity of faith would be left us? Nay, what right should we have to undertake to convert to the gospel the subjects of even a heathen prince, against his consent? Or what right would a subject of the Grand Turk, for instance, have to embrace Christianity?

This answer cannot be accepted, at least so long as we remember Henry the Eighth. Then, nothing remains but the third and last answer, namely, Individual Reason. This constitutes each individual his own judge of what is the pure word of God; and the genuine orthodox faith must be held to be what each individual judges it to be. This sets up the individual above the church, justifies dissent in all its forms — nay, the absolute individualism and no-churchism of our modern come-outers. The reason of one man must be held to be equal to the reason of another, and one man's views can no more be called orthodox or heterodox than another's; heresy and schism become unmeaning terms. No established order in church or state can be maintained; no reverence, respect, or subordination exacted. All falls into disorder, where each man is at liberty to do whatever is right in his own eyes.

The bishop is too good a churchman, at least too strenuous an advocate of episcopal authority, to be able to accept this answer. The proposition, the *novel* proposition, which he puts forth in his last letter, for changing the constitution of his church, and establishing a central board or council, clothed with more than papal powers, proves very satisfactorily that he is no friend of undue individual liberty, and no enemy to the most plenary ecclesiastical authority. What, then, does he gain by rejecting the Catholic theory? He wishes to maintain the church, to maintain it as an authoritative body, supreme over faith and conscience, over words and deeds. And can it be necessary for us to tell him that the church is maintainable as an authoritative body only on the Catholic theory? The legitimacy of episcopal authority is defensible only on the ground of its divine institution, and, we will add, only on the ground that the church, as a corporate body, is founded by Christ himself, who miraculously preserves it from error in faith or practice, and that episcopacy is absolutely necessary to the *being* of the church, as well as to the *order* of the church. Whoso is not prepared to take this ground is not prepared to be an Episcopalian, except at the expense of his logic. When, therefore, Bishop Hopkins rejects this ground — when, in order to keep clear of Rome, he lays down principles which place any Congregational minister in as high church relations as he himself holds, he but mocks our understandings by calling upon us to become Episcopalians. He has, he can have, no solid argument, drawn from the armory of the gospel, to show why, by becoming Episcopalians, we should be any more in the church than we are by remaining in the Congregational church.

But, we shall be told, if we adopt the Oxford theory, we must go to Rome. Well, if we must have a church, and cannot have one without returning to the Roman communion, then, let us go to Rome. Either accept no-churchism, and say no more about it, or have the courage to accept and avow principles on which a church is defensible.

RELIGIOUS CONDITION OF HOLLAND.

Catholicity, which was planted at an early period in Holland, by the labours and miracles of St. Willibrord, St. Boniface, and others, and fertilized by the blood of her martyrs, was nearly effaced from the soil of that small but beautiful country, at the era of the Reformation. When, in the sixteenth century, Protestantism swept over the northern portions of Europe, these countries, in the hour of sinful supineness, fell a prey to the ravaging heresies of Luther and Calvin. No country, however, save Geneva, was so deeply infected with the poisonous breath of the latter as the Low Countries. If Geneva, the centre

of Calvin's operations, was the mother, Holland was the oldest and most faithful daughter. The same spirit — the spirit of blood and religious intolerance — which characterized the Geneva consistory and council, during the sixteenth century, was soon followed up, and, perhaps, surpassed, by the celebrated synod of Dort. If Geneva washed her hands in the blood of the victims of her intolerance — Berthellier, Gruet, Gentilis, Bolsec, Ami Perrin, Francis Favre, Servetus* — Holland, too, had her victims of persecution — Barnevelt, Hugo Grotius, the glorious martyrs of Gorcom, and numerous others.†

No sooner had Holland separated from the Catholic Church, and despised the authority of the See of Peter, which is the keystone that holds together in unity of Religion and Charity the nations of the earth, than she fell a prey to domestic convulsions. Having subscribed to the Genevan heresy, two powerful divisions, the natural offspring of Protestanism, arose within her bosom, caused the blood of her own children to flow, and have of late, in the reign of the present illustrious king, swelled to a degree of fermentation, that threatens the whole fabric of Dutch Calvinism with destruction: "for every kingdom divided against itself shall be made desolate; and, if Satan cast out Satan, he is divided against himself: how, then, shall his kingdom stand?" The two great factions of Dutch Calvinism were those of the Gomarists and the Armenians, so called after their principal leaders; — the former supporting, and the latter declaring against, the more rigorous of Calvin's maxims. Arminius, Vossius, Episcopius, and some other divines, supported by Barnevelt — the illustrious statesman — and by Grotius, one of the greatest jurists the world ever saw, would not admit, with Calvin and Gomar, that God decrees men to be wicked, and then punishes them everlastingly for what they cannot help; nor that many persons are in his grace and favor, while they are immersed in the most enormous crimes. ‡ The two parties being unable to settle their differences, did not scruple, whilst clamouring against the authority of the Church of Rome, to settle points of dispute, to appeal to the wisdom of the inexorable fathers of their faith, assembled in the synod of Dort. § By the authority of these Calvinistic heads, Arminianism was declared heterodox; Arminius, the leader of the free-thinking party, was excommunicated; Barnevelt was beheaded in the midst of an enraged populace;‖ Grotius was condemned to perpetual imprisonment; and all the remonstrant clergy — as they were called —

* See Audin's Life of Calvin.

† See De Brandt, Estiras, Pattison, De Feller, &c.

‡ We assert, says Calvin, that, by an eternal and unchangeable decree, God hath determined whom he shall one day permit to have a share in eternal felicity, and whom he shall doom to destruction. With respect to the elect, this decree is founded in his unmerited mercy, without any regard to human worthiness; but those whom he delivereth up to damnation, are, by a just and irreprehensible judgment, excluded from all access to eternal life. — Calvin Instit. L. 3, c. 21, n. 7, p. 339.

§ This celebrated synod of early Calvinism, composed of delegates from the Netherlands, England, the Palatinate, Brandebourg, Hesse, and Switzerland, commenced its operations in 1618, and had 154 sessions.

‖ *Diodati*, quoted by Brandt, says that the canons of Dort carried off the head of Barnevelt.

were banished from their families and their country, under circumstances of the greatest cruelty.* But both the persecuting and persecuted parties combined in one common effort to uproot Catholicity, which still had many pious and zealous votaries in the country. Their first synod, held in 1574, equally proscribed the Catholics and Anabaptists, calling upon the magistrates to support their decrees;† which decrees were renewed in several subsequent synods. The learned Estius, the celebrated De Feller, the Protestant Brandt, and other historians, on the authority of existing public records, describe the horrors of persecutions with which Van Der Merk and Lonoi, two lieutenants of the Prince of Orange, filled the land. They uniformly put to death all the priests and religious men they could lay their hands upon; particularly at Oudenart, Ruremond, Dort, Middlebourgh, Delft, and Shonoven. The cruelty and brutal barbarity of the early Dutch Calvinists, in their treatment of the Catholics, was not surpassed in the bloodiest persecutions which disgraced the tyrants of pagan Rome. The glorious martyrs of Gorcom may serve amongst others as an instance to justify the assertion. In 1572 the old town of Gorcom witnessed, in the treatment of nineteen of her Catholic inhabitants, a scene of savage fanaticism which makes us shudder with horror. These poor human beings, mostly priests of the living God, for no other crimes than a firm belief in the Real Presence, and in the supremacy of the Roman Pontiff over the Universal Church, were assaulted by public authority, and visited with the most lacerating torments. One of them, suspended by a rope from the roof of a house, was dragged and plunged from side to side; bruised and convulsed, he was dashed on the pavement below, where his brutal murderers applied burning torches to his face: forcing open the mouth, they burnt his tongue and palate, and pressing the flame up through the nose till the cruel torture was made to reach the brain — the seat of sensibility; — a refinement of malice worthy of the most hellish spirit. In this manner, and in every other way their fury and malice could invent, were these generous professors of the faith shamefully treated, without ceasing, day and night, by their persecutors, exposed to ribaldry of the soldiers, to the insults and scoffs of the populace, they received on their naked bodies, emaciated by hunger and livid by blows from clubs and whips, again and again the tearing lash, that cut away their flesh in bleeding morsels; and yet, amidst all this, their only cry was a prayer for their enemies, and supplication to God for themselves. They were transported from place to place, and consummated their martyrdom in the small town of Briel. The treatment which their bodies received after death is too revolting to be detailed. After suffering every species of infamous indignity, the bodies were mutilated, and the severed portions, fastened on poles, were borne about in derision and mockery, to satisfy the hate of their blood-thirsty persecu-

* See De Brandt, Vol. 1.

† De Brandt, Vol. I., p. 227.

tors. A few years ago, a beautiful chapel was erected, under the patronage of these martyrs, over the spot where they completed their glorious course, by the present illustrious Bishop of Curium, *in part. inf.*

We will close this tragedy by one more specimen of the *modus operandi* of the early Dutch Calvinists. We quote from Strada.

"On the 21st of August, 1666," says this historian, "these reformers came into the great church of Antwerp with weapons hidden under their clothes; and, waiting till vespers were over, they shouted with a hideous cry of 'Long live the *Gheuses*,' a name which they had taken at a drinking-bout by way of distinguishing their faction. Nay, they commanded the image of the blessed Virgin to repeat their acclamation, and madly swore they would beat and kill her if she refused to comply. And though Joannes Immerselius, the prætor of the town, with some apparitors ordered them to keep the peace, they would not listen to them; and well-meaning people having fled, to get out of the tumult, the Gheuses shut the doors after them, and, like conquerors, possessed themselves of the church; where, finding no resistance, when the clock struck the last hour of the day, and darkness increased their confidence, one of them, in order to give formality to their wickedness, began to *sing a Geneva psalm*. Then, as if a trumpet had sounded a charge, being all moved by the same spirit, they fell upon the images, threw them down and trampled upon them; and others thrust swords into their sides and hacked off their heads with axes.

They broke the picture frames, defaced the paintings on the walls, demolished the organs, threw down the statues from their niches and pedestals, and committed every possible violence and impiety, even to the greasing of their shoes with the holy oil, and getting drunk with the wine which they found in the vestry prepared for the altar."

Catholicity, for more than two centuries, under the reign of bigoted Stadtholders, passed through the severest ordeal. Monasteries, the asylums of the good and the pious, and the store-houses of the poor, were turned into barracks for the soldiery. Churches, erected by the Catholic piety and liberality of the Middle Ages, were desecrated by the pestilential breath of heresy. A law was enacted that the "Papists should have no *prayer-house* facing the public street, no bell to summon the idolatrous worshippers." All the public ceremonies of Catholic worship were prohibited; no new ordinations of clergymen were permitted. But Providence was watching: the sacred fire was still burning in a hidden spot. Thousands and thousands of Catholics, scarcely known to the world, but well known to God, daily passed through the lanes and allies to their hidden places of worship to assist at the great Sacrifice of the Altar. There being no native clergy educated at home, there were always found men of God, who braving all dangers and thirsting for martydom, sallied forth from the peaceful walls of a cloister, to guard the plant which the hand of the Almighty had planted. Augustinians, Dominicans, Franciscans, and Jesuits, penetrated into Holland from foreign climes, and with a zeal and

nergy that bespeak the men of God, kept alive the sacred flame of Catholicity, hich now so gloriously enlightens the land.

In the commencement of the eighteenth century, the enduring Catholics of Iolland met with a trial much more severe than that caused by open Calvinism, nd much more dangerous, because the enemy was more disguised. Utrecht, ie birth-place of the illustrious sovereign pontiff Adrian VI., saw her archi-piscopal See, founded by the apostle of Holland, St. Willibrord, polluted by schismatic occupant, a Jansenist Archbishop. Haarlem and Deventer, too, ncient Sees of Catholic times, were filled by Jansenist prelates in 1723. Jan-enism, which originated in Belgium, found always a ready shelter in Holland, erhaps from sympathy for its founder, Cornelius Jansen, commonly called ansenius, one of her children. This man was born in the village of Accoy, ear Leerdam, on the 28th of October, 1585. At an early age he studied at Itrecht, afterwards at Louvain, and distinguished himself in his literary areer. Allied by friendship to the celebrated Abbé St. Cyran, he spent welve years in France, and afterwards returned to Louvain, where the Pro-ssorship of "Holy Scriptures" was entrusted to him in 1617. In 1635, he as elevated to the Episcopal dignity, and placed on the See of Ypres, by the uthority of the same See of Rome, whose supremacy of jurisdiction his adhe-ents have since denied. He fell a victim to the plague, which spread its avages through Flanders in 1638. This unfortunate man having drank deeply f the impure fountains of Baius, one of his predecessors in the Professor-hip at Louvain, composed a work entitled *Augustinus*, which contained sev-ral errors on grace and predestination. Though he never issued to the world his obnoxious production, his adherents after his death accomplished this nhallowed task. The Popes of Rome, Urban VIII., Innocent X., Alexander /II., Clement XI., as faithful sentinels on the bulwarks of the Church, sever-lly confirmed the errors of the Jansenists, and reprobated the schismatic with-rawal of the Jansenistic party from the Rock of Peter. The Jansenists in Hol-and, were welcomed by the Calvinistic authorities, greatly increased in number n 1727, when large portions of them were compelled to leave the kingdom of 'rance. In 1763, a Jansenist provincial Synod was held at Utrecht, in which he prelates declared, that they did not seperate from the Catholic Church, and ven respected the Pope as having a primacy of honour; but they denied his upremacy of jurisdiction over the Church Universal, rejected the bull *uni-enitus*, and appealed to a general council. In consequence of this, it has een always the custom of the Jansenistic bishops, after their instalment in heir Sees, to give notice of their consecration to the Pope of Rome; which as ever drawn on them an excommunication *by name*. The last instance of uch a proceeding was exhibited to us in 1843, when the Jansenist bishop of Haarlem, Henry Van Buul, notified the present Pope of his elevation to that ee. This was promptly followed by a bull of his Holiness, dated on the ourth of September, addressed to the Catholics of Holland, declaring his ele-

vation and consecration sacrilegious and schismatical, and excommunicating himself and his abettors.*

It seems to have been the intention of the Calvinistic Dutch Government to unite the Jansenist and the Catholic bodies under the same authority, subjecting the latter to the schismatical bishop of the former. But all its efforts were vain: they who had triumphed over the open persecution of Calvinism, ever alive to the orthodoxy of the Catholic faith, were not to be bribed by the intrigues of Jansenism. They rallied with filial piety and increased fervor around the missionary of the Cross, who hailed from Rome. Ever since the middle of the last century, the Jansenistic party in Holland has been on the decline, and is now near its dissolution; for every plant not planted by the Almighty shall be rooted up. The Bishop of Deventer has but one parish priest in his diocese; and the whole number of Jansenists, at present, does not exceed five thousand in all the dominions of Holland. In the archi-episcopal city of Utrecht, the Catholics bear a proportion to the Jansenists as five to one; and have lately acquired for their use — besides the many *hidden* chapels, erected by Catholic piety — the beautiful church of St. Catharine, one of the best specimens of architecture of the middle ages. William II., the present liberal king of Holland, it seems, thought it better to allow the use of this church to the Catholics *who are*, and flourish, than to leave it to the Jansenists, *who are not*, and are fallen into decay.

When the French armies, under Napoleon Buonaparte, overran Europe, Holland, too, fell a prey to the grasp of that mighty conqueror. In 1806, Holland was erected into a kingdom, and Louis Napoleon, the illustrious brother of the conqueror, was proclaimed its first king. During the weak government of this monarch, the Catholics of Holland, after a religious persecution of two hundred and fifty years, were allowed to breathe once more the air of freedom; their rights were respected; a few establishments — and among them the beautiful cathedral of Bois-le-Duc — erected in Catholic times by Catholic piety, were restored to their primative use. But the joy of the Dutch Catholics was of short duration. At the treaty of 1814, which constitutes the basis of the modern governments of Europe, William, the son of the last Stadtholder, was duly declared the first king of the newly erected kingdom of the Netherlands, under the title of William I. This prince, of the House of Orange, was deeply imbued with the spirit of his ancestors, and strove to undermine the Catholic fabric by many and insidious machinations. The inmates of convents in Holland were not allowed to receive new members. Catholics were excluded from the most honorable offices in state and army. But, in 1825, the spirit of Dutch intolerance reached its highest point. The seminaries of learning, where the young Levites were trained for the ministry, erected according to the spirit of the Council of Trent, in the Catholic provinces of the kingdom, for the maintenance of purity of morals and orthodoxy of

* See Cath. Cabinet, Vol. I., page 578.

ith, were closed by public authority, and all their inmates were ordered to
ıe — so called — Royal Philosophical College, erected in the city of Louvain,
'hose chairs were filled by Jansenistic professors. This bold attempt, striking
: the very root of Catholicism in the Netherlands, filled the country with
›mplaints, and was the germ of that revolution by which the Catholic pre-
inces of Belgium tore themselves for ever from the sceptre of the House of
'range.*

William, indeed, in order to pacify the revolted minds of his subjects, and
› stop the complaints raised against his conduct from every quarter of his
ingdom, had sent an envoy to Rome, and, after some months of negotiation, a
oncordat was concluded between Rome and Holland. This agreement, by
'hich two bishoprics — of Amsterdam and of Bois-le-Duc — were to be
rected in Holland, with the approbation of the Holy See, was, like every
ing else that emanated from the same source, gladly welcomed and greatly
pplauded by the Catholics of Holland. Its effect, however, was never felt:
s stipulations, owing to the intrigues of politicians and statesmen, were never
xecuted.

In 1840, a new era commenced for the Church of Holland. She, who had
ver taught her children to give to God what belongs to God, and to Cæsar
'hat belongs to Cæsar, was filling the kingdom with pious and exemplary
hristians and faithful subjects. She who had withstood for ages the storm
ised against her by Calvin, and baffled the serpentine efforts of Jansenius
'ith no other means than patience, forbearance and prayer, was well prepared
› enjoy the laurels of peace, and to prosper under their refreshing shade.

In 1840, William I., abdicated his throne in favor of his oldest son, who,
idst the exultations of the whole kingdom, ascended the throne under the
tle of William II.

On his accession to the throne, one of the first acts of his administration
as to rescind the obnoxious decree, whereby the doors of convents were
losed for admission to postulants. Ever since his coronation to the present
ay, his administration has been characterized by similar acts of justice and
berality; and, during his reign, ecclesiastical life has taken a new spring.

We will now proceed to take a view of the present condition of the Church
f Holland. Ten years ago, there was not one bishop in Holland: now, there
re six bishops, *in part.*, four of whom are vicars apostolic, with ordinary
risdiction. There are, moreover, seven arch-priests, who, under an aposto-
› nuncio residing at the Hague, govern the seven United Provinces of the
ld confederacy. The priests are numerous and edifying, and, with their
ock, exhibit the brightest examples of disinterested piety and zeal. They

* The king was blind to a precedent which history affords. Towards the close of the last
entury, Joseph II., the Emperor of Austria, to whom the Belgian provinces were then sub-
ct, deeply tainted with Jansenistic principles, likewise erected a college with the same name
1 the same city, for the Catholic students of Belgium. But no sooner had the edict reached
ıe land, than Belgium broke out in open revolt, and tore itself from the crown of Austria.

are supported partly by the voluntary contributions of the faithful, partly by a yearly allowance of the Government. There are four primary and three secondary seminaries for the candidates for the ministry of the secular clergy, in the Catholic portion of the kingdom, and one general seminary at Warniond, for the seven districts of the arch-priests. There are two Catholic colleges of repute, at Kuilemburg and at Katwyk, both under the direction of the Jesuits; the former is the property of the Society of Jesus, the latter that of the Right Rev. Baron Van Wykersloot, and Schalkwyk, Bisop of Curium, *in partibus infidelium*, in which many of the youths of the nobility of the country are educated. It is said that the Jesuits have in contemplation to open two more colleges in the kingdom. Religious men, the foster-fathers of the Church of Holland during the reign of terror, are numerous. The Franciscans have the charge of fourteen parish churches, the Dominicans of twelve, the Jesuits of six, and some chapels are administered by Augustinians and Carmelites. There are two convents for men, both in a flourishing condition, and a third one, for the order of St. Dominic, has just been commenced. The priests of the order of our Holy Redeemer have opened a noviciate in Dutch Limbourg, and are doing great good by their missions, by which thousands of souls are rescued from vice, and brought back to a deep sense of duty. There are more than twenty establishments of religious females spreading the sweet odour of Christ among the sick and suffering members in hospitals, and sowing the seed of the Divine word in the minds of hundreds of youths entrusted to their charge. During the reign of William II., no less than fifty new churches — most of them large and beautiful — have been erected; the bigoted decree of not facing them on a public city street having been rescinded. The Dutch Legislature, though almost entirely composed of Protestants, seem to vie with the King in praiseworthy liberality. Whenever a Catholic commune presents a petition for the purpose of inducing the Government to grant some funds for the erection of a church, it is of late seldom or never rejected. There being two Ministers of public worship, the *Protestant* and the *Catholic*, for the disbursements of expenses incurred by the various denominations of the land, the Catholic Minister having charge of the portion composed of the Catholic and Jansenistic bodies: this was viewed with regret by the true children of the Church, and a petition was, consequently, drawn up and presented to the Government, praying that the Jansenistic affairs might be placed under the control of the Minister of Protestant worship. The debate on the subject was long and vehement, owing to the misconception of many Calvinistic members; but the victory was finally obtained, filling the Catholics of Holland with joy and exultation. The number of Catholics — by the accession of the Catholic portions of Limbourg and Luxembourg, according to the late peace-treaty concluded with Belgium — has been greatly increased: numerous conversions are daily made to the Church; and the Catholic population, at the commencement of 1845, had swelled to about one million four hundred thousand souls — nearly one-half of the population of the kingdom.

The state of our holy religion is no less flourishing in the Dutch trans-marine possessions. The Right Rev. M. T. Niewindt was consecrated on the 24th of August, 1843, Bishop of Cytrum, *in part. inf.*, and *first* Vicar Apostolic of the Dutch West Indies. He resides on the Isle of Curaçao. The Right Rev. J. Grooff was consecrated on the 26th of February, 1844, in the church of St. Matthew, in Leyden, Bishod of Conea, *in part. inf.*, and *first* Vicar Apostolic of the Dutch East Indies. He resides at Batavia, in the important Isle of Java.*

It is thus God watches over his Church, consoling and strengthening in the hour of trial, and rendering her triumphant over her enemies, fulfilling his divine promise of being with her at all times, even to the end of the world. It is thus she executes his merciful commands, given to the Apostles, to preach the gospel to all nations. The cross, the emblem of salvation, is planted in every clime by the Catholic Church — the oriflam of faith and truth is spread to every breeze, and the life-giving sacraments, as so many fountains springing up into eternal life, pour forth the priceless waters of grace to refresh and save the children of men. Oh! with truth may we exclaim — "What nation has its God so near as is our God unto us!" What other creed thus subsists in all ages, thus teaches all nations, and maintains all truth? What creed thus suffers, thus struggles and triumphs? What creed can show such evidences of the divinity of its origin, and such guaranty of her eternal duration? If for a time our Heavenly Father permits a portion of his children to fall into the hands of their enemies, it is to punish them for their sins, and to make them return in the humility of their hearts, and the fervor of their devotions, to render them obedient to the voice of the one Shepherd, and to his chief pastor, whom he has charged to feed his lambs and feed his sheep.

* See "Godsdienstvriend," N. 3 & 4, tome, 52. We have borrowed largely from this Dutch periodical for the statements concerning the actual condition of Catholicity in Holland. This excellent periodical, which has already reached its fifty-fourth volume, is monthly published by an illustrious convert to our Church, J. G. Le Sage Ten Brock, in the city of Grave, in Holland.

ISRAELITES.

It is unquestionable that the Israelites have suffered, from time to time, from the prejudices of Christians, who, for trivial and unjust pretexts, rose against them, and sacrificed them to their fury. It is pleasing to record the efforts of the Popes in behalf of this oppressed people. St. Gregory wished the Israelites to be unmolested in the use of their synagogues and exercises of their worship, and to receive compensation for the synagogues already taken from them, and for such of their slaves as had forsaken them to embrace Christiani-

ty. On the complaint of some of them that several had been led to receive baptism, by force rather than by persuasion, he wrote to Virgil, bishop of Arles, and Theodore, bishop of Marseilles, condemning this mode of proceeding:* "for," says he, "when any comes to the baptismal font, not by the sweet influence of preaching, but through necessity, falling back to his former superstition, he dies more fatally from the very cause which seemed to give him a new birth." He ordered them to be allowed to assemble freely in their synagogue, and practise their rites without molestation: "for," said he, "it is necessary by meekness, benignity, admonition and persuasion, to draw to the unity of faith those who dissent from the Christian religion, lest they be repelled by threats and terrors, who might have been induced to believe, by the sweetness of preaching, and the anticipated terror of the Judge who is to come."†

When in Sardinia, a neophyte had taken possession of their synagogue, and erected in it the image of the Blessed Virgin and the cross: he ordered these to be reverently removed, and the place restored to its legitimate occupants.‡ He ordered Fautinus, the Defender in the city of Palermo, to oblige the bishop of that city to give full satisfaction to the Jews for the synagogues taken from them, and for their ornaments and books.§

Some Spanish bishops consulted Alexander II. in the year 1068, whether war could be waged against the Jews, as well as against the Saracens. The Pope replied negatively, giving as his reason, that the Saracens persecuted the Christians and drove them from their cities and possessions, and thereby gave occasion for a just war, whilst the Jews were every where inoffensive and subject to the ruling powers.‖ In the thirteenth century, Innocent III. renewed the prohibition to force them to receive baptism, forbidding them at the same time to be deprived of their property, or to be interfered with in their received usages.¶ He threatened with excommunication all who might make any attempt on their life, or liberty. Innocent IV., when appealed to by the Jews of Germany to protect them against the vexations and wrongs which they suffered, on false or unproved charges of infanticide, wrote, in 1247, to the bishops of Germany and France in their behalf, and urged that compensation should be made to them for the injuries inflicted. Clement VI., in 1348, forbad violence to be offered them, or that they should be forced to receive baptism, and by his efforts they were protected at Avignon, at a time when elsewhere they fell victims to popular fury. This has been the constant principle on which the Popes have acted in their regard.—*Cath. Herald.*

* L. 1, ep. xlvii. vide et l. viii. ep. xii. ad Paschasium.
† L. 1, ep. xxxv. See also l. viii. ep. xxv. l. xiii. ep. xii.
‡ Ep. ix. ep. vi. § Ep. lv.
‖ Baron. an. 1068, p. 385, c. dispar xxiii. qu. viii. ¶ Ep. cccii.

SONNET.

INSCRIBED TO THE MEMORY OF THE VERY REV. J. M. PAQUIN, C. M.

Ah! what is life, when all that makes life dear
Is found on earth, but momently to last;
And scarce our promised joys their blossoms bear,
When spring is o'er, and all their sweetness past.
Oh! thus it was, my friend! thy virtues bloom'd,
Their ripened fruits, for us, too early riven;
Yet, in our hearts, thy memory be entombed,
Those virtues lost to earth were gained to Heaven.
To weep were not to love thee—tears are vain—
Man should not mourn when Angel-choirs rejoice;
And heavenly joys reward thee for the pain
By earth imparted to the noble choice,
That leaves without regret, false pleasures here.
For those eternal ones, that gild a brighter sphere.

UMBRA.

THE REV. ROMAIN WEINZŒPHLIN.

[From the Catholic Advocate.]

One or two political editors of Indiana have, we understand, endeavoured to make capital out of the release of this much injured man from the State prison in Jeffersonville, by the reprieve of Governor Whitcomb. They have denounced the act of the Governor as a flagrant abuse of his prerogative, and have based their denunciation on the *supposed* guilt of M. Weinzœphlin.

Now we have no design whatever to interfere either directly or indirectly with politics, and we are free to admit, that, if M. Weinzœphlin was *really* guilty of the atrocious charge alleged against him, or if there could have been even a *reasonable* doubt of his entire innocence, he should have been compelled to remain in the Penitentiary during the full time for which he was sentenced. But if, on the contrary, he was wholly innocent and the victim of strong and unjust prejudice, and if the Governor was fully convinced of this fact, we see not why he should be blamed in the premises. He took full time to investigate the whole matter; and, after mature consideration, he came to the conclusion, that the case was of such a character as to require his executive interposition, and he, accordingly acted up to this his conviction. No one can blame him for so doing, except those who would have required of him to let a man, whom he believed innocent, and whom he had every possible reason to believe much injured, still remain for years in a felon's prison.

Surely there are cases in which an innocent man falls a victim of popular clamor and prejudice; and our laws seem to have contemplated this contingency

when they bestowed upon the executive the reprieving power. If there ever was a well ascertained case of the kind, such a one is certainly presented to us in M. Weinzœphlin. Every body knows the bitter and settled prejudice which prevails amongst a large portion of the community against the religion of which he is a minister. Every one knows what means were employed to inflame this prejudice in the minds of the community in which he was to be tried. Every one knows how inflammatory were the appeals to popular prejudice made by the press of Evansville, and how deadly were the effects of these appeals on the minds of the populace. Every one knows the dreadful excitement that was gotten up in Evansville; an excitement so great as to interrupt the preliminary trial, and to threaten the life of M. Weinzœphlin himself.

No efforts were spared to keep up this prejudice. Inflammatory articles and pamphlets appeared in rapid succession, and it became apparent to every reflecting and impartial man that it was next to impossible for M. Weinzœphlin to obtain an impartial trial at Evansville, or in any of the adjoining counties. Yet, notwithstanding all this, the jury failed to convict him in the first trial at Evansville! The trial was — very unfortunately we think — transferred to an adjoining county, where the same prejudice existed, without the strong reaction which was already beginning to manifest itself in Evansville. After a trial the most remarkable, in many respects, that ever occurred, M. Weinzœphlin was convicted and sentenced to the Penitentiary for five years!

The whole story was so improbable and absurd on the very face of it, the testimony was so inconsistent and self-contradictory, the character of the only witness was so open to suspicion, and the character of the defendant had been always so fair and unexceptionable, that men of sense and impartiality were astounded at the verdict, and began already more than to suspect that the priest had been made a victim to the insatiate Moloch of religious prejudice. The reaction came: petitions poured in to the Governor of Indiana from every quarter, with thousands of names both of Catholics and Protestants. The *only* motive alleged by all of them for a reprieve was the conviction of the priest's innocence. And yet, owing to circumstances, nearly a year elapsed before his release from the prison to which he had been unjustly consigned.

Meantime the character of the woman, whose oath had sent an innocent man of irreproachable character to the penitentiary, became so *notorious* in Evansville, that men began to wonder how *her* testimony could ever have been credited for a moment, especially when her story was so palpably inconsistent and absurd. We have before us an authentic copy of a document recorded in the Vanderburg Circuit Court, which places the character of this woman in a most unenviable light. The document is posterior to the termination of the trial of M. Weinzœphlin; and, though it is certainly not edifying in its details, we may hereafter publish it, in case we should deem its publication at all *necessary*. At present we do not think it necessary, for her character is *already* publicly notorious in the community in which she is best known.

We will barely mention the fact that the latest petition forwarded to the Governor was signed by *five hundred respectable ladies* living in and about Evansville, most of them Protestants; and that they all prayed for M. Weinzœphlin's release on the ground of his innocence of the charge preferred against him.

We have several interesting documents bearing on this subject; and we publish three of them in the present number of our paper: the first, a letter to Governor Whitcomb, by our independent and talented Lieutenant Governor, Archibald Dixon, one of M. Weinzœphlin's counsel; the second, a form of petition, signed by Mr. J. Lockhart, the prosecuting attorney, and other highly respectable individuals, all of them Protestants, and men of great standing and unimpeachable character; and the third a certificate signed by General J. R. Pratt, the excellent superintendent, and Dr. W. F. Collum, the clerk of the Penitentiary at Jeffersonville.

No. I. — *Letter of the Hon. Archibald Dixon to Gov. Whitcomb*: —

The undersigned, one of the counsel for the Rev. M. Weinzœphlin, who is now confined in the State prison of Indiana on the charge and conviction of committing a rape on the body of Ann Maria Schmoll, having heard that petitions had been gotten up and signed by many of the citizens of Indiana to your Excellency, praying the release of the said Weinzœphlin, would beg leave, in aid and furtherance of the prayer of the petitioners, to say that he aided and assisted as one of the counsel of said Weinzœphlin in his defence, that he examined closely and narrowly all the testimony adduced on the trial against him, and that, notwithstanding the verdict of the jury finding the defendant guilty, the undersigned had not then, nor has he now, a shadow of doubt resting on his mind of the injustice of the decision, growing out of the improper influences that were brought to bear upon the trial and the defendant's cause. While the undersigned disclaims all intention of impeaching the motives or honesty of intention of the jury who tried the cause, yet he cannot doubt that, in the midst of so much excitement as existed in the whole community in which the trial took place, against the priest, his religion, church, and the crime with which he stood charged, the feelings which ensued, common to all, pervaded, to some extent, the minds of the jury, entered unconsciously into their deliberations, and controlled, to a greater or less degree, their decisions. Having now no further interests in the priest and his cause than that which every good citizen should feel in aiding, as far as he can, in liberating from an ignominious bondage an unfortunate, and, as the undersigned conscientiously believes, *persecuted gentleman*, he again reiterates his *solemn conviction of his entire innocence of the crime* of which he was convicted, and unites his prayer with those who may have petitioned your Excellency for his release.

Very respectfully, &c.,

ARCHIBALD DIXON.

No. II. — *Petition of James Lockhart, Prosecuting Attorney, and of others. To his Excellency the Governor of the State of Indiana*: —

The undersigned, citizens of Vanderburg county, Indiana, respectfully recommend that Romain Weinzœphlin, who is now confined in the State prison upon a charge of rape, is a fit subject for executive clemency.

The character of Mr. Weinzœphlin, so far as we have any knowledge of it, previous to the charge of rape preferred against him by Mrs. Schnoll, was without spot or blemish; and his slender constitution, taken in connection with *all of the circumstances* connected with his trial and conviction, induce us to ask your Excellency to give his case a respectable consideration.

JAS. LOCKHART, (Pros. Attorney,)
CONRAD STASER, (Asso. Judge,)
JAS. T. WALKER,
RICH. JENKINS,
JOS. LANE, (M. C.)

No. III. — *Statement of Gen. Pratt and Dr. Collum, the Superintendent and Clerk of the Penitentiary*: —

JEFFERSONVILLE, Nov. 7, 1844.

Governor Whitcomb: —

SIR — At the solicitation of the friends of the Rev. Mr. Weinzœphlin, who is confined in our prison on conviction for rape, and in accordance with our sympathy for him, *founded on the belief of his innocence*, we are induced to depart from our action in ordinary cases, and respectfully recommend him to executive clemency.

His deportment since his confinement, his amiable and gentle manners, and, above all, the evidence produced before us recently of the *bad character of the accuser*, (evidence which no doubt will be laid before your Excellency), have satisfied us that *injustice has been done him*, and induce us to ask that his case may be considered by you as one justly calling for pardon.

JAMES R. PRATT, Superintendent,
W. F. COLLUM, Clk. of State prison.

We will merely add, that the Catholic clergy both of Indiana and Kentucky have all expressed themselves *unanimously* convinced of M. Weinzœphlin's entire innocence.

MESMERISM.

[From the London Tablet.]

To the Editor:—

Sir—Two excellent articles on mesmerism have already appeared in the *Tablet*, which may serve as a prelude to the reflections on that subject which I now address to you, and which I beg you to receive favourably.

The more the public becomes interested in this novelty, the more necessary it is that it should be accurately characterized. Now, Catholic science has more light to shed upon this question than the admirers of mesmerism are aware of; for, while they confess themselves unable to do more than simply to record the existence of magnetic facts, without being able to offer any reasonable explanation of their cause, we, thank heaven, admitting these facts, are able to explain their nature and cause, their means and their end.

You, Sir, have done wisely in imposing on the amateur mesmerist the importance of prudence and caution; for, as you leave it to be inferred, the Evil Spirit may be in truth the actual operator. What you hint at under the form of a doubt, or state with some reserve, will be confirmed by the following reflections. If any thinking person should rise up against our explanation, we shall be very glad to be furnished with such an opportunity of developing the positive and certain convictions which we have upon the matter. For we feel that an explanation, taken from beyond the bounds of natural science, drawn from the spiritual order of things, must appear repugnant to many at a period like this, when men appear to explain all things without reference to God.

For a long time the known facts of mesmerism were contested, and their truth denied. This was wrong. Without a doubt, it has produced what may be called *false* facts: no doubt, also, things which were capable of a natural explanation have been sometimes imagined to be marvellous; but, notwithstanding this, there remain facts, constant, well proven, irrefutable; it concerns not us, then, to deny the existence of the magnetic phenomena; we must admit and consider them carefully; we must see to what order they belong, in order to discover the veritable author of them. What say the magnetizers themselves, and how do they proceed in their explanations? They all give as the efficient means, and the cause of the phenomena, those *passes*, which inject into the subject a certain fluid which they call magnetic. It is necessary that they should speak thus; they see nothing else; they are constrained to accept as the cause, the external forms which they have under their eyes.

But let us ask any man who has the least notion of psychology, whether there is any connection between the means employed and the effect produced? Is this pretended fluid anything more than a word, without any real meaning, offered by ignorance to fill up a void? Who has ever proved the actual presence of this fluid? and if it really exists — which we fearlessly deny — what effect does it produce? This fluid, as well as the external forms which

are said to excite it, being a physical matter, can produce only a physical effect; that is to say, a soporific state; a natural sleep, conformable to our nature; a repose, more or less complete, of the organs, without intuition. Now it is altogether otherwise; the effect that it produces — that is to say, the magnetic intuition — is of a nature and of an order altogether different from the cause to which they would attribute it. The best proof, moreover, that this fluid is but a vain explanation, is that the magnetiser can act upon his *subject* without contact, at a considerable distance, and even without his knowledge, by the sole action of his will.

Instead of proceeding, as they do, to lay down at once as a cause, a supposition without reality, to explain with such help the effects which are manifested, it is necessary to start with the effects themselves; to judge of them in their nature; to discover the agent which has given them birth.

Now, we find an effect which is supernatural — superhuman — that is to say, the complete exercise of the functions of the understanding or the mind, independently of the assistance of those organs to which their manifestation is subjected at their creation; such an effect is not the order of human or natural things.

Bodies present no obstacle, except to the corporal senses; if, then, I see what walls or distance hide from me; If I read that which my eye cannot perceive; If I be present there where my limbs have not borne me; If I hear what my ear cannot hear, it is no longer in the human state that I am acting; it is manifest that my spirit is freed from the servitude of the body; it acts alone, without the mediation, independently of the service of my senses, beyond the limits of that order in which my place has been assigned. This visible world being, according to Scripture, but the shadow and the figure of an invisible world, I can easily conceive that the spirit set at liberty may not be stopped by this shadow. To the spirit I say, which belongs not to the visible world, although it may be united with it, neither bodies nor distance may present obstacles, if any competent power shall have disengaged it for a moment from its slavery to the senses.

But this state is not of the human order: for a reason which we may not dare to state before the Church shall have explicitly declared it; the spirit has been placed by the Creator in this corporal shadow, and it must depend upon it for all its functions, with the exception of thought; although it may govern the shadow as its master. When he acts alone, without the mediation of the senses, like a pure spirit, he employs only the single organ of speech, to manifest to the witnesses of the phenomenon the functions that it fills; he is even by that act momentaneously in an exceptional condition, different from that of his union with a body, the ministry of which is necessary for him to exercise the same functions in the condition of humanity. This explains, also, why it is that the somnambule, when awakened, knows nothing himself of what the witnesses have learned from him. As man, he knows nothing; because he

has not acted in the order of humanity. He is ignorant of what his mind has done, because his organs have not lent it any ministry. He, an organized being, knows only such things as his organs bear him witness of.

An exceptional condition, the momentary freedom from the slavery of the senses: such is the phenomenon produced in mesmerism. This it is that must be established, that we may know to what order, natural or supernatural, the phenomenon belongs.

Can such a change in the human condition be attributed to any *passes*, to fluids, to the will of the mangnetiser? Evidently not. The passes are a vain form, without effect; calculated to conceal the true efficient cause; the operators often neglect them; the fluid is a supposition without reality; and, if it existed even, it could produce no effect but one like itself, natural. The will is no stranger to the production of the phenomena; it is, indeed, the means; but it is not the author. The will is a command issued by one intelligence to another intelligence; if it obeys, and obeys in spite of itself, in an order in which man has no power, we must needs acknowledge that it yields to a superhuman power. But beyond man, and all that belongs to his domain, there is only spiritual power. Yes, it is in the spiritual order that we must seek for the actual operator of the magnetic phenomena, since he cannot be found below.

But here two authors present themselves, God and God's enemy; for this enemy, that Jesus Christ calls King and Prince of the World, although he be not absolute master in his own house, although his power is subordinate to the Divine permission, possesses nevertheless all the power over spirits which is necessary to work out "the mystery of iniquity" of which the Scriptures speak.

From which of these two powers do the phenomena of magnetism spring? Is it God or the Demon that produces them? Do they belong to the mystery of salvation, or the mystery of iniquity that the Demon pursues. This question is to be solved by an examination of mesmerism in its instruments, and in the facts that it produces; it is a tree to be judged by the fruit it bears.

Now, who will affirm that the instruments of mesmerism and the fruits it bears are such as to induce us to attribute to God phenomena that He nevertheless permits. No *subject* has ever been cited who is, in the opinion of the witnesses, a person living a life of grace, nor an operator who is reputed holy, or bearing the fruits of faith, virtue, or holiness. The portrait which the angel of Tobias gives of those over whom the Demon has power might well find its place, and apply, in greater number of cases, to the *subject* as well as to the operator. This opinion may give pain, but it cannot be overthrown by mere negations or denials. But let us add that there in no necessity that there should exist, either on the one part or the other, any explicit agreement or contract with the Spirit of Darkness. For many have tried to produce the magnetic sleep without ever succeeding, and those who have succeeded know

not why or how; they themselves are more astonished at their own success than any one else. Many subjects have wished to experience this sleep, without the power; others have experienced it without the wish to do so; and all equally without understanding any thing about it. The subject and the operator, therefore, may be perfectly ignorant what the power is that acts through them, without their knowledge: they may not have any evil intention in acting, *but they know not of what spirit they are.* It is enough that their hearts range them under the influence of the Holy Ghost.

Of what value *are the fruits*, the facts of the subject, in the magnetic sleep? They are all connected with the present and material life, with the physical world — the indication of a place, of an event, of the cause of a disease — they do not go beyond the limits of the earth. They concern the present, the past, but never the future, at least, if the future fact has not received a beginning of existence, which renders it already visible in the principle, in the mind which conceived it, or in the fixed determination of him who willed it.

To what profit does mesmerism tend? It is for the operator a speculation; for the subject a matter of curiosity, or of gain, if he make a trade of it; for the witnesses an amusement; for human pride an aliment; for incredulity a reply to the mysteries of religion; a means of reducing to the rank of natural facts the Gospel miracles; a motive for throwing into doubt all religious verities by the supposition that some day all will be explained naturally. Behold its fruits! Some may grow from it more manifestly evil, but these we will pass over in silence. To what spiritual principle do such fruits belong? What say you of the tree? There is nothing for the mystery of salvation; and the problematical cures which are attributed to magnetism will not change in any degree the judgment which we here deliver.

We might go to state why all men cannot magnetise; why everybody is not a subject; why so few are found of an easy dependence on the will of the operator. These questions concern the composition of men, the hierarchy of spirits; questions too vast for this article, and which perhaps would be premature at present. Let us rather, for the present, state why magnetism has displayed itself in our time and to what end.

Incontestably it is an extraordinary instrument, and for an exciting motive, must have extraordinary things to combat. For, we know — the history of the past attests it — that there has never been attempted a single important work for the salvation of the world which has not had its counterpart for perdition. Hell has opposed the Holy Spirit, its Spirit of Error; to the Gospel, its Gospel of Heresy; to the Apostolate, its Apostolate; to the miracles, its illusions. It has, like the Church of Jesus Christ, its Apostles, its doctors, its prophets, its pastors, its doctrine, its devotees, and even its heroes of crime and impiety. In a word, the mystery of iniquity always goes on, side by side, with the mystery of salvation. He, whom Jesus Christ calls the king of this *world*, disputes the world with him, foot to foot, apes his works, and opposes

means to means. This is a spectacle which should be closely observed; it is the key of the history of times; the explanation of this incessant struggle of good and evil on the earth.

What, then, is the special character of our epoch? what is now passing on the scene which necessitates, on the part of the enemy, the employment of a means so novel? Two things, which are very remarkable, but not sufficiently remarked.

1. Materialism has had its day; it is past, it is conquered. Spiritualism springs up on all sides: but if the world no longer assert that all dies with men; if it perceive that there is no tomb for the spirit, the consequence of this truth will lead it into the way of faith, if the enemy do not hasten to obscure the entrance. The existence of God is confessed; and behold, Pantheism immediately starts up, and, to confuse the idea, makes a God of every being in creation. The existence of a spirit in man is confessed; mesmerism itself becomes proof of it; it banishes materialism; but mark the counterpart. In giving materialism its death-blow, mark whither mesmerism conducts man; astonishing by its phenomena, it prevents his comprehending anything; to hesitate about all religious truths; to believe nothing firmly. Thus, thanks to this instrument, the former incredulity falls only to give place to an uncertainty of the mind more fatal than the preceding state. Study and reflection will, no doubt, execute justice on this illusion, but who is brought to reflect in the midst of the rapid industrial movement which now absorbs all thoughts?

2. The second service which mesmerism renders is this: Apart from this struggle of spiritualism against materialism, it spreads its veil over a great number of points, facts of spirituality, divine ecstacy, revelation, a very elevated education, all which it concerned the enemy to paralyse by analogous facts. In the hundred different ways which heaven employs in rousing men, whom it exalts even to itself; whom it illumines with its own light; it gives to some the voice of propitiation, to others the miraculous stigmata of the wounds of our Savionr; it dictates to others its prophetic wishes; extraordinary helps for extraordinary times!

Hundreds of thousands of witnesses have seen these prodigies — have published them; millions of souls owe their conversion to these miracles, yet they are, as it were, unknown; forgetfulness, pre-occupation, and doubt, paralyse them. In many places, the courts of justice have done to Government the service to imprison the important voices or the oracles; but nothing has been more efficacious against such facts of spirituality than the species of imitation of them which mesmerism supplies, by opposing spiritualism to spirituality; magnetic intuition to the ecstatic vision; prodigy to prodigy; or phenomenon to miracle, and thus deceiving even souls of good will.

These magnetic phenomena astonish, cause men to suspect the yet unknown secrets of nature, the properties of the human spirit, which, they say, science will sooner or later explain. Then they assimilate to these phenomena the

miracles, holy ecstacies and prodigies which appear; so that the listener is led to believe that these divine facts are no more than the facts of mesmerism; only natural facts which the ignorance of believers have exalted into miracles. Thus doubt and uncertainty struggle against all the holy reflections they experience. The end of the enemy is gained; the Divine warning is counteracted; whilst man, proud of the effects which he believes to be produced by mesmerism, which is no more than a blind instrument, speaks with pride of his age, and worships its genius!

Such, we say it fearlessly, is the nature of mesmerism, the order to which it belongs, the true operator, its fruits, the motive for its appearance, and its definite results.

I am, with respect, Mr. Editor,
Your very humble and obedient servant,
A PRIEST.

RELIGIOUS INTELLIGENCE.

St. Louis.—The Missouri Legislature, during its last session, has chartered St. Vincent's School of this city, situated on the corner of 10th and St. Charles streets. This Free-School, under the direction of five Sisters of Charity, is daily frequented by about 300 girls. The Sisters, in order to extend the sphere of their usefulness, have already commenced a two story addition, measuring 40 by 30 feet. When completed, the whole building will be about 100 feet long, and will accommodate 500 pupils.

Religious Profession. — On March 25th, Miss Ellenor White took the white veil of a novice, in the convent of the Ladies of the Visitation, on Broadway. The name given to her was Sister Mary Bernardina.

Natchez. — The Right Rev. J. J. Chanche, Bishop of this See, has lately visited Havana, for the purpose of collecting documents concerning the early history of Natchez. The prelate has met with the warmest reception on the part of the ecclesiastical and civil authorities of the Isle. Through the medium of M. le Compte de Villanueva, having obtained access to the archives of the Government, he has enriched himself with very valuable documents concerning the early history of the land of the ferocious Natchez.

New Orleans. — The Legislature has passed a bill granting to the Roman Catholic Orphan Asylum of New Orleans $3,000 annually for two years. This institution now contains one hundred and forty-one little orphans, with no other resource for their maintenance than the precarious one of private donations, and the zeal and devotedness of the Sisters of Charity. The sole mission of those ladies seems to be to assist the helpless and destitute, to

nurse the sick, and to assume, on behalf of the orphans, the tender care of the parents, of whom it has pleased Providence to deprive them.

Liberality. — The late J. Mager, an ancient merchant of New Orleans, and a native of France, has bequeathed $5,000 to charitable purposes. He died in the most edifying sentiments of religion, and his funeral was attended by all the orphans of both the Catholic Orphan Asylums of the city.

New Church. — On the 16th of February, Mgr. Blanc, Bishop of this See, with the usual ceremonies, laid the corner-stone of a new church, to be erected in the immediate vicinity of the present St. Mary's Church, which, being formerly the Chapel of the Ursulines, it is destined to replace.

Detroit. — A new female religious association, called "The Sisters of the Blessed Virgin of the Cross," have lately established themselves in the village of Bertrand in this diocese, for the education of female youth. It is also the intention of the Sisters, who are now 11 in number, to open schools among the Ottowas at Aubre Croche, and among the Pottowatamies at Pokegan.

Cincinnati. — The beautiful new Church of the Ascension, at East Liverpool, was destroyed by fire, between the hours of 7 and 10 o'clock, in the evening of Passion Sunday. It was, doubtles, the work of an incendiary.— Beside the loss of the Church, which cost the Pastor and the flock so much expense, and so many trials to erect, we regret to say, that the builder, Mr. Bageley, a poor honest and hard-working man, with a large family, lost a chest of tools, worth $300. — *Cath. Tel.*

Philadelphia. — Among the many conversions to our faith, consequent upon the extraordinary prominence given to it by the recent outrageous attacks upon it by the "Friends of an open Bible," in this city, there is one of so striking a character as to have excited no little astonishment. It is that of a very wealthy and respectable gentleman of this city, who had embibed such erroneous views and such bitter enmity towards the Catholic religion, (from the misrepresentations of it by the Protestant Association lectures) as to have made himself quite conspicuous upon the occasion of St. Augustine's conflagration, by huzzaing vigorously at the downfall of the beautiful cross which surmounted that church. His excessive gratification at that event was, however, followed by a sober second-thought, which led him to reproach himself for having thus rejoiced in the triumph of brutal violence and bigoted intollerance over the holy sign of man's redemption, the sacred emblem of that atonement, the sole source of his everlasting hopes. Further reflection led him to enquire into the true nature of that faith, which it was manifested by that outrage, had gained the hostility of the vile, disorderly, and infamous rabble; and, as was shown by the unprecedented forbearance of the Catholics on that occasion, had imbued its adherents with Christian meekness and magnanimity. The result of this enquiry has been seen in the generous candour with which he has since acknowledged his grievous error, and petitioned for admission into that very fold of which he was so envenomed an adversary, and in the edify-

ing fervor with which he joins in the public exercises of our religion; thus publicly making amends for his public transgression. — *Correspondent of Pittsburgh Catholic.*

Horrible Death. — Upon the occasion of the late canvass for Aldermen, at which Hugh Clark was elected for the Third Ward, Kensington, a considerable excitement existed in that District. Upon the afternoon of the day of election, an unfortunate wretch, having partially — and perhaps designedly — stupified his reason with liquor, undertook a sacrilegious representation of the administration of the sacrament of Penance, as practised in the Catholic Church. For this purpose he invited the co-operation of a companion, to personate the confessor; whilst the originator of the blasphemous scene was to personate the part of the penitent. For this purpose they repaired to an adjacent tavern, and had progressed in their profane caricature to the part which was to represent the act of absolution, when the unfortunate man was seized with raving lunacy, and was carried to his own home a raving madman. In this horrid state he continued up to the hour of his death — a period of two or three days — a spectacle of terror and warning to all beholders! Such are the indisputable facts connected with the death of this unhappy man. Of his funeral there is rumoured the following strange occurrence, which, not being vouched for, I give but as a rumor. It is stated, upon the authority of one or two eye-witnesses, that the hearse, in which hs body was carried to the grave, broke down, and threw the corpse into the street. But the most astounding part of this occurrence, and, at the same time, the most strongly corroborated, is that this revolting interruption of the funeral was caused by the rupture of the iron axle-tree of the hearse, which was found, and is now to be seen broken into two pieces! Who shall say that such incidents or accidents, whatever they be, so startling, awful, horrid, by nature unaccountable, do not indicate the interposition of a supernatural power, who wills not that his creatures should be prevented from their veneration of his sacred ordinances by the unavenged mockery of his most holy institutions? — *Correspondent of Boston Pilot.*

The *Catholic Herald*, of Philadelphia, relates the same fact, with some additional circumstances.

Ordination. — On the 9th of March, the sacred order of priesthood was conferred in the cathedral by the Bishop, on Rev. Hugh McLoughlin, Rev. John Charles Flanagan, and Rev. William Francis Jenkins.— *Cath. Herald.*

Baltimore.—*Religious profession.*—On February 26th, three novices in the convent of the Visitation at George Town, made their vows. Sister Mary Joseph (Mrs. Keating of Philadelphia,) Sister Mary Eulalia (Miss Julia Pearce of Boston,) and Sister Mary Michael (Miss Georgiana Pearce of Boston;) also on the 23d inst., four were admitted to their vows in the convent of the Visitation at Baltimore. Sister Mary Celestine (Miss Mary O'Brien of Baltimore,) Sister Mary Ambrosia (Miss Honoria Brenan of Washington City,) Sister Xavier (Miss Mary Queen of Charles county, Md.,) and Sister Mary Ann, an out sister, (Miss Catharine Kemler of Adam's county, Penn.)

TEXAS.—The Right Rev. Dr. Odin, Vicar-Apostolic of Texas, has arrived at New Orleans, on his way to Europe, which he intends visiting on business connected with his difficult and laborious mission.

ENGLAND.—The Earl of Shrewsbury has presented to the committee of the New Catholic Church, Lambeth, now nearly completed, a beautiful chancel window, value 500*l*. The king of the French, too, has contributed 20*l*. for the completion of the beautiful London Cathedral. A convent of the Sisters of Mercy is about to be established at Leeds.

FRANCE.—Madam Adelaide, the sister of Louis Phillipe, has founded a school for apprentice boys, under the care of the Brothers of the Christian Schools, in the faubourg of St. Martin, Paris. The King and Queen have participated in the endowment of the school.

The opening of the new chapel at the Luxembourg took place on Friday in the presence of a numerous congregation. The Archbishop of Paris, attended by many of his clergy, and Abbe Grivel, chaplain of the palace, celebrated *in pontificalibus*, the Mass of the Holy Ghost. The "Kyrie Eleison," in music, was executed with an accompaniment from the organ, and Mr. A. Dupont sung the "Domine salvum fac Regem." The ceremony was concluded at a quarter before one o'clock.—*Galignani.*

The beautiful tower of Strasburgh Cathedral, the highest in the world, has given way upwards of six feet from the perpendicular, and its immediate fall is anticipated.

His Holiness, the Pope, has subscribed a hundred Roman crowns for the statue, which the city of Aurillac, in the Diocese of St. Flour, is about to erect to the memory of one of her sons, the illustrious and learned Sovereign Pontiff, Sylvester II.

IRELAND.—We stated in a former number of the *Examiner* that six families, comprising thirty in number, resident in the united parishes of Keel and Ferriter, near Dingle, were publicly received by the parish priest, the Reverend Daniel Healy, back into the bosom of the Catholic Church, after having for some time served in the ranks of the deluded soup-perverts of that district. It is now our pleasing duty to announce the return of ten others from the same ranks to the Catholic Church, which happy circumstance is to be attributed, under Divine Providence, to the energy and zeal of the above excellent pastor. —*Kerry Examiner.*

GERMANY.—The Rev. Arthur Franke, a Protestant Theologian of Berlin, Prussia, has been converted to the Catholic Faith, and is preparing for the reception of the priesthood. The Ecclesiastical Gazzette of Berlin expresses a lively regret for his fall, and remarks that "other defections may yet be expected."

HOLLAND.—Mgr. Grooff, bishop of Canea, *in partibus*, and Vicar-Apostolic of the Indo-Batavian possessions, is about embarking for Batavia, bringing with him three priests, who thus devote themselves to the labour of the mis-

sions. The King of the Netherlands, appreciating, says the *Journal de la Haye*, the immense services rendered by him during the twelve years of his apostleship, has conferred on the venerable prelate the order of the Lion of the Netherlands.

Denmark. — With infinite labor, and after a long series of difficult negociations, the Austrian minister in Denmark has obtained permission from the Danish government to erect a Catholic church in Copenhagen, the first that has been constructed since the disastrous epoch of the reformation. It will be one hundred and twenty feet long by fifty wide, but without bells or tower. It required an especial permission to have the front built on the street: the small chapel, which long lay in ruins on this spot, was surrounded by a wall, so high as to conceal it from view, and almost intercept the light of day. The members of the Catholic faith in Copenhagen number about six hundred souls; they are under the spiritual guidance of two priests, who are supported by the Austrian government. The children of mixed marriages are required, by law, to be raised in the Lutheran communion, and on this point the law is positive and inflexible; pastors are required to watch over its vigorous observance. As repects conversions, the law is the same in Denmark as in Sweden. Any Dane who should, in obedience to the dictates of his conscience, embrace the Catholic religion, would be imprisoned, have his possesions confiscated, and finally be exiled from his country. In the eyes of Protestants such laws would be execrable, if they existed in a Catholic country, and were made against Protestants; having, however, been enacted in a Protestant country, and against Catholics, they are plainly very just and perfectly in accordance with the spirit of toleration. — *L'Ami.*

OBITUARY.

His Eminence Nicholas Grimaldi, Cardinal Deacon, formerly Governor of Rome, died in the Eternal City on the 12th of January, in the 76th year of his age. He was promoted to the Cardinalate by the present illustrious Pontiff, eleven years ago; and was conspicuous for virtues becoming his high station.—*R. I. P.*

NOTICE.

Owing to circumstances which we cannot control, and in order to make some additions to our office, the first number of the third volume of the Cabinet will not appear before the first of June. In the meantime, we would earnestly request those of our subscribers who are in arrears, to be prompt in remitting the amounts due us.

For particulars, relative to the ensuing volume, we refer the reader to a notice of the publisher, which will be found on the cover of the present number.